

Magdalen College of the Liberal Arts



Catalog
2022-2023
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A CATHOLIC LIBERAL ARTS EDUCATION

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

This education is ordered to human flourishing and communion, animated by the perennial questions, given shape by the classic books, and nourished by a vibrant liturgical and sacramental culture.

Joyfully Catholic in this ascent toward true freedom and a vision of the Good, Magdalen College calls all within her community to enter the great conversation of authors seeking wisdom that has unfolded across the ages, cultivating a life of virtue, poetic imagination, service, and life-giving fidelity.

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Magdalen College is a residential, Catholic liberal arts institution located in Warner, New Hampshire that seeks—through the rigorous study and discussion of primary texts and through its vibrantly Catholic student life—to call our students to the life-long pursuit of intellectual and moral virtue, following Christ in a life of Catholic discipleship.

Within the pages of our catalog, you will find detailed descriptions of our courses and what John Paul II called the “perennial questions” that form the heart of our curriculum. In these pages you will find an integration of the very best of the great books tradition—its devotion to the reading and discussion of primary texts—with the strengths of Catholic humanistic studies.

The education we offer at the college is not for the faint of heart: the journey to freedom—intellectual and spiritual freedom—is arduous. But no one at the college undertakes this journey alone. The students, the faculty, and the larger community of the college support one another within and outside the classroom as we seek to become fully human and fully free.

At Magdalen College, the liberal education we offer is more than a communication of factual data—what Benedict XVI called a merely “informative” encounter with truth. The Catholic liberal arts education we offer seeks, rather, to be also “performative,” opening a path toward an encounter with truth itself and leading to a fundamental transformation of our lives.

Through the Catholic liberal arts education offered at Magdalen College, we seek to give our students what they need to achieve a human flourishing ordered (and coordinated) to integrated natural and transcendent ends. A key—but by no means only—component of this flourishing is the perfection the intellect of each of our students. Other components include the development of aesthetic sensibilities (through art and music) and the cultivation of the imagination (through literature and poetry). To achieve full human flourishing, those charged with cultivating the intellectual excellence of our students cooperate with those at the college who call our students to lives of moral virtue and

sacramental discipleship. These intellectual, aesthetic, imaginative, and spiritual goals constitute the college's integrated mission.

Thus we seek—affirming Pope Benedict's observation that “first and foremost every Catholic educational institution is a place to encounter the living God who in Jesus Christ reveals his transforming love and truth”—to cultivate the conditions within the hearts and minds of our students for such an encounter.

Foundation and Pedagogy

Human Nature

At its core, liberal education at Magdalen College is animated by a classical understanding of human nature and the human *telos*, 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 our 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 striving that ultimately takes the seekers beyond 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 orientation to dialogue and its classical affirmation by Plato, For these reasons, the community of Magdalen College aims to embody fundamentally 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 Education We Offer

(1) *We employ primary texts as the means to acquire wisdom.*

At the college we engage in the close reading of primary texts—great books, poetry, plays, important essays and articles, scripture, ecclesial documents, as well as significant artistic and musical works—that are recognized as historically and philosophically important. Through the careful reading of these texts, we seek to answer the perennial questions 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?” “Is there a God?” “Is there life after death?” “How then shall we live?” and “What does it mean to be human?”

(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.

Detailed descriptions of the courses in Magdalen's Program of Studies may be found below in the Catalog, beginning with an overview on page 12. Further information about course goals and objectives may be found in the college's *Comprehensive Assessment Program* on the webpage for the Program of Studies: <https://magdalen.edu/academics/program-of-studies/>

OUR CAMPUS

Located in the New England town of Warner, New Hampshire, the campus of the Magdalen College of the Liberal Arts occupies 135 acres of pine and hardwood forest, open fields, bluestone footpaths, and stonewalls that are remnants of late nineteenth-century farms. The campus is located in the foothills of Mount Kearsarge, within a beautiful region of lakes and a major center of skiing, mountain climbing, and hiking; to the east, expansive beaches on the Atlantic coast; and to the west the pastoral Green Mountains of Vermont. The campus is thirty minutes from Concord, the capitol of New Hampshire, sixty minutes from the coast, and ninety minutes from Boston.

1. *Our Lady Queen of Apostles Chapel*

Our Lady Queen of Apostles Chapel is the center of campus and campus life. Built of red brick, with New Hampshire granite capstones that symbolize the four marks of the Church, the chapel is a place of worship. Its simple and reverent design, with colorful faceted-glass windows, mosaic stations of the cross, and a large crucifix directly above the tabernacle, helps to focus a worshipper's attention on Christ's presence. Mass, Benediction, Lauds (Morning Prayer), Vespers (Evening prayer), the rosary, and other forms of communal and private prayer take place on a regular basis.

The chapel also includes a reliquary and statues dedicated to Our Lady, Saint Joseph, Saint Mary Magdalen, and the Sacred Heart of Jesus.

2. *St. Paul's Multi-Purpose Building*

St. Paul's is a 35,000 square-foot building with a brick-paved entrance and a cupola. Located here are the dining room and kitchen, the student lounge, a 14,000 square foot gymnasium for basketball, volleyball, tennis, and other sports, an auditorium, the St. Augustine Library, a classroom, administrative offices, and a walk-up student café.

3. The St. Augustine Library was established to enrich the teaching and research activities of the Magdalen College community. The library acquires, organizes, preserves, and makes readily available collections of scholarly materials that support the program of studies at the college. Library holdings reflect the specific character of an integrated education in liberal studies and rest on the firm foundation of the classic works which inform our unique curriculum. The library is centrally located in the St. Paul building, housing the college's permanent collection of books, periodicals, and audiovisual items, which currently include 25,000 print volumes, 5,000 electronic books, 200 media items, and 60 periodical titles. A professional librarian manages the day-to-day operation of the campus library and offers formal library instruction sessions as well as individual, in-depth, research assistance.

4. *St. Joseph's Residence (Men)*

The dormitories on the campus are a home away from home for the students enrolled at the college. St. Joseph's residence houses up to sixty men. Each spacious room is carpeted, has two private bathrooms, wardrobes, beds with rollout drawers, and bookshelves. Each room can accommodate several men and the number of men in each room varies with the enrollment.

In addition, St. Joseph's has a common lounge, game room, several coin-operated washers and dryers, and a private chapel in which the Blessed Sacrament is reposed. Compline is sung each evening in St. Joseph's at 9:00. The game room includes an air hockey table, foosball table, and pool table. In addition the game room contains a kitchenette.

A shrine to St. Joseph stands immediately behind the residence.

5. *St. Mary's Residence (Women)*

Like St. Joseph's residence, St. Mary's houses up to sixty students. Each room is carpeted and has one private bathroom that includes a bathtub. The rooms also include wardrobes, beds with rollout drawers, a chest of drawers, bookshelves, and desks. Each room can accommodate up to four women and the number of women in each room varies with the enrollment.

In addition, St. Mary's has a common lounge, kitchenette, several coin operated washers and dryers, an exercise room, and a private chapel in which the Blessed Sacrament is reposed. Compline is sung each evening in St. Mary's at 9:00.

6. *Classrooms*

The primary classroom building is a short walk from the residences, housing classrooms designed for the seminars and other classes. Most classrooms contain a large, oval-shaped table and chairs perfectly suited for discussion style seminars. Additional learning spaces are located in St. Paul's, the main campus building.

7. *Athletic Field*

The playing field adjacent to St. Paul's is used for soccer, volleyball, flag football, and many other activities.

8. *Observatory*

The observatory is located at the corner of the athletic field and is used for astronomy classes.

9. *Shrine of Saint Mary Magdalen*

The shrine to Saint Mary Magdalen is located at the entrance of the college. The statue was created by Sylvia Nicolas and was dedicated in 1991.

10. *Shrine of the Immaculate Heart of Mary*

Nestled in a garden outside the chapel, this shrine to the Immaculate Heart of Mary is dedicated to the memory of Father Charles Fiore, a long-time friend and benefactor of the college.

MAGDALEN COLLEGE ACADEMIC CALENDAR

Fall 2022

August

- 27 Residences open at noon
- 27-29 Orientation (all students)
- 29 Academic Convocation (5:15 pm)
- 30 Classes Begin / Mass of the Holy Spirit

September

- 5 Labor Day (no classes)
- 6 Monday Class Schedule
- 16 End of Add/Drop Period

October

- 7 Last day to request a "Withdrawal" from optional courses
- 8-9 Welcome Weekend
- 10 Study Day (no classes)
- 22 St. John Paul II Feast Day

November

- 1 All Saints Day (no classes, Day of Recollection, Solemn High Mass)
- 2 All Souls Day (Sung Mass)
- 23-25 Thanksgiving holiday (Students depart)
- 27 Residences open at noon
- 28 Classes resume

December

- 5 Study Day (no classes)
- 6-7 Final Examinations

8	Solemnity of the Immaculate Conception (no exams)
9	Final Examinations
10	Christmas break begins

Spring 2023

January

8	Residences open at noon
9	Classes resume
16	Senior Comprehensive Exam (no classes for Seniors)
19-20	March for Life (no classes)
27	End of Add/Drop Period

February

17	Last day to request a "Withdrawal" from optional courses
22	Ash Wednesday

March

3	Spring break begins after last class
4	Residences close at noon
12	Residences reopen at noon
13	Classes Resume
18-19	Spring Open House / Scholarship Weekend
25	Solemnity of the Annunciation
27	Senior Theses and Portfolios due
27-31	Junior Projects

April

5	Tenebrae (no evening classes)
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6	Holy Thursday (no classes)
7	Good Friday (no classes)
9	Easter Sunday
10	Easter Monday (no classes)
12-14	Senior Portfolio Presentations
14	Cicero Prize Orations
20-21	Thesis Presentations (no classes)

May

1	Study Day (no classes)
2-5	Final Examinations
6	Commencement
7	Residences close at 5:00 pm

OVERVIEW OF THE PROGRAM OF STUDIES

TERM (CREDITS)	PHILOSOPHY & HUMANITIES	THEOLOGY	WRITING, MATH & SCIENCE	LANGUAGE & MAJOR COURSES	MUSIC	ELECTIVES	
Freshman Year							
<i>Fall</i> (16)	Ancient World I (5) & Nature of Man (2)	Sacraments & Prayer (3)	Writing Workshop 101 (2)	Latin 101 (3) or Greek 101 (3)	Choir (1)	Optional Courses: Honors Colloquia (1), Studio Art (1), Iconography (1), Adv. Latin (1)	
<i>Spring</i> (14)	Ancient World II (5)	The Creed (3)	Writing Workshop 102 (2)	Latin 102 (3) or Greek 102 (3)	Choir (1)	Optional Courses: Honors Colloquia (1), Studio Art (1), Iconography (1), Adv. Latin (1)	
Sophomore Year							
<i>Fall</i> (17)	Rome and the Birth of Christianity (5)	Sacred Scripture I (3)	Geometry (3) & Writing Workshop 201 (2)	Latin 201 (3) or Greek 201 (3)	Choir (1)	Optional Courses: Honors Colloquia (1), Studio Art (1), Iconography (1), Adv. Latin (1)	
<i>Spring</i> (17)	The Middle Ages (5)	Sacred Scripture II (3)	Astronomy (3) & Writing Workshop 202 (2)	Latin 202 (3) or Greek 202 (3)	Choir (1)	Optional Courses: Honors Colloquia (1), Studio Art (1), Iconography (1), Adv. Latin (1)	
Junior Year							
<i>Fall</i> (15)	Renaissance, Reformation and Catholic Renewal (5)	Moral Theology (3)	Physics (3)	1 Major Course (3) ¹	Choir (1)	Optional Courses: Honors Colloquia (1), Studio Art (1), Iconography (1), Adv. Latin (1)	
<i>Spring</i> (16)	The Dialectics of Enlightenment (5)	Theology of Love (3)	Physics (3)	1 Major Course (3)	Jr. Project (1)	Choir (1)	Optional Courses: Honors Colloquia (1), Studio Art (1), Iconography (1), Adv. Latin (1)
Senior Year							
<i>Fall</i> (14)	American Studies (5)	Comparative Cultures (2)	Biology (3)	1 Major Course (3)	Choir (1)	Optional Courses: Honors Colloquia (1), Studio Art (1), Iconography (1), Adv. Latin (1)	
<i>Spring</i> (16)	Late Modernity & Postmodernity (5)		Biology (3)	1 Major Course (3)	Thesis (3) OR Portfolio Project (3) ²	Choir (1)	Optional Courses: Honors Colloquia (1), Studio Art (1), Iconography (1), Adv. Latin (1)

1. The four majors are: History, Literature, Philosophy, Theology

2. Seniors also complete the Comprehensive Exam (1 credit)

PHILOSOPHY AND HUMANITIES

Each of our eight Philosophy & Humanities courses may be best understood as a tapestry or polyphonic composition within which the lines of Philosophy, Literature, History, Music, Theology, 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, transcendence-seeking human nature living in relation to God, other people, and the natural world while seeking both natural and transcendent ends.

