Wyoming Catholic College

2019-2020 Academic Catalog

WYOMING CATHOLIC COLLEGE

CATALOG

2019–2020

Apostolic Blessing

Joyfully, I welcome the founding of Wyoming Catholic College, under the patronage of Mary, Seat of Wisdom. Here, our youth, the hope of our future, will receive a Catholic liberal arts education, ordered to the truth that will set them free. This will help prepare them to lead full and fruitful Christian lives, to serve as witnesses in bringing Christ's Good News to our secular society, and, finally, to achieve that Heavenly Beatitude promised to us by our Lord. Therefore, gladly, I impart my Apostolic Blessing to the administration, faculty, and students of Wyoming Catholic College, invoking upon them the grace and peace of our Lord Jesus Christ.

Upon the Founding of the College,
The Solemnity of the Assumption, August 15, 2005
Most Reverend David L. Ricken, DD, JCL
Former Bishop of Cheyenne (Presently Bishop of Green Bay)

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INTRODUCTION

Sometimes, on rare occasions, something genuinely new comes into the world. Wyoming Catholic College is one of these new things. It began in reaction to a failing culture and widespread educational malpractice. Back in 2005, the founders of Wyoming Catholic College put together a document called the Philosophical Vision Statement (PVS), whose aim was to articulate what the College would stand for. The first Board of Directors approved it two full years before professors and students first came together in the classroom, and it continues to be a source of strength and direction.

What does it say? It points out in detail how contemporary education has lost its central purpose, which is to discover the truth about the deepest questions. Even worse, it has lost its trust that the truth is there to be discovered. The PVS shows what the Western tradition is. Part of the tradition lies in the "thousand good books" that the educator John Senior recommends for everyone, an education that starts in the home. Part lies in the engagement with nature on the farm or in the forest or in the mountain wilderness of Wyoming. A still higher part comes through the experience of liturgy in its music and its high forms. And the crucial part in the classroom comes through a prolonged experience of the Great Books whose thought has given our civilization its answers to the question about how to live a fully human life—answers that are sometimes permanent, sometimes open to reconsideration and change, but always deeply revealing about the things that matter most.

This catalog lays out in detail the practical ways that the Philosophical Vision Statement is being realized in the 2019–2020 academic year, and it reflects the new thing that has arisen—unexpectedly, perhaps—from the original vision. This college has become a place of great coherence and energy. Using the "perennial philosophy" that has formed the best minds and leaders in Western Civilization, Wyoming Catholic College presents an academic program which fosters the best kinds of conversations across the disciplines and unites them with religious fervor and a sense of hope that only the peak experiences of life can give.

Our college's unique approach is first to immerse students in nature. Beauty

and challenges captivate them from their first day on campus, when they prepare for a three-week backcountry expedition in which they test themselves, learn their limits, and discover new capacities. They deepen their faith and, in learning more about others, learn also how to lead. Subsequent trips, organized both by the College and by students themselves, nurture community and love for the Rocky Mountain West. Our required freshman course in horsemanship makes this dimension of "gymnastics" (inspired by the ancient Greek sense of the term) even more particular.

Without real experience of difficulty and danger—without an adequate sense of what reality is—the higher intellectual accomplishments have no ground to stand on. But with this experience, thought can climb higher and higher without losing the essential human connections and the growing joy of mastery which it ought to bring. Intellectual accomplishment at Wyoming Catholic College does not lead to arrogance but to a greater good shared by all. This goodness permeates every aspect of the College community, especially when it is rooted in the Holy Eucharist.

The formation that students receive here will not only form them intellectually and spiritually, but will also enrich their lives by cultivating their capacity for wonder. Parents will find that they could have given no greater gift, and they can be confident that their sons and daughters will have a better foundation for any career than specialized training could ever provide. It is something greater than anyone expected. It is the old made wholly new.

ABOUT WYOMING CATHOLIC COLLEGE

OUR OBJECTIVE

Wyoming Catholic College forms students through a rigorous immersion in the primary sources of the classical liberal arts tradition, the grandeur of the mountain wilderness, and the spiritual heritage of the Catholic Church.

Grounded in real experience and thoughtful reflection, our graduates love truth, think clearly, communicate eloquently, and act with confidence and wisdom in the greater world.

LIBERAL ARTS EDUCATION

Young people in most institutions of higher education today are faced from the outset with a daunting array of specialized classes. It is wise, however, for them first to obtain a more general, foundational education that will serve them for the remainder of their lives, regardless of the specialization they might later undertake.

Wyoming Catholic College's liberal arts program comes from a distinguished tradition reflected in a carefully designed, integrated curriculum required of all students. This curriculum challenges students and stretches them to discover their human potential in becoming fully educated. In "The Great Conversation," Robert Hutchins stated:

> The liberal arts are not merely indispensable; they are unavoidable. Nobody can decide for himself whether he is going to be a human being. The only question open to him is whether he will be an ignorant, undeveloped one, or one who has sought to reach the highest point he is capable of attaining. The question, in short, is whether he will be a poor liberal artist or a good one.

Liberal education addresses the whole of life and prepares one to live intelligently and meaningfully in the midst of family, church, and society. As Blessed

John Henry Newman observed in *The Idea of a University*, "A cultivated intellect, because it is a good in itself, brings with it a power and a grace to every work and occupation which it undertakes."