These courses are 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, 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?” “What is the role of tradition and history in how we understand ourselves and the world?”

PHILOSOPHY AND HUMANITIES I AND II: ANCIENT WORLD (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 the search for wisdom 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, political thought, tragedy, comedy, biography, and philosophy, we immerse ourselves in some of the chief sources from which we learn how to be fully human.

- Homer, *Iliad*, *Odyssey*
- Hesiod, *Theogony*, *Works and Days*
- Aeschylus, *Agamemnon*, *Choephoroe*, *Eumenides*, *Prometheus Bound*
- Sophocles, *Oedipus Rex*, *Oedipus at Colonus*, *Antigone*
- Euripides, *Alcestis*, *Medea*, *The Bacchae*
- Aristophanes, *The Clouds*, *The Birds*
- Herodotus, *Histories*
- Thucydides, *The Peloponnesian War*
- Plato, *Republic*, *Apology*, *Crito*, *Phaedo*, *Euthyphro*, *Meno*, *Phaedrus*, *Symposium*
- Aristotle, *Ethics*, *Politics*, *Poetics*, *Metaphysics*

- Plutarch, *Lives*

PHILOSOPHY AND HUMANITIES SEMINAR III AND IV:
ROME, THE BIRTH OF CHRISTIANITY, AND THE MIDDLE AGES
(5 credit hours per semester)

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.

In the spring semester, we follow the Church as it grows from its early martyrs and saints to become the foundation of the cultural and philosophical synthesis of the High Middle Ages. Works include Boethius' *Consolation of Philosophy*, selections from St. Thomas' *Summa Theologiae*, the letters of Abelard and Heloise, a polyphonic setting of the Mass by Machaut, Dante's *Divine Comedy*, Chaucer's *Canterbury Tales*, and the illuminated prayer book, *Les Très Riches Heures*.

- Livy, *History of Rome*
- Polybius, *The Rise of the Roman Empire*
- Sallust, *The Conspiracy of Catiline*
- Cicero, *Somnium Scipionis*, *Letters*
- Vergil, *Aeneid*
- Horace, *Odes*, *Epodes*, *Satires*, *Letters*
- Ovid, *Metamorphoses*
- Seneca, *Moral Epistles*
- Tacitus, *Annals*
- *The Passion of SS. Perpetua and Felicity*
- St. Athanasius, *The Life of Antony*
- St. Augustine, *Confessions*, *City of God*
- Prudentius, *Psychomachia*
- Ambrosian Chant
- Boethius, *The Consolation of Philosophy*
- St. Gregory, *Life of St. Benedict*
- St. Benedict, *Rule*
- Einhard, *Life of Charlemagne*
- *Beowulf*
- Abelard and Heloise, *Letters*
- St. Bernard of Clairvaux, *On Loving God*
- Blessed Hildegard of Bingen, *chants*
- St. Francis, "The Later Rule," "The Testament"

- Celano, *Life of St. Francis*
- Josef Pieper, *Guide to St. Thomas*
- St. Thomas Aquinas, *Summa theologiae*
- St. Bonaventure, *Journey of the Mind into God*
- Joinville, *Life of St. Louis*
- Dante, *The Divine Comedy*
- *Gawain and the Green Knight*
- Chaucer, *Canterbury Tales*
- Julian of Norwich, *Revelations of Divine Love*

PHILOSOPHY AND HUMANITIES V AND VI:
 RENAISSANCE, REFORMATION, CATHOLIC RENEWAL, AND THE DIALECTICS OF
 ENLIGHTENMENT
 (5 credit hours per semester)

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 animating sources 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 a new age and articulate the causes of Christendom's division. At the same time, the initiatives of Machiavelli and Luther 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 and his contemporaries will renew our attentiveness to the questions that animate and undergird the truly human life.

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.

- Dawson, *The Dividing of Christendom*
- Pico della Mirandola, *Oration on the Dignity of Man*
- St. Thomas More, *Utopia*
- Luther and Calvin, *Selected Readings*
- St. Teresa of Avila, *Interior Castle*
- *Decrees from the Council of Trent*
- Palestrina, *Pope Marcellus Mass*
- Machiavelli, *The Prince, Discourses*
- Shakespeare, Selected sonnets, *Hamlet, The Tempest, Henry V, King Lear, Twelfth Night, The Winter's Tale, Othello, Macbeth, and Romeo & Juliet*
- Kant, “What is Enlightenment?”

- Hobbes, *Leviathan*
- Locke, *Second Treatise of Government*
- Milton, *Paradise Lost*
- Rousseau, *Discourse on Inequality, The Social Contract*
- Smith, *Wealth of Nations*
- *The Declaration of Independence*
- *The Articles of Confederation*
- *Selected Federalist and Antifederalist Papers*
- *The United States Constitution*
- Speeches and Decrees from the French Revolution
- Burke, “Reflections on the Revolution in France”
- Descartes, *Meditations on First Philosophy*
- Hume, *An Enquiry Concerning Human Understanding*
- Kant, *Prolegomena to Any Future Metaphysics, Groundwork to the Metaphysics of Morals*
- Hegel, *The Philosophy of History*
- Marx, *Selected writings*
- Tocqueville, *Democracy in America*
- Blessed John Henry Newman, *The Idea of a University*

PHILOSOPHY AND HUMANITIES VII AND VIII:
 AMERICAN STUDIES, AND LATE MODERNITY AND POSTMODERNITY
 (5 credit hours per semester)

In the first semester we take up the symbolic form of America, with emphasis on her founding, her conception of liberty, and the place of equality in her society, focusing on the formative documents of our nation and her most representative literature and thought.

We come then 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 the Church and our culture while serving the communities in which we live?”

- Thoreau, *Walden*
- Emerson, *Essays*

- Melville, *Moby Dick*
- Whitman, "Song of Myself"
- Sojourner Truth, "Ain't I a Woman?"
- Douglass, "What to the slave is the fourth of July?"
- Washington, "Up From Slavery"
- Du Bois, "Of Mr. Booker T. Washington and Others", "The Parting of the Ways", "The Talented Tenth"
- Faulkner, *Go Down Moses*
- Fitzgerald, *The Great Gatsby*
- King, "Letter from the Birmingham Jail," "The Quest for Peace and Justice (Nobel Lecture)"
- Dostoevsky, *The Brothers Karamazov*
- Hopkins, selected poems
- Marx, *The Economic and Philosophical Manuscripts of 1844*
- Nietzsche, *The Birth of Tragedy*, *Beyond Good and Evil*
- Kierkegaard, *Philosophical Fragments*
- Eliot, *The Waste Land*
- Voegelin, *The New Science of Politics*
- Arendt, *On Revolution*, *The Origins of Totalitarianism*
- Camus, *The Rebel*
- Solzhenitsyn, *The Gulag Archipelago*
- Anscombe, "Mr. Truman's Degree"
- MacIntyre, *After Virtue*
- Pope Saint John Paul II, *Fides et ratio*
- Second Vatican Council: *Gaudium et Spes*
- Josef Pieper, "Work, Spare Time, and Leisure" from *Only the Lover Sings*

In addition, all freshmen take a course that introduces them to the fundamental questions as well as the mode of dialogic inquiry.

NATURE OF MAN: INTRODUCTION TO PHILOSOPHICAL INQUIRY Freshman year, Fall semester (2 credit hours)

- Golding, *Lord of the Flies*
- Dostoevsky, "The Grand Inquisitor" from *The Brothers Karamazov*
- Freud, *The Future of an Illusion*
- Tocqueville, *Democracy in America* (selections)
- Camus, *The Stranger*
- Saint-Exupery, *Wind, Sand and Stars*
- Frankl, *Man's Search for Meaning*
- Pieper, *Leisure the Basis of Culture* (selections)

SACRED SCRIPTURE, THEOLOGY, AND CATECHESIS

The teachers of theology at Magdalen College receive the *mandatum*, an acknowledgment by our bishop "that a Catholic professor of a theological discipline is a teacher within the

full communion of the Catholic Church.” They also, along with our other faculty, take the Oath of Fidelity at the beginning of the academic year.

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.

The course sequence is listed below.

- Semester 1: The Sacraments and Prayer (3 credits)
- Semester 2: The Creed (3)
- Semester 3: Sacred Scripture I (3)
- Semester 4: Sacred Scripture II (3)
- Semester 5: Life in Christ (Moral Theology) (3)
- Semester 6: Theology of Love (3)

THE SACRAMENTS AND PRAYER

“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, he has made the Church the means of deification of every human person.

This course focuses on this Mystery of Salvation as it is believed, celebrated, and experienced in the Church’s mystical life of prayer and the sacraments. Together we 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 *Pete* 1:4). In this course, the following texts are read whole or in part:

- *The Catechism of the Catholic Church*
- Joseph Cardinal Ratzinger, *The Spirit of the Liturgy*
- Raniero Cantalamessa, *Life in Christ: A Spiritual Commentary on the Letter to the Romans*
- R. M. French, *The Way of a Pilgrim and The Pilgrim Continues His Way*
- Rev. Jean Corbon, *The Wellspring of Worship*

THE CREED

Having explored, last semester, the mystery of salvation in Christ as it is experienced in the mystical life of the Church, 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 enshrined in the Nicene Creed. This will be accomplished through our 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. Key texts include:

- *The Catechism of the Catholic Church*
- Joseph Cardinal Ratzinger, *Introduction to Christianity*
- *Documents in Early Christian Thought*, ed. Wiles and Santer
- Peter Kreeft, *Fundamentals of the Faith: Essays in Christian Apologetics*

SACRED SCRIPTURE I AND II

Through this course we will develop a recognition and appreciation of God's self-revelation through Sacred Scripture and its development 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, the theology of the body, discipleship, etc., through Socratic discussions, lectures, presentations, research, critical assessments, and written analysis. Key texts include:

- *The Holy Bible*, RSV-CE
- *The Catechism of the Catholic Church*
- *The Dogmatic Constitution on Divine Revelation: Dei Verbum*
- Joseph Cardinal Ratzinger, *In the Beginning...A Catholic Understanding of the story of Creation and the Fall*
- Tim Gray, *Walking with God*
- Joseph Cardinal Ratzinger, *Jesus of Nazareth*

LIFE IN CHRIST (MORAL THEOLOGY)

In this course we will develop our ability to effectively understand and articulate the moral theological teachings as preserved and imparted by the magisterium of the Catholic Church. We will explore themes intrinsic to a proper understanding of a Catholic moral theology in light of our respective disciplines (through research, critical assessment, and written and oral discussion of topics related to our major fields.) Key texts include:

- *The Catechism of the Catholic Church*
- Pope John Paul II, *Veritatis Splendor*
- Joseph Cardinal Ratzinger, *On Conscience*
- Servais Pinckaers, O.P., *The Sources of Christian Ethics*

- Von Balthasar, *Unless You Become Like a Little Child*

THEOLOGY OF LOVE

This semester we explore a richer understanding of the call to love as Christian human persons. Drawing from literary, theological, and cultural sources, this class will explore a deeper view of the human person. It will also provide us an opportunity to reflect upon and to seek the call to love and holiness that can give meaningful form to our personal lives. Key texts include:

- C. S. Lewis, *The Four Loves*
- Karol Wojtyla *The Jeweler's Shop: A Meditation on the Sacrament of Matrimony Passing on Occasion Into a Drama*
- Pope Saint John Paul II, *Man and Woman He Created Them: A Theology of the Body*
- Pope Benedict XVI, *Deus caritas est*

THE CATECHETICAL DIPLOMA

On October 17th, 1983, the Sacred Congregation for the Clergy, granted the College permission to award the “Diploma for Religious Instruction.” Today, the College awards its “Apostolic Catechetical Diploma,” independently of the Vatican, to Catholic students who complete the six-semester sequence of theological studies with at least a 2.0 in each course and who pledge to teach Catholic doctrine in communion with the Holy See.