The College offers to its students an intellectual formation that is complemented by the spiritual and physical formation offered to the students outside the classroom. While intellectual formation takes place primarily and formally in the classroom (and will be treated in more detail in the section on the curriculum), it is accomplished also in conversations around the lunch table between faculty and students, in late night gatherings in the dormitories, and in the context of organized activities involving the larger College community.

The Guest Lecture Series introduces distinguished men and women who contribute complementary perspectives from a wide range of disciplines. Four such lectures are held each year.

The College enriches the campus conversation through the bi-annual All-School Seminar, where a reading of common interest is discussed by students combined from all four classes in sections with faculty and staff members. Less formally, the intellectual life is pursued through various cultural activities held both on and off campus, including formal dinners and dances, outings to the opera and ballet, and several film series.

CATHOLIC TRADITION

The College is planted in the deep center of Catholic tradition. The truth sets us free, our Lord says—not only truth discovered by human reason, but also revealed Truth, which perfects our knowledge of who we are and who our God is.

Theology instructors at Wyoming Catholic College have the proper *mandatum* to teach theology, and always do so in accord with the Magisterium of the Church. In fact, all Catholic teachers make a public Profession of Faith and take the Oath of Fidelity, while all non-Catholic faculty promise never to publicly reject or defy the teachings of the Catholic Church or the Pope's authority as head of the Church. The President and chaplains join the faculty for the profession and oath.

The chaplains of the College offer daily Mass and make themselves readily available for Confession and spiritual direction, and provide regular hours for Eucharistic adoration. Devotion to the Blessed Virgin Mary and an understand-

ing of Marian spirituality are encouraged throughout the school year. There is a nightly opportunity for the communal recitation of the Rosary, and there are also special celebrations on Marian feast days. Retreats may be offered during the academic year.

When possible, the College chaplaincy makes available liturgies and services in the Byzantine tradition of the Catholic Church. This both serves the Eastern Catholic students, faculty, and staff at the College and immerses our whole community in a fuller experience of the variety within the universal Church.

The College celebrates in a special way four great Solemnities: All Saints (November 1); the Immaculate Conception (December 8); Our Lady, Seat of Wisdom, Patroness of the College (February 4); and the Annunciation (March 25). Whenever possible, these days are observed as holidays with all classes canceled and the offering of a solemn collegiate Mass. Homegrown traditions are also observed, such as the *Quis Quid* challenge game, pitting student teams of Poets, Philosophers, and Cowboys against one another.

Furthermore, throughout the year, instruction is offered in fundamental spirituality by means of the Theology Practica, which delve into practical topics such as how to pray with Scripture (*lectio divina*), how to participate more deeply in the sacred liturgy, how to discern one's vocation in life, and how to practice the virtues necessary for discipleship to Christ.

While typically the student body of any small, Catholic college is predominantly Catholic, non-Catholic students are welcomed at Wyoming Catholic College, and we believe they too will greatly benefit from the Catholic dimensions of our College.

IMMERSION IN THE OUTDOORS

Wyoming Catholic College has conceived a third sphere of education—immersion in the reality of nature—as a corrective to the modern world's over-emphasis on technology and virtual reality. This experience deepens every student's knowledge of the world as created and sustained by God. Students live in surroundings that provide encounters with the true, the good, and the beautiful in God's "first book," the natural world. These primordial settings invigorate their imaginations, summon their creative thinking, and open their minds and hearts to the rest of what the College has to offer.

The founders chose Lander, Wyoming, as the site of the College in large part for its suitable environs. Lander is situated on the banks of the Popo Agie River, which flows out of the Wind River Range near the Shoshone National Forest (which also encompasses the Absaroka and Beartooth Ranges). These ranges are full of cathedral-shaped peaks carved out of soaring granite. Dotted with numerous glacial lakes, the mountain forests are filled with a great diversity of plant and animal life. The perfect location for outdoor adventures, Lander's surroundings immerse students in the reality and beauty of nature. Such experiences will inspire and nourish their souls. They can then return to the classroom refreshed and filled with the "grandeur of God."

Moreover, by being in the outdoors, students are taken beyond their normal spheres of confidence into an environment where they must make real decisions with real consequences for life and well-being. Through various challenges over the course of four years, they learn many virtues that they bring back into everyday life to help them become more successful at their studies and better men and women in general. Immersion in the reality of nature is integrated into the curriculum in the Field Science course and in the Experiential Leadership Program, which includes Horsemanship, student-led Outdoor Weeks, and other activities throughout the year.

The College's unique Freshman Leadership Program consists of two parts: a summer course and a winter course. Wyoming Catholic College spends an entire month during the freshman year teaching students how to participate safely and responsibly in the beauty of the wilderness around them.

The summer course is a 21-day wilderness expedition ending just before academic classes begin. After two and a half days of training in wilderness first aid, students go out in groups of ten to twelve classmates, accompanied by a chaplain and three WCC students or alumni who have extensive training and experience in leading outdoor trips. Students gain the satisfaction of making 13,000-foot peak ascents, trekking about 100 miles, fly-fishing some of the most beautiful lakes in the Rocky Mountains, cooking their own meals, and participating in the Holy Mass on mountain tops. Guided by their instructors' expertise, students learn and put into practice the essential qualities of effective leadership and followership, such as prudent judgment, co-responsibility, communication, self-control, and courage in dealing with daily challenges.

Freshmen return from Christmas vacation a week early to start the spring semester with the second part of the program: seven days of training in winter survival skills. Students return to the wilderness, where they learn to ski, build

quinzhees or snow caves, and other winter camping skills—in short, how to live and travel comfortably even in challenging weather conditions.

To encourage student participation in a wide range of outdoor activities such as hiking, skiing, fishing, and horseback riding, the College makes available the proper equipment, along with computer technology for plotting routes and printing waterproof maps. To promote the use of these resources, the College trains student leaders to lead trips during designated Outdoor Weeks.

OUR CAMPUS

Since its opening in 2007, Wyoming Catholic College has called the town of Lander its home. The Catholic parish of Holy Rosary Church and its various buildings, located on twenty-four acres with a splendid view of the Wind River Range, serve as one main part of the campus. Additional buildings in downtown Lander comprise the remainder.

The church of Holy Rosary is the religious center for liturgies and devotions, with an additional small chapel located in the Baldwin Building. Students attend classes in the Augur Building and in the Baldwin Building. Most meals are taken at Frassati Hall, which houses the cafeteria. The Baldwin Building also includes Crux Coffee, where students can enjoy a beverage or meal.

College offices occupy the second floor of the Baldwin Building, offering students easy access to faculty and staff. The College library and student computer stations are located on the first floor of the Baldwin Building. Residence halls are situated both on the parish grounds and elsewhere within easy walking distance, with men and women living in separate residences.

COMMUNITY LIFE

Campus life at Wyoming Catholic College aims at developing true community, which can only be accomplished if the College remains small. For this reason, the College aims at an eventual student body of no more than 400. But small size alone does not guarantee true community. As the word suggests, all aspects of campus life must also be ordered by an appropriate principle of unity in order to constitute an integrated and vibrant Christian community.

At Wyoming Catholic College, this principle of unity is, in essence, its

mission statement: "The curriculum and campus are devoted to the formation of the whole person, i.e., the spiritual, physical, and intellectual dimensions." On campus, community life embraces these three dimensions inasmuch as teachers, administrators, and students live their faith together, experience the outdoors together, and learn together.

In order to cultivate these three dimensions properly and thus develop a true Christian community, certain prudential rules govern the social life of the campus. A full account of these rules, which concern proper dress, alcohol and drugs, use of technology, and other such matters, is presented in the *Student Handbook*, distributed to all students at the beginning of each academic year.

ACCREDITATION

Wyoming Catholic College is fully accredited by the regional accreditor, the Higher Learning Commission (www.hlcommission.org).

The Higher Learning Commission
230 South LaSalle St. Suite 7-500
Chicago, IL 60604
(312) 263-0456

EDUCATION AT WYOMING CATHOLIC COLLEGE

Tradition teaches that education is the art of making persons better by learning. We learn in only two ways: by instruction and by discovery—that is, with or without the help of a teacher. Learning with the help of a teacher constitutes formal education.

True education can happen anywhere: in the groves of Plato's Academy or the halls of Aristotle's Lyceum, along the shore of Galilee, or on the ranchlands surrounding Wyoming Catholic College. However, while any situation involving human beings seeking truth may be an education, a college is essentially a "collection"—a well-ordered gathering of teachers, students, and subjects, ordered to an educational purpose. Consequently, education at Wyoming Catholic College is defined by its mission, its teachers, its students, and its curriculum.

OUR MISSION

Wyoming Catholic College serves the active remaking of culture through the recovery of the Western intellectual tradition. Our private, four-year coeducational liberal arts college immerses students in the profound truths and enduring questions of the great books and disciplines, in the challenging beauty of the mountain wilderness, and in the divine goodness of our Catholic spiritual heritage through prayer, community, and the sacraments. This unique formation of mind, body, and spirit—grounded in real experience and thoughtful reflection—results in graduates who love truth, think clearly, communicate eloquently, and act with confidence and wisdom in the greater world they enter.

The curriculum and campus are devoted to the formation of the whole person: spiritual, physical, and intellectual. Studies include the classics of imaginative literature, history, mathematics, science, philosophy, fine arts, language arts, and theology. They employ the Great Books as well as the experience of the natural world, effecting a rich combination of philosophical and poetic knowledge, in which students' imaginations are enriched and their capacity for wonder deepened. Moreover, students and faculty share in a campus life that reflects and embodies the ideals taught directly and indirectly in the classroom.

The liberal-arts tradition does not emphasize the dissemination of information but rather the development and perfection of the intellect, the will, and emotions, enabling students to desire and embrace the good, the true, and the beautiful throughout their lives. The College is staunchly faithful to the Magisterium of the Roman Catholic Church and the deposit of faith handed down over the past two thousand years.

By persevering through the entire sweep of the four-year curriculum, students will:

- Promote their general physical and emotional health by participation in outdoor and other physical activities.

- Grow in personal virtue, including the virtues of courage, self-restraint, and dealing equitably with others; learn the principles of leadership and how to make effective decisions; learn to articulate the nature of the common good and how to act in light of it; and learn to articulate the virtues of the Catholic life and, if Catholic, living them.

- Strengthen their exterior and interior senses, including learning to see and hear with more attention to detail and greater appreciation of the object perceived, as well as stocking their imaginations with beautiful images and strengthening their own ability to imagine.