COMPARATIVE NON-WESTERN CULTURES

COMPARATIVE NON-WESTERN CULTURES

Senior Year, Fall Semester (2 credit hours)

In this course 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.

- *The Bhagavad Gita*
- *The Dhammapada*
- *The Upanishads*
- *Chuang Tzu, The Inner Chapters*
- *Confucius, Analects*
- *Lao Tzu, Tao Te Ching*

- Kamo no Chomei, *Hojoki: Visions of a Torn World*
- *The Qur'an*

MUSIC AND ART

THE CHOIR OF MAGDALEN COLLEGE

Fall and Spring Semesters, all four years (1 credit per semester)

At Magdalen College, our students participate in the all-college choir for four years, singing at Mass each 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 calendar.

During the academic year, the students rehearse two times per week and again on Sundays in preparation for Sunday Mass, special feasts, and weekday Mass. 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 1) to create an opportunity to learn how music is constructed and its various forms of expression; 2) to develop vocal skills, both individually and in ensemble; 3) to create unity when singing together in ensemble; 4) to learn chant and sing other types of sacred music in order to gain a deeper appreciation for these special forms of worship; and 5) to 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 College 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 various smaller groups of singers that offer concerts at community and collegiate events, support other ecclesial events, or participate in liturgies at other parishes.

- *The Proper of the Mass for Sundays and Solemnities* (Fr. Samuel Weber, O.S.B)
- *Graduale Romanum*
- *The Parish Chant Book*, second edition
- *Worship* (Choir edition)

STUDIO ART

This optional course is available to students all four years as the schedule permits.

(1 credit per semester).

At the close of each year students exhibit their best works in the college's annual art show for our fellow students, faculty, and the local community.

BYZANTINE ICONOGRAPHIC PAINTING

In this studio class, the fundamentals of Byzantine icon painting are shared through learning the basic process, art and language of the icon as students are led step-by-step through making a simple and beautiful icon of Christ.

(1 credit hour)

GEOMETRY AND SCIENCE

EUCLIDEAN GEOMETRY

Sophomore Year, Fall Semester (3 credit hours)

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 intuitively "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.

- Euclid, *Elements*
- Plato, *Meno*

ASTRONOMY

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*

PHYSICS: NEWTON

Junior Year, Fall Semester (3 credit hours)

In this course we first take up Galileo's presentation of proto-Newtonian theory, as articulated in his *Dialogue Concerning Two New Sciences*. Immediately afterward, we examine Isaac Newton's more complete formulation of the laws governing the mechanical universe. His view of nature is explored (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 this course we read the following texts in whole or in part:

- Galileo: *Dialogue Concerning Two New Sciences*; "Starry Messenger"
- Bacon, *The Great Instauration*
- Newton, *Principia*
- Newton, *Selected writings*
- Descartes, *Discourse on Method*

PHYSICS: RELATIVITY & QUANTUM MECHANICS

Junior Year, Spring Semester (3 credit hours)

In this 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*. In this course, the following texts are read in whole or in part:

- Newton, *Principia*
- Newton, Selected Letters
- Feynman, *The Feynman Lectures on Physics*
- Einstein, *Relativity*
- Heisenberg, "The History of Quantum Theory" from *Physics and Philosophy*
- Selected papers from *The Scientific American*

BIOLOGY I: THE ORIGINS OF LIFE

Senior Year, Fall Semester (3 credit hours)

In this class we examine the diversity within nature and its classification, availing ourselves of the 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*, 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. (See the reading list following Biology II.)

BIOLOGY II: ETHOLOGY, PERCEPTION, & NEUROLOGY

Senior Year, Spring Semester (3 credit hours)

During this 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. In the first and second semesters of this course, we read the following texts in whole or in part:

- Aristotle, selections from *History of Animals*, *On Generation and Corruption*, *Parts of Animals*, *De anima*
- Margulis, *Five Kingdoms*
- St. Augustine, *De Genesi ad litteram*
- Darwin, *Origin of Species*
- Dawkins, *The Selfish Gene*
- Gould, *The Panda's Thumb*
- Lack, "Darwin's Finches"
- Eiseley, *The Immense Journey*

- Augros & Stanciu, *The New Biology*
- Mendel, *Experiments in Plant Hybridization*
- Watson, *The Double Helix*
- Hofstadter, *Metamagical Themas*
- McCulloch, *Embodiments of Mind*
- Tinbergen, “The Shell Menace”
- Lorenz, *The Foundations of Ethology*, *King Solomon's Ring*
- Frisch, “Dialects in the Language of the Bees”
- Frisch & Lindauer, “The Language and Orientation of the Honey Bee”
- Sacks, *The Man Who Mistook His Wife for a Hat*
- Penfield, *The Mystery of the Mind*
- Other selected articles from scientific journals

WRITING

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 learning of Latin grammar. By mastering Latin grammar students grow in their understanding of English grammar and syntax. Second, through the study of logic in their second year, students begin to master their own powers of *ratio*, learning to think more clearly and more deeply about the nature of language. Third, through the Writing Workshop in freshman year, students develop sensitivity to language that enables them to understand the nature of verbal communication and improve both the style and substance of 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 I AND II

Freshman Year, Fall and Spring Semesters (2 credit hours per semester)

Through this writing class 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.

WRITING WORKSHOP III AND IV

Sophomore Year, Fall and Spring Semesters (2 credit hours per semester)

This course builds on the principles of the first-year course, deepening its exploration of rhetorical principles and verbal expression.

JUNIOR PROJECT

JUNIOR PROJECT (1 CREDIT)

Junior Year, Spring Semester

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 his or her 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.

Subject to the guidance of their advisors, students will read approximately 300-400 pages of the author's writings and 200 pages of secondary sources. Emphasis should be on works or selections of works not normally read in the Program of Studies. Students should also prepare an annotated bibliography (4-8 pages) devoted to the primary sources and at least 5 or 6 different substantial secondary sources. At least one secondary source should have been published within the last ten years. (The requirements for the Literature bibliographies will be different.)

Students should consult with their advisor about which primary and secondary sources they should read and how long the bibliographic entries should be.

Sources should be scholarly rather than popular. A student's advisor may approve exceptions.

Each bibliography should be submitted to the student's advisor by the stated deadline, and to all faculty panelists one week before the beginning of the Junior Project conversations. Copies should also be brought to the panel discussion.

Bibliographies should follow the Turabian style. Juniors are required to participate in a bibliographic orientation led by the librarian.

A letter grade and one credit will be awarded for the junior project. Approximately one quarter of the grade will be based on the annotated bibliography and three quarters on the conversation.

SENIOR THESIS, PORTFOLIO, AND COMPREHENSIVE EXAM

As seniors near the end of their careers at the college, they choose to complete either a Thesis or a Portfolio. In addition, all seniors must pass the Comprehensive Examination, which assesses their grasp of the entire Program of Studies, including the specific emphases of their chosen major.

SENIOR THESIS (OPTIONAL, 3 CREDITS)

Senior Year

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 the established guidelines: (1) Choose one primary source currently in the Program of Studies (including major courses and Honors Colloquia) and from within their major (though not necessarily read within a major course); this primary source must be substantial enough and suitable for a lengthy scholarly paper; (2) Choose one primary question; (3) Secondary sources may be introduced to the conversation only after a substantial answer to the primary question has been prepared.

Students who will not be graduating with honors but wish to write a thesis must have a minimum grade point average of 3.5 at the end of their junior year. These students must submit their written requests to write a thesis to the Academic Dean, who will bring the requests to the Instruction Committee for approval.

Students with a grade point average below the minimum, who wish to write a thesis, must submit a written request to the Dean stating the reasons they should be granted an exception. The Dean will bring the request to the Instruction Committee for approval.

Each thesis will receive a letter grade.

For further details about the thesis-writing process, see the Senior Thesis Guide.

SENIOR PORTFOLIO PROJECT (OPTIONAL, 3 CREDITS)

Senior Year

Seniors not writing a thesis should meet with their major professors early in the fall semester. Together, the professor and student will (1) articulate a substantial, perennial question from within the student's major discipline, (2) determine the texts from the previous three years of study that the student will consult in formulating an answer to this question, and (3) determine which faculty member should advise the project.

Over the course of the next several months, the student will work with the advisor to prepare a dialogic journal.

To create the journal, the student will juxtapose a substantive excerpt from a text with his or her response to that excerpt, creating a dialogue between the primary source and the student about the selected question.

Each portfolio will receive a letter grade.

For further details about the portfolio-writing process, see the Senior Portfolio Guide.

COMPREHENSIVE EXAMINATION (ALL SENIORS, 1 CREDIT)

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 post-graduate vocation.

The questions asked on the comprehensive exam are rooted in the perennial questions that structure the Program of Studies (and which are important themes in the readings in Philosophy and Humanities courses).

The current topics from which questions will be drawn are:

- What it means to be human and the relationship between the nature of the human person and the end of the human person.
 - 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.
- The role of different political orders in contributing to or inhibiting human flourishing.

Students then select and answer a question from one of the following topics:

- The relationship between faith and reason.
- Love, its types, its counterfeits and authentic forms, and the roles these types play

in human flourishing

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

Students also answer a question given to them in the fall term for their major discipline.

This exam is written, and students may bring an 8 ½" x 11" sheet of paper of hand-written notes (double-sided) to the exam. Students may not write their responses in advance and then copy them into the exam booklet. These two pages (on one sheet of paper) are reviewed by the proctor at the beginning of the exam period and then submitted by the student with the exam when it is turned in at the conclusion of the exam period. Students may draw upon any texts read within the Program of Studies.

Each exam has two faculty readers, who assign a grade of pass or fail. Students receive one credit for their preparations and the successful completion of the exam.

CLASSICAL LANGUAGES

For two years or more, students immerse themselves in either Latin or Greek. In either case, students are introduced to the Latin or Greek language and its culture, in all their variety from antiquity onwards. While mastering grammar and syntax students will learn to read Latin or Greek 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 or Greek, through the study of these languages, students will develop a greater understanding of how languages function more generally—through comparison of Latin or Greek to their native tongue—and develop the powers of analysis and synthesis proper to the mind of one who is liberally educated.

LATIN FUNDAMENTALS 101 & 102

Freshman Year, Fall and Spring Semesters (3 credit hours per semester)

In this first year of Latin study, we seek to master much of the basic grammar and syntax of Latin required to read a wide range of Latin texts.

INTERMEDIATE LATIN 201 & 202

Sophomore Year, Fall and Spring Semesters (3 credit hours per semester)

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.

ADVANCED LATIN READING COURSES (ELECTIVES)

(1 credit hours per semester)

This course is open to any student who has 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.

GREEK FUNDAMENTALS 101 & 102

Freshman Year, Fall and Spring Semesters (3 credit hours per semester)

In this first year of Greek study, we seek to master much of the basic grammar and syntax of Greek required to read a wide range of Greek texts.

INTERMEDIATE GREEK 201 & 202

Sophomore Year, Fall and Spring Semesters (3 credit hours per semester)

During this second year of our Greek studies we continue to master the basic grammar and syntax of the language while reading selections from the full range of Greek literature.

ADVANCED GREEK READING COURSES (ELECTIVES)

(1 credit hours per semester)

This course is open to any student who has reached the level of proficiency required to pass Greek 202. In these courses students take up advanced reading and translation of Greek texts from across the wide corpus of Greek literature.

LATIN OR GREEK PLACEMENT POLICY

Students entering the college with a prior study of Latin or Greek may be ready to enroll directly in Latin 201 or Greek 201 and should contact the Academic Dean before term begins.

Students who wish to place out of all Latin or Greek courses must pass the Latin 202 or Greek 202 placement exam with at least a grade of “C”. These students satisfy the graduation requirement for Latin or Greek 201 and 202 but do not receive credit for those courses.

This placement exam must be proctored on campus by a faculty member, preferably before the term in question begins, and, at the very latest, before the end of the add/drop period.

THE HONORS PROGRAM

Purpose

The Honors Program offers intellectually ambitious students the opportunity to advance their liberal education in new areas by embracing academic challenges and experiences beyond those of our standard Program of Studies.

Honors Colloquium

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

Examples of past colloquia include: a philosophical and narratological examination of cinema; the nature of maleness and femaleness in the context of John Paul II's Theology of the Body; children's literature; tragedy; theology and poetry; comedy.

Advanced Language Study

Students who have already achieved the required level of proficiency in Latin may take advanced Latin classes. For the purposes of eligibility for graduation with Honors, each of these classes may count as equivalent to one honors colloquium.

Senior Thesis

As the culmination of their undergraduate studies, honors students will research and write a thesis.

Eligibility Requirements for the Honors Program

In order to graduate with a Bachelor of Arts degree with honors, the student must (1) have a cumulative grade point average of 3.5 or higher, (2) complete a senior thesis, and (3) complete four honors colloquia. (Presidential Scholars are required to take six colloquia.)

MAJORS AND MAJOR CLASSES

Through the Magdalen College curriculum students engage in the close reading and discussion of the great books, both within the curriculum's core and in its four 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 history, literature, philosophy, and theology

The college's majors offer students the opportunity to enter deeply into a discipline, mastering many of its primary texts, its key tools, and its animating principles. If the core gives students one of the broadest educations available, the majors give students the opportunity to develop a command of a particular domain within the world of knowledge and a unique perspective on human experience.

Each major consists of thirty credit hours, with each major course organized by historical period (e.g., patristic theology) or theme (ethics). All juniors complete a Junior Project in which they study carefully the works of a single author in their discipline and seniors have the option of either writing a thesis or completing an independent study portfolio project in their discipline.

Major seminars are usually limited to juniors and seniors. Sophomores with at least a 3.00 GPA may petition the Academic Dean for permission to take a major course. Major

courses taken as a sophomore may not be substituted for the one required major course each term. The pursuit of two majors (double-majors) is not permitted.

THE HISTORY MAJOR

The History major introduces students to the study of the past as a way of understanding human experience. Students reflect on how we know truths about the past and on the past's relationship to the present day. They also study topics of fundamental importance to Western culture and the Christian tradition. In addition to the course on the nature of historical thinking, courses in the major are offered on Ancient History, European History, and American History.

Examples of History major courses include:

Remembering the Past: The Study of History

This is a course about history itself – what can we know and say about the past? what bearing does it have on the present? To answer these questions, we will examine different ways of thinking about, understanding, and writing history. This will involve a consideration of earlier historians – Herodotus, Thucydides, and Eusebius, for instance – and of more recent authors such as Christopher Dawson and John Lukacs. We will also give special consideration to exploring whether there is a distinctively Catholic understanding of history.

Tradition and Reform in Christian Culture

This course considers how Christians have reflected on history and on the role that past events, traditions, and people play in their lives. Focusing primarily on the period from the late Roman Empire through the Reformation, we will consider how Christians have sought a connection with their past by preserving traditions, even as they have continually felt the call of reform, which often disrupts established norms.

The course will examine important events such as the Investiture Controversy, the debates over the legacy of St. Francis of Assisi, the Western Schism, the Renaissance recovery of classical learning, the rebuilding of St. Peter's Basilica in Rome, and the dissolution of the English monasteries. At the same time, we will consider how older ways of thinking about the past compare with those of our own day, in which notions of 'modernity' and 'progress' loom large. The course will therefore raise questions about the meaning of history, as well as how the past should figure in one's thinking about the present and the future.

Religion, Culture, and the Formation of America

This course examines the varieties of religious cultures in North America from the earliest contact between Europeans and natives through the establishment of the United States. We consider topics such as Catholic missions, Christianity's role in America's founding, and debates on the relationship of church and state.

Cultures of Revolution in the Early 20th Century

This course examines the way that political revolutions have shaped the modern world, by considering four significant early 20th-century revolutions and independence movements, in Russia, Ireland, India, and Turkey. We will attend to the connections between politics and culture by considering also the roles played by, among other things, religion, language, and art. In the process, we will discuss how these revolutions contribute to our understanding of modernity itself by examining topics such as nationhood and empire, pacifism and political violence, secularism, and historical progress.

THE LITERATURE MAJOR

Literary Criticism

This course concentrates on nineteenth and twentieth century critical theory, with its treatment of the nature of poetic form, mimetic theory, genre, and the imagination. It culminates in a comprehensive critical study by the student. Emphasis is on the development of the student's own critical ability.

Nineteenth-Century British Literature: the Romantics and the Victorians

Readings will include poetry by Blake, Wordsworth, Coleridge, Keats, Tennyson, Hopkins, and Browning; Austen, *Sense and Sensibility*, Dickens, *David Copperfield*, Eliot, Silas Marner, and selected prose from John Ruskin, John Henry Newman, and Matthew Arnold.

English Literature of the High Middle Ages

This course focuses mainly but not exclusively on English literature from 1100-1500, at least half of it in translation. It is a glorious period, full of new forms, such as the Arthurian romance, the mystery plays, the love lyric, and theologically inspired narratives or poetic meditations upon Scripture. The sheer variety and the topical range of the literature are extraordinary, and the questions the poets and romancers ask are the everlasting ones: What is love? What is reason for? Why do we suffer? Where can we place our hope? What does a just society look like? Where are we going?

The Russian Novel

In this course student 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.

Southern Literature

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, O'Connor.

THE PHILOSOPHY MAJOR

As a Philosophy major, a student will build on the eight semesters of philosophy they have already studied within the "Philosophy and Humanities Seminars." Whereas those courses proceeded more chronologically and across disciplines, the courses for the major focus on

particular areas within philosophy, e.g., metaphysics, ethics, as well as more concentrated historical periods. Examples of these courses include:

Freedom and the Good (Ethics)

The meaning of freedom is bound up with our root desires. For what purpose do we act whenever we act, and how are our judgments and dramatic decisions in the concrete events of life related to that purpose? Why do I love to be, and why do I will to be good? What would it mean to do something for its own sake? Such issues lead us to ponder our finitude before God. Can I be said to act spontaneously from myself and to be responsible for myself if I have my origin and end elsewhere than in myself? Is divine freedom a foreign violence and upward limit against my freedom, or else its most intimate source and assurance? Are you free when you receive from, depend on, and commit to another? This course will take up dominant accounts of freedom in the philosophical tradition from the Greeks to the Germans, and will examine such basic features of human action as desire, choice, consent, commitment, authority, and creativity. The heart of the course is a meditation on what freedom looks like when most perfectly exercised, and hence on the happiness in which willing comes to fruition.

Word and Truth (Epistemology)

How is the intellect related to that which it knows? Can the mind grasp reality adequately – that is, as a whole? Is reason in any way bounded, and, if so, what are the nature of these limits? Can the human person naturally know God? Is knowing essential to man's life - if so, in what respect? In this course we will approach the basic standpoint of ancient philosophy concerning the scope and purpose of human intelligence, dwell with the magisterial account of reason's relation to being and of the transcendental character of truth offered by St. Thomas Aquinas, explore the ways in which the bond between thinking and being was brought into question in modernity, and engage late modern efforts to overcome this dualistic juxtaposition (especially in the writings of Edmund Husserl, Edith Stein/St. Teresa Benedicta of the Cross, Martin Heidegger, and Hans Urs von Balthasar).

The transcendental of truth comes to expression in a variety of basic experiences. In this seminar, we will especially consider how *embodiment and the senses* bear on our knowing, how *feeling* offers us an interior perspective on that which we know (*empathy*), and how *dialogue* (including in the form of *education*) is the proper locus for a fully human understanding of the world.

God and Being (Metaphysics)

This course is an exercise in that most characteristically philosophical act: the contemplation of what it means to exist at all. According to the great witnesses of the tradition, this act begins in wonder and, if followed through faithfully, ends in rejoicing. Together with classical and medieval authors, we will ask basic questions about the things we experience: what does it mean to be one complete thing? To have a nature and to change? To be related to other finite substances and to God? To be caused and to cause others in turn? In view of such questions, we'll also consider how metaphysics sheds light on the phenomenon of bodily life and on the integrity of the organism.

Thinking philosophically about reality in light of a Christian confession of God as Creator will lead us to ponder the structure of interpersonal gift-giving as an expression of how the finite world comes into being in the first place. We'll find that in our present age the meaning of gift is both most directly challenged and most lucidly articulated. We will accordingly turn our attention to rejections, revisions, and recoveries of metaphysics among modern authors, and will explore how a Thomistic account of being can respond to and account for legitimate concerns voiced in our day.

The course will end by placing the many principles discussed over the semester at the service of understanding the constitution of the human person, man and woman, in whom the full meaning of being as gift is unfolded.

Person and Community (Anthropology)

Who am I who am? Our thinking never leaves behind but abidingly lives from the wonder that we exist at all. I first encounter myself as "me" through being known and addressed by another person, an I who is a Thou to me. Indeed, I grow into my own personhood through engaging with and belonging to the social whole. How has the tradition conceived of community and the person's place within it? How did Christian thought take up and transform ancient philosophical anthropology, and what tensions did this thought introduce into an understanding of community and natural human fellowship? How has modernity received the authentic Christian vision of the unity between self-love and neighbor-love?

Here we will reflect on truth as seeing through and with another's gaze, on how reality is meant to be known and enjoyed in common, on friendship as the locus of self-becoming, and on family as the most basic and most paradigmatic expression of community. Major authors include Aristotle, St. Augustine, Hegel, Kierkegaard, and Wojtyla.

THE THEOLOGY MAJOR

Theology, according to Blessed John Henry Newman, is the Queen of the Sciences and should order all of the disciplines in the university. Theology major courses build on (1) the six semesters of theology taken by all students at the college (equaling eighteen credit hours) and (2) the theological texts read in the Philosophy and Humanities sequence.

Examples of Theology major courses include:

Creation and Incarnation

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.

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.

The Medieval Quest for Wisdom

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*.

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.

Newman and the 20th Century Theologians

This course is a study of the development of Catholic doctrine through the critical reading of modern Catholic theologians. We will read St. John Henry Newman's *Essay on the Development of Christian Doctrine*, to gain an understanding of what doctrinal development is, and to gain skill in distinguishing faithful developments from those which are unhealthy. We will read works of important modern Catholic theologians, to enrich our understanding of doctrinal development, and to exercise our skill in discerning true development from corruption. We will focus on theologians of the *ressourcement* movement, to appreciate the distinctive contribution of that movement to the life of the modern Catholic Church.

CONCENTRATION IN THE FINE ARTS

In addition to their major, students may also choose to concentrate in the fine arts. The Fine Arts Concentration offers students the opportunity to adopt a humanistic, philosophical, and theological focus on (a) those arts that seek to create beauty and (b) the experience of those arts. Drawing upon and extending the curricular and co-curricular offerings in music and the visual arts, including the college's "Arts of the Beautiful" program, this concentration is ideal for those students who have studied music or art prior to enrolling at the college and those who intend to cultivate the arts non-professionally in postgraduate life.

The Fine Arts Concentration consists of eight semesters of choir, four semesters of Studio Art or Iconography, the one-credit reading course on philosophy of art and aesthetics; a Senior Thesis or Portfolio devoted to a topic in the fine arts, and an optional directed readings course, recital, or exhibition. Students seeking the Fine Arts Concentration will

also have the opportunity to participate in either the Polyphony Choir or Chant Schola, and will be encouraged to participate in the spring-semester theatrical production and “Arts of the Beautiful” events. (Details about these courses are available in the “Music and Art” sections of the Catalog. Details about the “Arts of the Beautiful” program are available on the website.)