- Acquire a generalist's grasp of the Arts and Sciences, including the first principles and chief conclusions or debates of each major area of study at the College, the habit of explaining natural and cultural phenomena in terms of their root causes, and seeing the connections between academic courses and how all knowledge forms a unity.

- Become independent and lifelong learners, through learning how to interpret texts; learning how to find, analyze, and synthesize information; learning to speak and write well and to discuss effectively; and acquiring the ability to engage respectfully those whose points of view are different from their own in a dialectical process of persuading and being persuaded; acquiring a spirit of inquiry that sustains creative engagement with truth.

- Acculturate as members of a larger community by acculturating as citizens of Western civilization and mentally joining the "conversation" of the past centuries, as well as by becoming familiar with the traditions and institutions of the Catholic Church as formative for Western civilization and, if Catholic, acculturating as Catholics.

OUR TEACHERS

First and foremost, our faculty are committed to their vocations as teachers. Hence, even though many of the College's faculty are accomplished writers and researchers, their first priority is always teaching. All professors share an overriding commitment to the students and to their ongoing formation. This is the reason why our ratio of students to full-time teachers is 10:1, with class size ordinarily no more than twenty students. In senior year, each student works one-on-one with a professor as his or her thesis and oration adviser.

Our teachers know what a teacher is—and is not. They know they are only the instrumental cause in helping their students to come to know the truth, while students are the primary cause. They know that, as Socrates claims in the *Theaetetus*, a teacher is like a midwife: he or she does not give birth to the student's new understanding, but only helps deliver it. Students must see the truth for themselves; the teacher cannot see it for them. If the student were merely passive and only the teacher active, then "to teach" would mean to give information in exchange for money, while in reality "to teach" means to cooperate in the students' own growth as human beings—a gift beyond any price.

Inspired by this ideal, our teachers know how to fit their pedagogy to the students. They know how to adapt their approach to the circumstances, that is, to the type of material being taught and to the nature of the class. They realize that sometimes they must teach through lecturing, sometimes (like a Socratic midwife) through conversation driven by questioning, and sometimes through exercises aimed at developing particular habits.

Because Wyoming Catholic College prides itself on providing an integrated generalist's education to its students, it is often pedagogically advantageous when faculty teach across the curriculum and thus bring their own discipline's perspective into conversation with the rest of the program. For example, it is clear that theology can inform the study of sacred art, that to understand the nature of mathematics we must philosophize, and that the study of ethics would be greatly impoverished without the imaginative experience that only great literature can provide. Accordingly, students at Wyoming Catholic College can expect to study with teachers drawn from across the disciplines who may either be experts in one field or whose cross-disciplinary perspective significantly facilitates the College's goal of integration.

While our teachers aim at excellence, they understand that their job is to help students become educable, not completely educated. To become educated takes

a lifetime. Faculty are confident that if they help students gain a foundational grasp of each subject, if they cultivate in students the skills of learning (reasoning, reading and writing, speaking and listening), if they foster the motivation to learn, their students will make themselves lifelong learners and, one day, educated persons. The habit of learning is the true fruit of liberal education.

This lifelong journey begins with a student's entrance into the great tradition of Western culture. Our teachers realize they are not the only teachers at the College: they are themselves students of greater teachers who have come before. Our teachers sit at the feet of great authors, looking to *them* for wisdom. Eager to pass on what they have received, our teachers introduce students not just to the great ideas of Western civilization but to the very authors of the great ideas: students become disciples, not just of the faculty at Wyoming Catholic College, but of Homer, Plato, Aristotle, Virgil, St. Augustine, St. Thomas Aquinas, Dante, Shakespeare, Dostoevsky, and many others. Through their books, these masters of bygone times join a living conversation with young people today. Knowing the great authors, our students will have teachers long after they have graduated.

Above even the great authors of the Western tradition stands the Magisterium of the Catholic Church. Our Catholic teachers submit to the Church's authority by taking a formal oath of fidelity, and with confidence in the unity of truth and the harmony of faith and reason, they pledge to preserve communion with the Catholic Church and to avoid any teachings contrary to the faith. They know that the revealed doctrines interpreted, taught, and guarded by the Magisterium of the Catholic Church come from the infallible God, who can "neither deceive nor be deceived."

OUR STUDENTS

What specific virtues should a student possess in order to succeed at Wyoming Catholic College? We are convinced that if a student possesses the virtues of zeal and docility upon entering the College, the other virtues necessary to success will soon be formed—diligence in study, punctuality in completing assignments, and joy in learning.

The very word "student" comes from the Latin *studiosus*, meaning zealous. A student is zealous for the truth. Zeal, we might say, is what separates and distinguishes the true student from enrollees just biding their time in school. The student, recognizing his or her ignorance in respect to the truth—whether it concern theology, philosophy, mathematics, or any other subject—is eager

to set out on a journey of discovery.

The Parable of the Sower teaches that soil must be rich if a seed is to take root and bear abundant fruit. Likewise, a student must be docile if the word is to take root and produce its fruit, which is understanding. As Christ says in Matthew 13: "The seed sown on rich soil is the one who hears the word and understands it, who indeed bears fruit and yields a hundred or sixty or thirtyfold."