REQUIREMENTS FOR GRADUATION

To receive a Bachelor of Arts degree in liberal studies or a catechetical diploma, students must submit their applications to the president on or before February 1 of the year in which they intend to graduate. Requests for exceptions to the requirements below must be submitted in writing and approved by the academic dean and president. To be considered for a degree, students must complete at the college at least one-fourth of their credit hours, including substantial advanced work in the major for a B.A. Students must pass all required courses.

NB: Students will not be permitted to partake in Commencement ceremonies until they have completed all requirements for graduation.

Bachelor of Arts in Liberal Studies

1. Complete the Program of Studies (125 credit hours of course work).
2. Earn a 2.0 cumulative grade point average.
3. Successfully complete the Junior Project, Comprehensive Exam, and either a Senior Thesis or Senior Portfolio.

Bachelor of Arts in Liberal Studies with Honors

1. Complete the Program of Studies (125 credit hours of course work).
2. Participate in at least four semesters of the Honors Colloquium.
3. Earn a 3.5 cumulative grade point average.
4. Successfully complete the Junior Project, Senior Thesis, and Comprehensive Exam.

Apostolic Catechetical Diploma

Earn a 2.0 average or better grade point average in each of the six semesters of the core theology classes.

SUMMARY OF COURSE REQUIREMENTS FOR GRADUATION

Freshman Fall

<i>Credits</i>	<i>Course Type</i>
5	Philosophy & Humanities: Ancient World I
3	Theology: Sacraments and Prayer
3	Latin or Greek 101
2	Writing Workshop 101
2	Nature of Man

1 Choir
16 Credits total

Freshman Spring

<i>Credits</i>	<i>Course Type</i>
5	Philosophy & Humanities: Ancient World II
3	Theology: Creed
3	Latin or Greek 102
2	Writing Workshop 102
1	Choir
14 Credits total [30 cumulative]	

Sophomore Fall

<i>Credits</i>	<i>Course Type</i>
5	Philosophy & Humanities: Rome and the Birth of Christianity
3	Theology: Sacred Scripture I
3	Geometry
3	Latin or Greek 201
2	Writing Workshop 201
1	Choir
17 Credits total [47]	

Sophomore Spring

<i>Credits</i>	<i>Course Type</i>
5	Philosophy & Humanities: The Middle Ages
3	Theology: Sacred Scripture II
3	Astronomy
3	Latin or Greek 202
2	Writing Workshop 202
1	Choir
17 Credits total [64]	

Junior Fall

<i>Credits</i>	<i>Course Type</i>
5	Philosophy & Humanities: Renaissance, Reformation & Catholic Renewal
3	Theology: Life in Christ (Moral Theology)
3	Physics
3	Major Course
1	Choir
15 Credits Total [79]	

Junior Spring

<i>Credits</i>	<i>Course Type</i>
5	Philosophy & Humanities: The Dialectics of Enlightenment

3	Theology: Theology of Love
3	Physics
3	Major Course
1	Choir
1	Junior Project
<i>16 Credits Total [95]</i>	

Senior Fall

<i>Credits</i>	<i>Course Type</i>
5	Philosophy & Humanities: American Studies
3	Biology
3	Major Course
2	Comparative Cultures
1	Choir
<i>14 Credits Total [109]</i>	

Senior Spring

<i>Credits</i>	<i>Course Type</i>
5	Philosophy & Humanities: Late Modernity & Postmodernity
3	Biology
3	Major Course
3	Senior Thesis or Portfolio Project
1	Choir
1	Comprehensive Exam
<i>16 Credits Total [125]</i>	

Total 125 course credits

(General education credits: 108 credits) + (Major credits: 30 credits, incl. 13 gen. ed.)

Optional Courses include: Honors Colloquium (1 credit per semester, up to eight semesters); Studio Art (1 credit per semester, available all semesters); Iconography (1 credit per semester); Advanced Latin or Greek reading courses. Details about these courses are available above.

GENERAL ACADEMIC POLICIES

The following pages outline the general academic policies of the college. For more details regarding the implementation of these policies, please contact the Academic Dean.

TRANSFER CREDITS

Transfer students must have at least one semester at another institution of higher education and complete the admissions process at Magdalen College. The Academic Dean reviews all transfer transcripts to determine whether previous courses correspond to courses offered at the college and may be substituted for them. Courses with a grade of less than C- will not be accepted for transfer. Courses which are accepted for transfer are not part of the calculation of the student's GPA.

For a list of institutions with which Magdalen College has Transfer Agreements, see the section entitled "Transfer Applicants" under *Admissions* below.

WITHDRAWAL FROM THE COLLEGE

A student intending to withdraw from the college must contact the Academic Dean and complete the official *Student Withdrawal Form*. The official withdrawal date is then determined by the student's contact with the Academic Dean. If a student fails to make this contact, and simply stops attending classes, the school will establish the date of withdrawal, based on its best determination of the last date of any academically related activity in which the student participated.

CONSEQUENCES OF WITHDRAWAL

Withdrawal without notice may result in a grade of F in all courses for the semester. If there is a balance due on a student's account, he or she will be responsible for payment of the balance based on the college's *Refund of Fees* policy.

Students receiving financial aid should consult the Financial Aid Office as there are regulations regarding the return of Title IV funds if a student has withdrawn before completing 60% of the semester. Students should also be aware of loan repayment obligations if they have received federal or private loans. Please see *Return of Title IV Funds* on the college's Financial Aid Web Page for the calculation used to return federal funds.

LEAVE OF ABSENCE

A student who wishes to apply for a leave of absence must meet with the Academic Dean and complete a *Leave of Absence Form*. A leave of absence is granted for a specific period of time, usually not more than two semesters at a time. Please note that if a student is not enrolled at least half-time, student loans will go into repayment. Students applying for leave must have no outstanding debts at the college.

The Academic Dean must have at least one month's notice of the student's intent to return to the college. College policies and deadlines relating to financial aid will apply.

POLICIES FOR RE-ADMISSION

All applications for re-admission are decided at the discretion of the Academic Dean and the Instruction Committee. Students in good standing who withdraw from the college but then wish to re-enroll should submit to the dean a letter making such a request and

providing relevant supporting material, such as transcripts of courses taken during the time of withdrawal.

Students dismissed for academic reasons who wish to apply to re-enter the college are required to give evidence of satisfactory performance at another institution of higher education, i.e., the student must take a full course load (the equivalent of at least twelve semester hours) during the fall or spring semester and maintain a B average. The courses need to be approved in advance by the dean. These courses will not count towards graduation.

The student should submit to the dean a transcript giving evidence of such, along with a letter explaining the intention to apply for re-admission and the reasons for doing so. The student may also include other material supporting the application. This material, along with that already contained in the student's file at the college, will be taken into consideration by the Instruction Committee.

Students dismissed for disciplinary reasons who wish to be considered for re-admission are required to write a letter to the dean stating the reasons for asking such consideration and any other material, such as letters of recommendation, that may support the application for re-admission. The Instruction Committee will be responsible for considering such requests.

ACADEMIC HONESTY AND MISCONDUCT

Honesty is an essential value at the college. The members of its community both require and expect one another to conduct themselves with integrity. This means that each member will pursue academic work in a straightforward and truthful manner, free from deception or fraud.

Every form of academic dishonesty is an injustice and will not be tolerated by the College. Presenting the work of other student's as one's own, or assisting another student to do so, in a written classroom examination is considered cheating. Cheating may also occur when a student violates the conditions governing the examination. Collaboration or aid on out-of-class work, when prohibited by the instructor, is considered to be cheating. The deliberate falsification of information substituted in place of the truth is misrepresentation and considered academically dishonest.

Plagiarism is another form of academic dishonesty that undermines the educational mission of the college. Plagiarism occurs when another person's work is used, but not properly cited, giving the impression that someone else's work is your own work. This constitutes plagiarism regardless of whether or not a student intends to plagiarize the work of another. Copying directly from the writings of another person without documenting the source is plagiarism. Plagiarism also occurs in cases of paraphrasing the writings of someone else without properly citing the source.

These two examples illustrate, rather than exhaust, the ways that acts of plagiarism are committed. The guidelines adhered to by the College for properly citing sources are contained in Kate L. Turabian, *A Manual for Writers of Research Papers, Theses, and Dissertations*, which all students are expected to consult.

Academic Misconduct, i.e., a misuse or misrepresentation of academic materials therefore includes the following:

- 1) Plagiarism of outside sources
- 2) Receiving unauthorized assistance during examinations or take-home assignments
- 3) Proposing someone else's work as your own
- 4) Repeated submission of the same classwork for multiple assignments
- 5) Falsification of information in one's academic work
- 6) Participating in or encouraging any of the above mentioned activities.

Above mentioned activities are prohibited and will result in a disciplinary hearing with the Academic Dean. Possible disciplinary actions include, but are not limited to, failing the course affected by academic misconduct, suspension and/or expulsion.

The procedure for handling a case of suspected academic misconduct is as follows:

1. If an instructor suspects that a student is guilty of academic dishonesty, then the instructor will discuss the matter with the student as soon as possible. This discussion provides an opportunity for the instructor to present evidence of academic dishonesty and an opportunity for the student to forthrightly acknowledge any wrongdoing.
2. If the student does admit to academic dishonesty, then the student and instructor must fill out an academic dishonesty report. The form used for this report can be obtained from the academic dean. The report requires a description of the action committed and an indication of the penalty assigned. The college requires that the minimum penalty be failure of the assignment in which the act of academic dishonesty occurred, without the possibility of making up that assignment or exam. It is up to the discretion of the instructor assessing the gravity of the case to determine whether further grade reductions or additional work should be assigned as part of the penalty for a given case of academic dishonesty.
3. A copy of the academic dishonesty report must be sent to the academic dean within one business day of its being signed by the student and the instructor. This report will be placed in the student's permanent file.
4. If this is the second academic dishonesty report being placed in a student's file, then the academic dean may assign further penalties beyond those agreed to in the report, up to and including temporary suspension or permanent expulsion from the college.
5. If the student does not admit to the academic dishonesty, then he or she may refuse to sign the report and appeal his or her case to the academic dean. The academic dean will convoke a meeting with the student and the instructor. At this meeting both can present their case so that the academic dean can determine whether the student is guilty of academic dishonesty and, if so, what penalties should be assigned. If the student has been determined to be guilty of academic

dishonesty, the academic dean will write a report about the case that will be placed in the student's file.

GRADES AND NOTATIONS

Each professor will establish the grading and attendance policies for his or her courses. The college adheres to the following standard grading system for computation of cumulative grade point averages:

A	4.00
A-	3.67
B+	3.33
B	3.00
B-	2.67
C+	2.33
C	2.00
C-	1.67
D+	1.33
D	1.00
D-	0.67
F	0.00

GRADE POINT AVERAGE (GPA)

The cumulative grade point average is derived by dividing the total number of grade points received by the number of credit hours attempted. When calculating the GPA the following notations apply:

- I (Incomplete Course) – Given when a student is passing a course but is unable to complete the class in the semester it is offered. It will be counted as hours attempted and not earned.
- W (Withdrawal) – After the end of the add/drop period, will be counted toward number of credits attempted but not factored into the GPA.
- Repetition – When a course is repeated, with the permission of the academic dean, the grade and credits of the first enrollment attempted/earned are replaced and recalculated with the new grade. A course may not be repeated if a grade of C or better was earned in the course on the first attempt.
- Transfer of Credit – Transfer credits may be accepted but must be approved by the academic dean; if they are accepted, they will be counted as attempted and earned but not used toward the cumulative GPA.

GRADE APPEAL

If a student has serious reasons for believing a particular grade has been mistakenly awarded, that grade may be appealed. The deadline for such appeals is 30 days from the start of the following term. Appeals should be addressed to the Academic Dean.

ACADEMIC STANDING

The college requires that all students remain in good academic standing. The college has developed standards to measure Satisfactory Academic Progress (SAP) toward a degree. This SAP policy applies to all students and, in particular, to those receiving Federal Student Aid and Veterans Education Benefits. The standards are as follows:

A. Grade Point Average (GPA) Requirement

Students must maintain a minimum *cumulative* GPA at the end of each academic year, according to the following scale:

Grade Level	1	2	3	4
GPA	1.5	1.8	2.0	2.0

B. Completion Rate Requirement

All students are expected to successfully complete at least 67% of all credits they attempt. The school calculates the pace at which the student is progressing by dividing the cumulative number of hours the student has successfully completed by the cumulative number of hours the student has attempted.

Credits attempted are those for which the student is enrolled as of the end of the add/drop registration period for each semester. Credits earned are those credits assigned a passing grade. Failure, withdrawal, and incomplete designations are not considered credits earned. Credits that are repeated will be counted in the total credits attempted and the total credits earned.

C. Maximum Time Frame

Students receiving financial aid must complete their program of study within a reasonable time frame. The maximum time frame is 150% of the length of the academic program or 6 years.

Each student is responsible for monitoring his or her academic progress and GPA each semester. At the end of each semester, students will be sent a grade report along with a copy of the Satisfactory Academic Progress policy. All records relating to academic standing and progress will be kept in the student's permanent file in the Registrar's Office and are available to the student with a written request and 48 hours' notice.

In addition, the Academic Dean reviews students' academic records at the end of each academic year and monitors their GPA each semester, to assure that they are maintaining SAP. Students who fail to meet any of the three standards listed above may be dismissed from the college.

Students who enter the program mid-year are considered to be out-of-sequence and are evaluated at the end of the second semester of their grade-level. For the purposes of the SAP assessment, grade-level is determined by an approximate range of credits and the prospect of graduating within a certain period of time. For instance, a student is considered a sophomore who has approximately 32 credits and who could reasonably graduate within three years. For a student who has a reduced course load and expects to

take more than four years to graduate, the Academic Dean will determine the grade-level on a case-by-case basis.

DISMISSAL, APPEAL, AND PROBATION

A student who has been dismissed for any of the reasons listed above will be notified in writing of that action by the Academic Dean. Since these notifications will typically be sent by email, it is the student's responsibility to check his or her college email account.

If extenuating circumstances exist which cause a student to fail to meet one of the standards listed above, and the student decides to appeal the results of the SAP Review, the student must submit the SAP Appeal Form to the Academic Dean. On the appeal form the student must clearly document why the student failed to meet the Satisfactory Academic Progress standards and what has changed that will allow the student to meet the standards. The Dean will present the appeal to the SAP Appeal Committee. Extenuating circumstances could include, but are not limited to:

- a. Medical condition or hospitalization of the student or immediate family member.
- b. Death of an immediate family member.
- c. Loss of housing due to natural disaster such as fire or flood.
- d. Special circumstances, which, according to the Dean, warrant a successful appeal.

The Appeal Form is available from Academic Dean. It must be submitted to the Dean within fifteen (15) days of notification of failure to meet the SAP standards. Incomplete appeals or those missing documentation are typically denied.

If the appeal is approved, the student will be placed on probation for the next semester and continues to receive financial aid. The GPA for that student will be reviewed at the end of that semester. A student on probation who fails to achieve the SAP standard will be dismissed without appeal.

ACADEMIC PLAN AND CONTINUED ELIGIBILITY

If it is determined that a student will require more than one semester to meet SAP, the student, the Academic Dean, and faculty advisor may develop an Academic Plan that ensures that the student will be able to achieve SAP by a specific point in time. Without this plan, the student becomes ineligible for financial aid. A student who has been reinstated to eligibility under an Academic Plan and is making progress under that plan, is considered to be an eligible student and may continue to receive financial aid. The student's progress is subject to review at the end of each term, and failure to make progress according to the plan will lead to dismissal.

INCOMPLETE POLICY

The symbol INC (Incomplete) on a Grade Report signifies that a student has failed to complete one or more of his academic assignments for a semester course, be it a reading, a paper, a test, or an examination.

A student who has earned a grade of INC must submit the delinquent assignments to the professor no later than thirty (30) days after the start of classes in the following term. Otherwise, the symbol INC becomes the letter grade of F, *automatically*.

Incompletes are granted by professors only for a student unable to complete required coursework because of serious circumstances beyond his or her control, i.e., a serious illness, hospitalization, death of a close family member, etc.

A student wishing to request an Incomplete must receive permission from the instructor of the course. The instructor must then notify the Academic Dean of the reason for the Incomplete.

STUDENT LIFE

Students need to be knowledgeable of and comply with college policies. Each student receives a copy of the *Student Handbook* in which specific policies relating to behavior both inside and outside the classroom and to consequences of unacceptable behavior are outlined. The *Handbook* is also available on the college website. By signing the consent form to the *Student Handbook*, the student agrees to abide by the rules and guidelines expressed therein.

ENROLLMENT AND ENTRANCE REQUIREMENTS

Enrollment dates are published in the Academic Calendar. The last date to drop or add a course is the last day of the second week of the semester.

Because of the design of the liberal arts curriculum at the College, it is important that students enroll in all courses offered for their particular grade level. The Academic Dean may review requests for deviations from this normal sequence.

ATTENDANCE, PUNCTUALITY, AND MAKEUP WORK

The college recognizes the importance of regular attendance in all courses and notes that tardiness is disruptive to any class. Absences or tardiness will not relieve students of the responsibility of making up work that has been missed. It will be at the discretion of the instructor whether the student may make up any missed assignments.

Grading penalties related to absences are left to the discretion of each individual faculty member except in such cases wherein the instructor refers a student to the Instruction Committee for their intervention. Faculty members will use their discretion in referring at-risk students to the Instruction Committee for the purpose of a strategic intervention, the outcomes of which may include but are not limited to an individualized plan being set up for the student, for the sake of their success, and/or the determination that the student must incur a certain grading penalty, up to and including failure of the course.

In the case of students who suffer from a serious illness that requires a significant number of absences, all opportunity will be allowed to make up the work missed without penalty, provided the college receives documentation of this illness by a medical professional. Nonetheless, if the student incurs absences totaling more than 25% of classes during the term in question, the college would require a medical withdrawal.

STUDENT TUTORS

Student tutors play an important role in the support of students who may need academic assistance when faculty members are unavailable. Selected by the Academic Dean, they are available at regularly scheduled hours several days a week and are often consulted on a wide range of academic issues, from explanations of Latin grammar to the improvement of study skills. Their work as peer teachers encourages students to develop greater confidence in their own academic abilities. Serving as a student tutor is a paid work-study position; the college provides this service to students free of charge.

CAMPUS EMAIL POLICY

All members of the Magdalen College community are to use their Magdalen College Microsoft e-mail account as their main mode of communication with the college community. Students especially are to check their Magdalen College e-mail account daily for important information from faculty, staff, and administrators. Those who do not check this e-mail account regularly suffer the consequences of missing out on key announcements, some of which may prove critical to their success at Magdalen College.

PARTICIPATION IN DRAMATICS

A cumulative GPA of 2.5 at the time of casting is required for a student to be eligible to participate in the spring play. The Dean also reserves the right to exclude students judged to be in danger of falling below that GPA.

ACCREDITATION, DEGREE-GRANTING AUTHORITY, & THE CREDIT HOUR

Magdalen College of the Liberal Arts is accredited by the New England Commission of Higher Education. The College is on probation for a period not to exceed four years with regard to the Commission's Standard on *Institutional Resources*. During this time, Magdalen College remains accredited and eligible for federal funding, including student aid. The Commission will monitor the institution's progress to bring itself back into compliance with the Standard through a Spring 2023 evaluation. Inquiries regarding the accreditation status by the Commission should be directed to the administrative staff of the college at administration@magdalen.edu or 603-456-2526. Individuals may also contact:

New England Commission of Higher Education
3 Burlington Woods Drive, Suite 100
Burlington, MA 01803-4514
Direct line to the Commission offices: (781) 425-7785

E-Mail: info@neche.org
Website: <http://cihe.neasc.org>

THE CREDIT HOUR

At the College a credit hour is defined as an amount of work represented in intended learning outcomes and verified by evidence of student achievement that is an institutional established equivalence that reasonably approximates not less than: (1) One hour of

classroom or direct faculty instruction and a minimum of two hours of out of class student work each week for approximately fifteen weeks for one semester.

CAREER PATHWAYS PROGRAM

For more information about the program, please visit the College's website:
<https://www.magdalen.edu/careers>

ADMISSIONS POLICIES

MINIMUM ELIGIBILITY REQUIREMENTS

To be eligible for admission to the college as a freshman an applicant must possess a valid high school diploma or official transcript. Recognized equivalents of a high school diploma are:

- A GED certificate or other state-sanctioned test or diploma-equivalency certificate
- Homeschool diploma or transcript reflecting number or letter grades.
- An academic transcript that shows successful completion of at least 60 semester or trimester credit hours that is acceptable for full credit toward a bachelor's degree.
- Special Circumstances: A student who enrolls before completing high school must meet specific criteria. In rare instances, with special permission from the Academic Dean, a student showing the potential of proficiency in our curriculum may be admitted. The student must no longer be enrolled in high school and must be matriculated in our Bachelor's Degree programs.

APPLICATION REQUIREMENTS

Freshman Applicants

In addition to the Minimum Eligibility Requirements, an applicant must submit the following items to complete an application to the College:

- A completed application form for Magdalen College. The application is available both in paper form and online
- Two official letters of recommendation. At least one letter must be of academic nature
- A typed essay answering the essay question that is specified on the current year's college application
- An official copy of either the SAT I, ACT, or CLT test scores.

Homeschooled Applicants

Magdalen College welcomes qualified homeschooled applicants. A homeschooled applicant must be beyond the age of compulsory school attendance in the state of New Hampshire (age 16) and must have successfully completed secondary school in order to be eligible for admission to Magdalen College as a freshman.

The basic required documentation is a copy of the applicant's completed homeschool transcript or diploma. Additional documentation may be requested in order to verify that the applicant has successfully completed secondary school.

A homeschooled applicant is required to submit all necessary items as listed in the section titled “Freshman Applicants” in order to be eligible for admission to Magdalen College.

Transfer Applicants

Transfer students must have at least one semester at another institution of higher education and complete the admissions process at our college. The Academic Dean reviews all transfer transcripts, to determine whether previous courses correspond to courses offered at the College. Courses with a grade of less than C- will not be accepted for transfer. Courses which are accepted for transfer are not part of the calculation of the student’s GPA.

In addition, Magdalen College has Transfer Agreements with certain institutions, allowing for pre-arranged transfers of credit between them. Currently, Transfer Agreements exist between Magdalen and the following institutions:

- Our Lady of Guadalupe
Seminary PO Box 147
Denton, NE 68339-0147
(402) 797-7700
<http://www.fsspolgs.org/about/seminary/>
- Collegium Sanctorum Angelorum
36 S. Potomac St.
Hagerstown, MD 21740
(240) 591-0013

ADMISSION TO MAGDALEN COLLEGE

An admissions committee reviews an applicant’s completed application once it has been submitted and processed. Admission decisions are made independently of financial aid awards, and the admissions committee does not consider financial need as a factor in granting or denying admission.

Magdalen College has a rolling admissions policy, and therefore applications are reviewed as they are received. Applicants are welcome to send in applications to the College anytime during the year. Applicants are strongly encouraged to apply early in the academic year.

ENROLLMENT

Accepted applicants must submit a non-refundable deposit to secure a spot for the intended term of enrollment.

DEFERRED ENROLLMENT

A student who is fully admitted to Magdalen College may opt to defer his or her enrollment up to one academic calendar year without reapplying to the College. Details about the deferred enrollment policy are available upon request from the admissions office.

EQUAL EDUCATION OPPORTUNITY

Magdalen College admits qualified students of any race, color, national and ethnic

origin, disability, and sex, to all the rights, privileges, programs, and activities generally accorded or made available to students at the school as required by Title IX of the 1972 Education Amendments.

SCHOLARSHIPS AND FINANCIAL AID

AFFORDABILITY

In 2021, Newsweek ranked Magdalen College #15 on their list of “Most Affordable Private Colleges in the U.S.” Magdalen College of the Liberal Arts is an investment in your future. Thanks to scholarships, grants, loans, and work-study, Magdalen College can work closely with students and families to explore all available funding resources. Magdalen seeks to make it possible for all qualified students to attend, regardless of income. Our goal is to try our best to meet each student’s demonstrated financial need.