Docility is a moral virtue—the mean between the two vices of subservience and intractability. Docile students have a proper respect for the teacher. If they has too slavish a respect, they runs the risk of simply accepting what is taught through rote memory without making the effort to understand it. They are then indoctrinated, but not taught. On the other hand, if students have too little respect for the authority of the teacher, they will refuse to listen and therefore remain ignorant or in error.

Our curriculum challenges each student to grow and mature. We are confident that students who seek to form themselves in zeal and docility will gain an authentic liberal education at Wyoming Catholic College.

OUR PROGRAM

1. Integrated Curriculum. With tradition as its guide, Wyoming Catholic College has taken due care in choosing the right subjects and putting them in the right order to establish an integrated curriculum required of all students. This approach has two great benefits. First, students experience an ordered education and note how subjects are related to each other. Second, since all students study the same subjects and do the same readings, they can converse on academic topics with all of their fellow students. The curriculum thus creates a true community of learners who know that ideas and the life of the mind truly matter. This integration is further reinforced by our commitment to interdisciplinary teaching throughout the program.

2. Great Books. Whereas a specialist tends to reap facts, a generalist, with a liberal education, reaps wisdom. And because the Great Books contain wisdom of timeless relevance to every human being, they stand at the heart of our curriculum. These books have been called the great conversation, a storehouse of wisdom, and the greatest possible collection of teachers. This array of authors comprises an intellectual and cultural inheritance of inestimable value, the rightful legacy of any liberally educated man or woman.

Liberal education thrives upon and deepens the love of great literature,

momentous ideas, profound beauty, revelatory truth, and moral dignity. Nor is the vast domain of art neglected. The Fine Arts curriculum, which introduces students to masterpieces of painting, sculpture, architecture, and music, also gives them the tools they need to interpret and appreciate these fruits of genius.

If this were merely the *secular* canon of Great Books, however, it would be deficient, because it would enshrine the principle "to the (cultural) victors go the spoils." Truth, not worldly influence as such, is the ultimate criterion of greatness. Authors little recognized by the world, such as St. Athanasius, St. Francis de Sales, or Bl. John Henry Newman, are not only great by objective criteria, but also far greater than many more famous names that populate the conventional Great Books list. The curriculum at Wyoming Catholic College recognizes religious genius no less than it does secular genius, and so nourishes students with "the best that has been thought and said" by those who have best prayed and best loved.

3. Immersion in the Outdoors. Central to our curriculum is the principle of "immersion in the reality of nature." Given the temptation of modern people to be enmeshed in the artificial world of technology, and given the increasingly narrowed use of the sense powers, especially the imagination, it is imperative that students regularly experience the world of nature, which helps restore and develop the exercise of these sense powers. Students are thus immersed in the outdoors through the Field Science course, the Freshman Leadership Program, the Horsemanship Program, the Outdoor Weeks, and many informal outdoor adventures.

4. Two Kinds of Class. Classes at the College are taught in a manner appropriate to the subject matter. Humanities, theology, philosophy, science, art history, music, and some of the mathematics courses are taught in sections of around twenty students, so that class discussion is not hindered. Teachers use a variety of teaching methods, from lecturing to a more Socratic approach involving the students and teachers in a common conversation. Freshman Latin, the Trivium, some of the mathematics courses, and horsemanship are taught as skills classes, limited to about fifteen students per section. In the skills classes, normally the teacher does not lecture but guides students in developing skills and habits in reasoning, writing, and speaking. The teaching here is more in the manner of coaching. In every class at the College, students are always actively participating, whether by their attentive listening, their questions and answers, or their conversation.

HUMANITIES CURRICULUM

The Humanities curriculum consists of eight courses tracing the development of the Western tradition from the ancient Greeks to the modern day and containing texts either chronologically or thematically arranged. The aim of the selections is to awaken the students to their intellectual and cultural inheritance. To engage these deeply consequential texts—encountering in them events, characters, and ideas of universal import—shapes the intellect, the imagination, and the heart. Humanities courses concentrate on reading primary works from the disciplines of literature, history, philosophy, and theology.

Aristotle writes in the *Poetics* that poetry is the mode of knowledge, along with philosophy, that most evokes wonder. The study of literature enlivens students' attention to the things of this world, engaging and forming the senses, imagination, and emotions through the imitation of reality. Without this engagement of the whole person through the power of mimetic action, universal truths can become too abstract. The worlds of poetic making are embedded in "rich and contingent materiality," as John Crowe Ransom puts it. In particular, by dealing with the historical and geographical circumstances of a people, epic poetry—a major emphasis in the Humanities sequence—forms a people's way of looking at the world. What would Greece be without Homer, Rome without Virgil, Italy without Dante, or the English-speaking world without Shakespeare and Milton? Such great poets help shape man's relation to the cosmic order—the divine and the demonic, the natural world and the world of art, the presence of the historical past and intimations of the possible future. Great works of literature help form the human understanding of love, of friendship, of marriage and family, and of the modes of political order.

In their Humanities classes, students master about thirty lyric poems over the four years. Committed to their storehouse of memory, poems such as Gerard Manley Hopkins's "God's Grandeur" and John Donne's "Death Be Not Proud," as well as passages from Shakespeare and Chaucer, cultivate both the language and sensibility of the undergraduates. They will live with these poems for life, and their meaning will grow in nuance as their personal experience unfolds.