Each family’s circumstances are unique. Therefore, we encourage all families to complete the Free Application for Federal Student Aid (FAFSA), which will determine the need-based federal and institutional aid the student may be eligible for. To be considered for need-based aid, a FAFSA must be submitted each year by **April 1**.

TUITION MATCH

If upon receiving Magdalen College’s financial aid award, a student finds that another Newman Guide school is giving more aid so that it costs less overall to attend that college (total out-of-pocket cost), Magdalen College will attempt to work with the student and family to match that out-of-pocket cost. Simply submit your award letter from another Newman Guide school, and upon review, the financial aid team will determine whether Magdalen can match the competing school’s offer.

COST OF ATTENDANCE

Cost of attendance for the 2022-2023 academic year:

Tuition:	\$23,000
Room & Board:	\$9,400
Fees:	\$600
Total Cost:	\$33,000

MAGDALEN COMPETITIVE SCHOLARSHIPS

All applications received by February 18, 2022, will be reviewed for the scholarships listed below. Awards may vary from full tuition \$23,000 to \$1,000 awards. Students receiving academic scholarships must maintain a minimum GPA of 3.0.

- **PRESIDENTIAL SCHOLARSHIP**

The Presidential Scholarship is awarded to a student or students with an outstanding academic record and a demonstrated desire to pursue a rigorous course of study. Recipients of the College's Presidential Scholarship must maintain a cumulative GPA of at least 3.4 during their four years.

- **CATHOLIC LEADERSHIP SCHOLARSHIP**

The Catholic Leadership Scholarship is awarded to a student or students with demonstrated outstanding Catholic leadership and service throughout their high school career.

- **SAINT JEROME SCHOLARSHIP**

The Saint Jerome Scholarship is awarded to a student or students with demonstrated outstanding scholarship in Latin or Greek.

- **SAINT CECILIA MUSIC SCHOLARSHIP**

The Saint Cecilia Music Scholarship is awarded to a student or students with demonstrated outstanding achievement and/or performance in choral music, choral directing, and organ playing.

SAINT JOHN PAUL THE GREAT MERIT-BASED SCHOLARSHIP

This scholarship is awarded in varying amounts to students whose academic achievement and outstanding leadership are evident in the documents supporting their application. Academic achievement is defined as 1) notable cumulative high school GPA and 2) high standardized test scores.

LEGACY AWARD

All applicants who are children of Magdalen College Alumni are eligible to receive a \$2,000 per year scholarship.

SIBLING DISCOUNT

Families with more than one student attending Magdalen College simultaneously will receive a \$2,000 per year scholarship for each sibling attending Magdalen College at the same time.

MAGDALEN COLLEGE NEED-BASED GRANT

This award is determined upon completion of the Free Application for Federal Student Aid (FAFSA) each year. Amounts vary based on financial need. This grant is calculated as part of the total financial aid package of a student. If a student receives other substantial awards from the college or other sources, need-based grants may be adjusted; these are re-evaluated at the start of each academic year according to the most recent FAFSA results.

COLLEGE WORK-STUDY

Our college-funded work-study program provides students the opportunity to receive on-campus employment. Priority is given to those students who demonstrate financial need by submitting a complete Free Application for Federal Student Aid (FAFSA). There are

placement opportunities in various departments, with an assigned number of hours students are expected to complete.

FEDERAL AID

The college participates in various state and federal aid programs which are accessible to qualified students based on completion of the FAFSA (Free Application for Federal Student Aid).

Our federal code is 022233.

You can apply online on or after October 1st of the year prior to your enrollment. **The FAFSA must be completed every year, so returning students will be able to renew their FAFSA and update last year's data.**

WHAT YOU WILL NEED TO FILL OUT THE FAFSA

If you are a dependent student, this information will apply to your parents as well.

- Set up a Federal Student Aid username and password
- Social Security Number
- Most recent federal tax returns—if you and your parents have filed, you will use the IRS Data Retrieval Tool directly from the FAFSA website to fill in the income questions
- If you have not filed a tax return and are applying for a tax extension, we may need your W-2s and other records of money earned.

TYPES OF FEDERAL AID

The college participates in the following federal aid programs. The financial aid office will let you know which programs you are eligible for after you complete the FAFSA:

- Pell Grant
- Direct Unsubsidized Loan
- Direct Unsubsidized Loan
- Parent PLUS Loan

VERIFICATION

Your FAFSA may be selected for a process called verification. Students flagged for verification will be asked to provide additional documents to the Financial Aid Office in order to confirm or correct information on the FAFSA. Awards will not be finalized until the verification process is complete.

STUDENT AID REPORT (SAR)

You will receive this report via email within a day or two after completing the FAFSA. It contains the data you entered on the FAFSA and your FAFSA “score” or EFC (Expected Family Contribution).

HOW AID IS DISBURSED

Funds will be disbursed by the Federal Government to your Magdalen College account once all the appropriate paperwork has been filed with the Financial Aid Office. These

funds are disbursed in two payments—one payment at the beginning of the fall semester and again in January for the spring semester.

SATISFACTORY ACADEMIC PROGRESS

Federal regulations require that students who receive federal student aid meet **Satisfactory Academic Progress** (SAP). The policy is provided to each student along with the Financial Aid Award Letter. This policy outlines the minimum qualifications to maintain SAP and the consequences of deficiencies in a student's academic progress. See also the description under Academic Standing in the General Academic Policies in this Catalog.

The SAP review is conducted annually, at the end of each academic year, when grades are posted by the College Registrar. Some scholarships, such as the Presidential Scholarship, require that a student maintain a GPA above the minimum. The standards for these awards are listed on the Financial Aid page of the college website and are available from the Financial Aid Office.

PROFESSIONAL JUDGMENT

Magdalen's Office of Financial Aid may determine that unusual circumstances warrant a professional judgment to modify the data on a completed FAFSA. We will review your FAFSA and ask for documentation, on a case-by-case basis, to support your request for special consideration in adjusting your FAFSA information. It is important to know that not all changes in circumstances will result in an adjustment to the student's eligibility. Applications are reviewed after all supporting documents are received. This document outlines the **Special Circumstances and Dependency Override Policies** and the deadlines for consideration for Professional Judgment.

STATE AID

NEW HAMPSHIRE GOVERNOR'S SCHOLARSHIP PROGRAM

To receive this \$1,000 award, the student must:

- Be an incoming student who is a resident of the state of New Hampshire
- Maintain a GPA of at least 2.0
- Complete the Free Application for Federal Student Aid (FAFSA)
- Be Pell Grant eligible

To receive this \$2,000 award, the student must:

- Be an incoming student who is a resident of the state of New Hampshire
- Maintain a GPA of at least 2.5
- Be a participant in the New Hampshire Scholars Program while in high school
- Complete the Free Application for Federal Student Aid (FAFSA)
- Be Pell Grant eligible

Awards are not guaranteed, as there are limited funds allotted to each institution for the scholarship.

NEW HAMPSHIRE UNIQUE SCHOLARSHIP PROGRAM

This \$1,300 scholarship is provided to full-time students (pro-rated for part-time students). The student must:

- Be a resident of the state of New Hampshire
- Complete the Free Application for Federal Student Aid (“FAFSA”) by December 31 of the award year
- Have an Expected Family Contribution (“EFC”) of \$0 – \$5,846 on the FAFSA

VETERANS BENEFITS

Magdalen College is proud to be able to serve veterans and their families.

The **Post-9/11 GI Bill®** offers higher education and training benefits to Veterans, Service Members, and their families who served after Sept. 10, 2001. The **Montgomery GI Bill®** assists active duty and Reservists with the pursuit of higher education degrees, certificates, and other education and training.

GI Bill® is a registered trademark of the U.S. Department of Veterans Affairs (VA). More information about education benefits offered by VA is available at the official U.S. government Web site at <http://www.benefits.va.gov/gibill>.

These other VA **education and training programs** offer various education and training benefits or increased benefits to certain Reservists and Veterans and their survivors and dependents:

- **Reserve Educational Assistance Program**
- **Veterans Educational Assistance Program**
- **Survivors and Dependents Educational Assistance Program**
- **National Testing Program**
- **National Call to Service Program**

Please follow these steps after being accepted and admitted to Magdalen College:

- Contact the VA at <http://www.gibill.va.gov>/or 1-888-442-4551 to discuss your education benefits
- Applications for benefits are obtained directly from the VA at: <https://www.vets.gov/education/apply/>
- Once you are approved for VA benefits, the VA will mail a Certificate of Eligibility letter to you. Submit a copy of your Certificate of Eligibility letter to the Magdalen Financial Aid Office. You may scan a copy to this email address: mlasher@magdalen.edu
- Apply for financial aid using the Free Application for Federal Student Aid (FAFSA) to determine if you are eligible for any federal grants or loans: <https://studentaid.gov/h/apply-for-aid/fafsa>
- Complete your application and submit all necessary components

Chapter 31 (Vocational Rehabilitation and Employment) and Chapter 33 (Post-9/11 GI Bill®) Beneficiaries:

Individuals entitled to assistance under these Chapters are allowed to attend or participate in the course of education during the period beginning on the date on which the

individual provides to the educational institution a Certificate of Eligibility for entitlement to educational assistance under Chapter 31 or 33 and ending on the earlier of the following dates:

1. The date on which payment from VA is made to the institution.
2. 90 days after the date the institution certified tuition and fees following the receipt of the certificate of eligibility.

A “Certificate of Eligibility” can also include a “Statement of Benefits” obtained from the Department of Veterans Affairs’ (VA) website - eBenefits, or a VAF 28-1905 form for Chapter 31 authorization purposes.

The institution will not impose any penalty, including the assessment of late fees, the denial of access to classes, libraries, or other institutional facilities, or the requirement that a covered individual borrow additional funds, on any covered individual because of the individual’s inability to meet his or her financial obligations to the institution due to the delayed disbursement funding from VA under chapter 31 or 33.

Veterans Resources

- VA Education Office: 1.800.442.4551
- VA Healthcare Office: 1.877.222.8387
- VA Benefits: 1.800.827.1000

PAYMENT PLANS

To assist students and their families with the cost of education, the college offers several payment plans. Any alternative to standard payment arrangements must be made in consultation with the Business Office.

WEB RESOURCES FOR OTHER FINANCIAL AID

- **BestColleges** Scholarship Search and Financial Aid Resource
- **CollegeNet.com**
- **Fastweb**
- **Knights of Columbus**
- **Peterson’s College Quest**
- **Sallie Mae CASHE**

PRIVATE ALTERNATIVE LOANS

Students seeking additional funding to cover the balance due may want to consider private loans. We work with a number of lenders for students pursuing this option. A Lender Comparison Tool is available on our [ELM Resources](#) site, allowing a side-by-side comparison of lenders along with contact and application information. Please call the financial aid office for more information about these loans.

FEES, ACCOUNTS, & ADMINISTRATIVE POLICIES

Tuition:	\$23,00 (per year)
Room and Board:	\$9,400 (per year)
Required Fees:	\$600 (per year)

Part-time students will be charged \$800.00 per credit hour. Any non-degree-seeking student auditing a course will be charged \$400.00 per credit hour. Current employees of the college may audit courses without charge.

BILLING SCHEDULE

A room deposit bill of \$500 is due upon acceptance by the college. This non-refundable deposit is applied to the total room-and-board fee. Tuition, remaining room and board, and fees are billed per semester, approximately 60 days before the start of the semester, and due 30 days from the invoice date. Awarded institutional aid will appear as a credit on each semester's billing.

REFUND POLICY

A student who wishes to withdraw from the college should consult with his or her academic advisor and the Academic Dean. A form for withdrawal is available in the office of the Academic Dean and must be completed, signed, and returned to the Dean's office. The refund of tuition, room and board is determined from the date the college receives the written notice of withdrawal, or from the last date of any academically related activity. The attendance period is counted from the first day of classes and includes weekends, holy days, and holidays.