Each major city of the West, such as Athens, Sparta, or Rome, embodies a certain self-understanding that manifests itself in history, the second major dimension of the Humanities sequence. The West, as the French thinker Remi Brague suggests, grows from the ways that each city influences the others—especially when the Christian reality born in Jerusalem introduces a radical new possibility, which Augustine calls the City of God. As our own history shows, America absorbs and alters the tradition of these cities while influencing the shape of others.

From the ancients to the moderns, from Homer to Nietzsche and Solzhenitsyn, there is a movement toward or away from the truths acquired through suffering the class conflicts, tyrannical ambitions, betrayals, wars, and natural calamities that always and everywhere characterize the record of man—as well as seeing the courage and wisdom of those whose virtues enable them to surmount these difficulties. History, like poetry, emerges through the curriculum as a mode of knowing and judging the contingent world of action.

Philosophy, the third discipline in the Humanities sequence, opens the students to dialectical inquiry. The West questions itself: students are engaged in the same self-scrutiny that shaped their intellectual ancestors and gave rise to great institutions such as the academy. In the many Platonic dialogues that students read, the dramatic form, which imitates actual conversations, is not reducible to a simple teaching—a powerful lesson in itself. This historical and dialectical approach, together with the systematic study of the *philosophia perennis*, helps students understand and respond to the world they live in.

The works of theology included in the Humanities sequence—not in the formal Theology sequence—are those most tied to the personal anxieties and joys of faith, such as St. Augustine's *Confessions* or Pascal's *Pensees*; to historical interpretation from a Christian perspective, such as Augustine's *City of God*; or to guidelines for the practical Christian life, such as the Rule of St. Benedict.

Because the Humanities curriculum presents literature, history, philosophy, and theology in their historical and dialectical development, it serves to integrate the rest of the curriculum. It situates authors and texts with respect to one another, both in a particular era and across history, both in their differences and their similarities. In the end, it opens what Melville calls "the gates of the Wonder World" and allows students to see the majesty and integrity of the Western tradition.

By persevering in the Humanities curriculum, students will:

- Become deeper and more reflective citizens of Western Civilization by standing consciously in a tradition of shared texts, events, people, characters, and ideas.
- Learn about the people and events that shaped Western Civilization.
- Engage in mature discussion and debate about the questions, problems, and ideas of each specific age, and how these ideas shaped today's world.
- Learn how to interpret texts with maturity and nuance by reading the Great Books, aware of generic and historical context within the Western tradition.
- Engage and form their senses, imagination, and emotions.

- Learn to see the universal in the particular.
- Grow in wonder, the beginning of wisdom.
- Integrate what they have learned in other areas of the curriculum by situating authors and texts with respect to one another in time and, by showing how ideas developed in connection to or combat with one another, bring out the conceptual relations between seemingly distant topics.

COURSES

HMN 101 Gods and Heroes in Ancient Greece (3 credits)

In the works of the ancient Greeks, the Western mind achieves its first comprehensive self-understanding centered in the paradigmatic choices of the hero. This course begins with the mythological splendor of Homer and the Homeric hymns which give us a picture of the highly contentious order of the Greek gods. At the same time Homer depicts the pathos and grandeur of mortal men in the Trojan War, which has a crucial importance for the gods themselves. Achilles in the *Iliad* and Odysseus in the *Odyssey* reveal two different versions of human excellence, one characterized by fearless openness and honor, the other by effective intelligence and the uses of deception.

In one way, Achilles foreshadows all those who shine with absoluteness and clarity against their enemies, but in another, he anticipates the tragic heroes of Sophocles (encountered this semester) and Aeschylus (encountered in the spring), who become victims of their own greatness. Understood cynically, Odysseus might anticipate the cunning of Machiavelli, but he also positively foreshadows Socrates and the philosophic alternative depicted in Plato's dialogues. In the *Symposium* and *Phaedrus*, Plato explores the "epic" dimensions of philosophy and reason's relationship to myth. Euripides's *Bacchae* explores Dionysus as the symbolic figure of renewal and harmony—of life—as well as cruel destruction, while Sophocles's Theban Plays depict the suffering and ultimate redemption of the incestuous parricide, Oedipus, in contrast with the tragic, untimely death of his young daughter/sister who defied the polis in the name of a higher unwritten law. The Greek heroes reveal the perennial tensions between fate and freedom, family and city, heroic duty and common happiness, death and the desire for immortality, that shape the classical tradition and that echo powerfully even in the modern soul.

Homer	*Hymns, Iliad, Odyssey*
Sophocles	*Oedipus the King, Antigone*

Euripides	*Bacchae*
Plato	*Symposium, Phaedrus*

HMN 102 Greek Drama, History, and Philosophy (3 credits)

Though this course begins with a reminder of the pre-political, familial tensions depicted in Aeschylus's *Oresteia*, classic accounts of two great wars dominate the second course on the Greeks. In Herodotus's fascinating, semi-mythological account of the rise of the Persian Empire under Cyrus, Darius, and Xerxes, students see how the Greek opponents of Persia, especially Sparta and Athens, successfully defend their country's liberty (490–480 B.C.) against a tyranny with overwhelming odds in its favor. Thucydides shows the aftermath of Greek victory when the Athenians and Spartans turn against each other as rivals for the mastery of Greece. His account of the Peloponnesian War (431–404 B.C.) is not simply about a conflict between one city's interest and another's but an anatomy of perennial tensions between the oligarchs and the democrats, the few rich and the many poor. Set during the same war, the Dionysian comedies of Aristophanes present absurd but insightful proposals for peace between Athens and Sparta. In the *Apology*, Socrates answers the comic but damaging attack on philosophy mounted by Aristophanes in *Clouds.* At the end of the semester, students turn to the question implicit in the context of endless war: what justice is and whether it is possible to achieve it. Plutarch presents the lives of two Greek lawgivers, Lycurgus and Solon, both of whom attempt to secure justice, peace, and stability by radically different statecraft. Both Plato's *Apology* and *Crito* portray the perennial tension between truth and power, philosophy and politics, in the person of Socrates and the institution of the Athenian state. The year culminates in a careful reading of Plato's *Republic*, with its considerations of the soul of the tyrant, the nature of the best city, the education necessary for it, and the hope offered by philosophy.

Aristophanes	*Clouds*
Aeschylus	*Agamemnon, The Libation Bearers, The Eumenides*
Herodotus	*Histories*
Plato	*Apology, Crito, Republic*
Plutarch	*Lycurgus, Solon*
Thucydides	*Peloponnesian War*

HMN 201 The Roman Order (3 credits)

Ancient Rome arose out of constant war. Early republican Rome defined itself by overthrowing its kings and establishing its military supremacy in Italy. Later, it came into its greatness as a Mediterranean power by conquering its

great enemy, Carthage, in the three Punic wars. Its particular contributions to the West—discipline, *pietas*, reverence for the rule of law—reflect this martial spirit. Although Rome emerged as a great civilization through conquest, which St. Augustine in the *City of God* calls the "lust for domination," it also received and made its own the cultural treasure of the defeated Greeks. Livy, Virgil, Lucretius, Marcus Aurelius, Cicero, Ovid, and Plutarch all imagine Roman civilization explicitly in terms of the Greeks. Rome makes Greece its own in a way that becomes a model for Europe and America. Nowhere else in history does a single city become so completely the central focus and image of universal order. The West would be unthinkable without Rome. Regimes as diverse as those of Charlemagne, the Russian Tsars, and the American Founding Fathers have all imagined themselves as its successors. More than that, the Roman Catholic Church still finds its center in the city whose history gave the Incarnation and the rise of Christianity its civilizational frame. This Christian appropriation of Rome becomes the foundation of the medieval West.

Livy	*History of Rome*
Plutarch	*Lives of Noble Grecians and Romans*
Virgil	*Aeneid*
Ovid	*Metamorphoses*
Lucretius	*On the Nature of Things*
Marcus Aurelius	*Meditations*
Cicero	Selections
St. Augustine	*City of God*

HMN 202 The Medieval Vision (3 credits)

Early in his *Confessions*, St. Augustine expresses his dismay that, as a young man, he wept for Dido in the *Aeneid* but not for the state of his own soul. With this major work of spiritual autobiography, a new Christian vision emerges full-blown and with it a major new form that recognizes the necessity for a conversion or baptism of the order that has come before. The journey of Aeneas to found Rome becomes the journey of the soul to its new founding in God—the drama of conversion also glimpsed in the Christianization of northern barbarians by Rome. After considering the encounter with Lady Philosophy in Boethius, the course turns to the courtly tradition and the call of Beatrice in Dante's *Commedia*, the fullest flowering of the medieval synthesis between the pagan past and the Christian present. In this great resurgence and reworking of the ancient epic, Dante is guided by the classical past in Virgil, and thus serves as the herald of the Renaissance. At the same time, the *Commedia* is the greatest literary expression

of the medieval Scholastic mind, the poetic equivalent to Chartres cathedral or Aquinas' *Summa*.

St. Augustine	*Confessions*
Boethius	*The Consolation of Philosophy*
Dante	*Commedia: Inferno, Purgatorio, Paradiso*

HMN 301 Comedy and Tragedy in the Human Soul (3 credits)

At the end of Plato's *Symposium*, Socrates argues that the poet who writes tragedy ought to be able to write comedy as well, yet poets have rarely been able to succeed in both genres. Why is it that Shakespeare, almost alone among the world's poets, had been able to occupy what the great critic Louise Cowan called the "terrains" of both comedy and tragedy? And why is it that the perspectives on reality offered by these two genres occur almost universally—especially in comedy—but occasionally reach a peak of achievement, as in ancient Athens of the fifth century B.C. or England during the reigns of Elizabeth I and James I? This course complements Humanities 101 and 102 by bridging the ancient and modern worlds, considering how the themes of tragedy and comedy broadly understood developed, with a special focus on Renaissance dramatic representation.

Aristophanes	*Frogs*
Sophocles	*Philoctetes*
Plautus	*Menaechmi, The Second Shepherd's Play*
Chaucer	*Canterbury Tales*
Machiavelli	*The Prince*
Shakespeare	*Hamlet, Henry V, King Lear, The Tempest, Othello*

HMN 302 Tradition, Revolution, and Poetic Transgression (3 credits)

Modern thought and letters challenged the very ground of the classical and medieval world (Humanities 101, 102, 201, and 202), introducing dichotomies between faith and reason, as well as theory and practice. Renaissance and Reformation figures prided themselves on having rediscovered the true spirit of the classical world or of the primitive Church, but they radicalized the ideas they borrowed to the point that they would have been unrecognizable to the ancients. Later, as Enlightenment presuppositions took hold, intellectual counter-revolutionaries endeavored to find justifications for traditional modes of knowing, particularly the literary mode (the Romantics). Thus, the legacy of modernity is an exciting and perilous blend of tradition and revolution. On the one hand, Romanticism provided the first full theoretical justification for the purpose and use of imaginative literature, but the Romantic era also gave birth to the satanic hero or revolutionary who transgresses the boundaries and defies the ordinary

understanding of the good. Often combined with progressive ideology, his heroism requires the destruction of ordinary moral norms and the people who hold them.