The percentage of tuition and housing costs to be refunded is as follows:

During the first week of the semester:	100%
During the second week of the semester:	75%
During the third week of the semester:	50%
During the fourth week of the semester:	25%
After the fourth week of the semester:	0%

A refund is not made for other fees or associated costs of attendance, including the purchase of books, texts, or supplies.

Additionally, no refund is made for room and board charges if disciplinary action requires a resident student to move and reside off campus.

A refund for an involuntary withdrawal (for example, serious illness, military service) will be considered on an individual basis by the Chief Financial Officer.

An expulsion from the college is not considered an involuntary withdrawal.

For students who receive Title IV Federal Student Aid, the Return of Title IV Policy governs the return of federal funds. This policy is set by the U.S. Department of Education and is posted on the college's Financial Aid webpage.

FINANCIAL DEFAULT

Unless prior arrangements are made with the college, all fees are to be paid prior to the start of the semester. Past due accounts are considered in default and will be charged a \$100 late fee per semester. A student in financial default will not be permitted to reside on campus or participate in any curricular or extra-curricular activities, including graduation ceremonies. Students in default will not be issued official transcripts by the college.

If any balance is still outstanding after a three-month period, the college, after proper notification to the student and/or parent, may turn the account over for collection. Any attorney fees or other reasonable collection fees will be assessed and charged to the student's account at time of collection.

TRANSCRIPTS

Requests for official transcripts will carry a charge of \$5.00 for processing and mailing in the USA, payable at the time of request. Any transcript mailed out of the country will be \$10.00. Transcripts may be withheld until any outstanding balances are paid in full. Any student account that has been sent for collection must be paid in full prior to the release of a student's transcript.

PRIVACY POLICY

The Family Educational Rights and Privacy Act (FERPA) of 1974 governs the college's policies and procedures with regard to the privacy of student records. All personally identifiable information in the student's record is confidential except as provided by policy, by law, or where a student has consented in writing to make information available to designated persons or institutions. In keeping with the requirements of FERPA, the following directory information may be released by the college: the student's name, address, telephone number, field of study, class, enrollment status, anticipated degree date, religious affiliation, participation in officially recognized activities, and degrees and awards received. This information may be released periodically by the college. Any student who wishes to restrict the release of some or all of the directory information may do so in writing to the registrar.

DISABILITY ACCOMMODATION

Magdalen College is committed to complying with applicable laws that prohibit discrimination and ensure equal opportunity for qualified students with disabilities. The college will make reasonable accommodations to ensure equal opportunity in the application process and to allow students with disabilities to enjoy the same benefits and privileges of enrollment that are enjoyed by students without disabilities. It is the responsibility of the student or applicant to notify the college of the existence of any qualifying disability and any reasonable accommodation that may be needed. Requests for reasonable accommodation should be made to the dean of students. The college will maintain all medical information in a confidential manner in accordance with applicable law.

POLICY CONCERNING DISCRIMINATION AND HARASSMENT

The college seeks to promote and maintain a campus environment free from harassment. The college does not tolerate harassment on the basis of physical or mental disability, age,

race, color, national origin, sex, veteran status, pregnancy, or national origin. The college prohibits harassment of one student by another student or employee of the college on any of the bases stated above. Any student who harasses another on any of the bases stated above will be subject to discipline, up to and including expulsion. Any employee who harasses a student or employee on any of the bases stated above will be subject to discipline, up to and including termination of employment.

The college defines harassment as verbal and physical conduct that denigrates or shows hostility or aversion toward an individual because of his or her race, color, sex, pregnancy, national origin, age, religion, disability, or veteran status or that of his or her relatives, friends, or associates, and that 1) has the purpose or effect of creating an intimidating, hostile, or offensive environment, 2) has the purpose or effect of unreasonably interfering with an individual's performance as a student, or 3) otherwise adversely affects an individual's opportunities at the college.

It is not possible to list all of the circumstances and behaviors that may constitute unlawful harassment in violation of the college's policy. The following, however, are some examples of conduct that, if unwelcome, might constitute harassment depending upon the circumstances, including the severity of the conduct and its pervasiveness: epithets, slurs, negative stereotyping or threatening, intimidating, or hostile acts that relate to race, color, gender, national origin, pregnancy, age, disability, or veteran status; and written or graphic material that denigrates or shows hostility toward an individual or group because of race, color, sex, pregnancy, national origin, age, disability, or veteran status that is placed upon walls, bulletin boards, or elsewhere on the college premises or in circulation in the residences.

The college prohibits all the activities stated above, whether engaged in by an employee, student, or non-employee who is on college premises or comes into contact with the college's students. If you believe that you have been subjected to harassment in violation of this policy, you should report the incident in accordance with the reporting procedure contained in the *Student Handbook*. The matter will be promptly investigated and appropriate action will be taken, depending on the nature and severity of any proven incident.

Retaliation against an employee who complains in good faith about harassment in accordance with this policy is a violation of this policy. Retaliation is a form of unlawful harassment and will be handled in the same manner as other forms of harassment. If you believe that you have been subjected to retaliation, you should report the incident in accordance with the Reporting Procedure described below.

SEXUAL HARASSMENT

Every student has a right to pursue learning in a campus environment that is free from harassment, including sexual harassment. Sexual harassment is unlawful and will not be tolerated. Sexual harassment is defined as unwelcome sexual advances, requests for sexual favors, and other verbal, physical, and nonphysical conduct of a sexual nature when

- 1) Submission to such conduct is made explicitly or implicitly a term or condition of employment; or

- 2) Submission to or rejection of such conduct by an individual is used as the basis for employment or academic decisions affecting that individual, or for awarding or withholding favorable employment or academic opportunity, evaluation, promotion, or assistance; or 3) such conduct has the purpose or effect of unreasonably interfering with an individual's performance at work or in the classroom, or creates an intimidating, hostile, or offensive environment in which to work, live or study.

Sexual harassment involves a wide range of behaviors from the actual coercion of sexual relations to unwelcome offensive comments, jokes, innuendoes, and other sexually-oriented statements and unwelcome emphasizing of sexual identity. Sexual harassment might be indirect or even unintentional. No person, employee, student, or third party, no matter what his or her title or position has the authority, expressed, actual, apparent, or implied, to bring on campus or otherwise display any written materials or pictures that are sexually suggestive or offensive in nature.

Experience has shown that a clear statement to the person engaging in offensive behavior is often all that is necessary to stop the conduct. If you believe you are being harassed, the college encourages you to let the person engaging in the conduct know how you feel. However, if you do not feel comfortable taking this step, the college does not require that you do so. If you believe that you have been subjected to sexual harassment, you should report the incident in accordance with the reporting procedure contained in the *Student Handbook*. The matter will be promptly investigated and where it is determined that such inappropriate conduct has occurred, action will be taken to eliminate and correct the conduct. Employees or students who violate this policy will be subject to disciplinary action, up to and including termination of employment or expulsion.

Retaliation against an employee or student who complains in good faith about sexual harassment in accordance with this policy is a violation of this policy and is prohibited by law. If you believe that you have been subjected to retaliation, you should report the incident in accordance with the Reporting Procedure described below.

REPORTING PROCEDURE

If you feel that you are a victim of unlawful harassment or discrimination, you should report such actions in accordance with the following procedure. All complaints will be promptly and appropriately investigated. If you believe you are the victim of unlawful harassment and/or discrimination, you should report the act immediately to the Dean of Students. If a supervisor becomes aware of unlawful harassment and/or discrimination, the supervisor must report it immediately to the dean of students or the president.

The college will promptly investigate every reported incident, if appropriate. Any employee, supervisor, agent, or student of the college who has been found to have unlawfully harassed another employee or student may be subject to appropriate disciplinary action, up to and including immediate termination or expulsion. The complainant may be informed of the outcome of the investigation.

The college will conduct all investigations in a discreet manner. Disclosure of complaints will be limited to those with a need to know.

STATEMENT OF INTEGRITY & GRIEVANCE POLICY

Employees of the college are expected to act and speak with integrity at all times.

In the particular case of faculty-student relations, the college upholds the following principles. As teachers, faculty members encourage the free pursuit of learning in their students, demonstrating respect for students as individuals and adhering to their proper roles of intellectual guides and counselors. Faculty members should make every reasonable effort to foster honest academic conduct and to ensure that their evaluations of students reflect each student's true merit. Faculty members respect the confidential nature of the relationship between faculty member and student. They avoid any exploitation, harassment, or discriminatory treatment of students.

The integrity of the faculty-student relationship is at the heart of the college's educational mission. This relationship vests considerable trust in the faculty member, who, in turn, bears authority and accountability as mentor, educator, and evaluator. The unequal institutional power inherent in this relationship heightens the vulnerability of the student and the potential for coercion. The pedagogical relationship between faculty member and student must be protected from the influence of activities that can interfere with learning consistent with the goals and ideals of the college. Given the nature and purposes of this relationship between teacher and student, any relationship or action that becomes romantic or suggests romantic interest also becomes inappropriate. Any such relationship jeopardizes the integrity of the educational process.

Faculty members are also expected to abide by all the Title IX guidelines on sexual harassment, copies of which are given to all faculty at the beginning of each academic year.

The Title IX Coordinator is:

Ms. Mazel Belt

511 Kearsarge Mountain Road

Warner, NH 02378

mbelt@magdalen.edu

(603) 456-4140

Any faculty member with a grievance not covered by one of the appeal policies within the *Faculty Handbook* should contact the Academic Dean, who will hear the grievance and attempt to resolve it. If the Dean cannot resolve it, it will be referred to the President or the appropriate committee for resolution (Administrative Committee, Instruction Committee or the Executive Committee of the Board of Directors).

If the grievance relates to integrity, the following steps should be followed:

- Contact the Academic Dean in writing (email) and explain the issue in detail.
- The Academic Dean will respond within three (3) business days and arrange a meeting to discuss the issue that has been raised.
- If the Academic Dean is not able to resolve the issue, it will be referred to the Administrative Committee or the President. The Administrative Committee or the President will investigate the matter, meet with the concerned party for clarification if necessary and then provide a decision in writing. If a decision cannot be

reached, the Administrative Committee or President may elect to refer it to the Executive Committee of the Board.

THE BOARD OF TRUSTEES

Dr. Ryan Messmore
President, Magdalen College of the Liberal Arts

Nathan Bond
CEO, Rifle Paper Company

Hon. David Currier
Founder, Bound Tree Medical

Katie Knight (Class of 1995)
Principal, St. Catherine of Siena School

Victor Prieto
Principal at Cross Financial Advisors, LLC

Rev. Michael Sartori
Pastor, Saint Patrick Parish (Newport, NH)

Daniel Swegart
Justice, Circuit Court of New Hampshire

Bernard R. Towne
CPA, Champion Accounting Solutions, PLLC

FACULTY, ADMINISTRATORS, & STAFF

The following members of the faculty serve the collegiate community as full-time teachers or through a combination of teaching and service:

Eric Buck
Ph.D., University of Kentucky (Philosophy)
M.A., University of Kentucky (Philosophy)
M.A., Goddard College (Social Philosophy)
B.A., Houghton College (Religion)

Anthony Esolen, Writer-in-Residence
Ph.D., University of North Carolina at Chapel Hill (Renaissance Literature)
M.A., University of North Carolina at Chapel Hill (English)
B.A., Princeton University (English)

Brian D. FitzGerald, Academic Dean

D.Phil., University of Oxford (History)
M.St., University of Oxford (Medieval Studies)
M.A. Fordham University (History)
B.A. Princeton University

John Klucinec

M.A., Boston College (Education Administration)
B.A., Magdalen College (Liberal Studies)

Ryan Messmore, President

D.Phil., University of Oxford (Political Theology)
M.Phil., University of Cambridge (Theology)
M.T.S., Duke University Divinity School (Christian Ethics)
A.B., Duke University (Public Policy and Religion)

Mary K. Mumbach

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M.A., California State University, Long Beach (Religious Studies)
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Th.M., Harvard Divinity School (New Testament and Christian Origin)
M.A., Rhode Island College (Mathematics)
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Submitted November 7, 2022