Descartes	*Discourse on Method*
Milton	*Paradise Lost*
Pascal	*Pensées*
Voltaire	*Candide*
Pope	*Essay on Man*
Marx	*The Communist Manifesto and Other Writings*
Turgenev	*Fathers and Children*
Burke	*Reflections on the Revolution in France*
Dostoevsky	*Crime and Punishment*
Metaphysical and Romantic poets	*Norton Anthology of Poetry*

HMN 401 Exodus and the American Vision (3 credits)

When the Puritans arrived in Massachusetts their enterprise exuded a "Biblical perfume," in Alexis de Tocqueville's phrase. Having exiled themselves from the "Egypt" of England, these earliest settlers cast themselves into a "howling wilderness" in anticipation of a promised land. Later, American colleges imported a traditional understanding of natural law, echoing the tradition of English law, and the Founding Fathers cultivated an astute sense of the fragility of human endeavors through their study of the vicissitudes of the ancient republics. This course, then, reads American texts in dialogue with their classical, Biblical, and European interlocutors: Livy, Plutarch, Cicero, Moses, Milton, Shakespeare, and Enlightenment thinkers. In particular, the readings consider the vision and reality of the "American Exodus" from the vantages of the Puritan, legislator, frontiersman, and slave.

	Mayflower Compact, Massachusetts Body of Liberties, Puritan Writings
Jefferson	*Notes on the State of Virginia*
	Virginia Declaration of Rights, The Declaration of Independence, The Constitution
	The Federalist Papers
Tocqueville	*Democracy in America*
Melville	*Moby-Dick*
Lincoln	*Temperance Address, Lyceum Speech, Cooper Union Address, Gettysburg Address, Second Inaugural Address*

Twain	*Adventures of Huckleberry Finn*
Faulkner	*Go Down, Moses*

HMN 402 The Novel and the Birth of the Modern (3 credits)

Scholars have characterized the novel as the modern form of literature *par excellence;* that is, the modern consciousness found its perfect literary expression within the literary horizons of the novel. At the same time, as the Czech writer, Milan Kundera, has put it, the novel can be read as a reaction to the "forgetfulness of being" which came about on account of modern recourse to mathematical abstraction and empirical quantification. In giving the historical world a dense mimetic depiction, the novel grounds its readers in the phenomena of character, action, history, and the details of the "lived world." This course, then, in addition to teaching how to read the novel, explores this literary form as a way to understand both what Mikhail Bakhtin calls the "novelization" of modern thought and the ways that the novel moves against the currents of modernity. The course concludes with consideration of twentieth-century rebellions against the restrictions of traditional form and the mindset it embodied.

Cervantes	*Don Quixote*
Flaubert	*Madame Bovary*
Dostoevsky	*Brothers Karamazov*
Conrad	*Heart of Darkness*
Joyce	*Dubliners*
Eliot	*Collected Poems 1909–1962* (emphasis on *The Waste Land* and *The Four Quartets*)
Faulkner	*Go Down, Moses; The Reivers*
O'Connor	Selected stories
	Selections from Nietzsche, Freud, and Heidegger

THEOLOGY CURRICULUM

In his encyclical *Fides et Ratio* St. John Paul II teaches that we acquire sure knowledge of truth in two ways, by reason and by faith, the respective objects of which are natural truth and revealed truth. Theology is the study of revealed truth in the light of divine faith.

In the Theology curriculum at Wyoming Catholic College, each student attains a synoptic view of revealed truth by studying in a reverent and well-ordered manner the fundamentals of sacred doctrine in all the major divisions of its subject-matter, that is, the different mysteries of faith. The presupposition for doing this fruitfully is a personal relationship with the Lord Jesus Christ, since we can enter into the *object* of faith only by becoming a *subject* of faith, one who responds to God's self-revelation with an abandonment that is both intellectual and loving.

The content of revelation, or deposit of faith, has come down to us through Scripture and Tradition, authentically interpreted, taught, and guarded by the Magisterium of the Catholic Church. Wyoming Catholic College, in fulfillment of its obligation to be an institution of *Catholic* liberal education, is therefore staunchly faithful to the Magisterium.

The Theology curriculum derives from and is ordered to the fundamental mysteries of the Catholic faith, namely, the Trinity and the Incarnation, proceeding in an orderly manner from what is prior to what is posterior in the order of our understanding (e.g., one cannot understand the meaning of "the Word became flesh" until one has pondered the Word begotten of the Father before all ages).

Moreover, because Sacred Scripture, Sacred Tradition, and the Church's teaching authority or Magisterium are indissolubly bound in unity (as Vatican II's *Dei Verbum* teaches), theology at Wyoming Catholic College is characterized by a deep and sustained encounter with all three of these constitutive elements. Over the span of eight semesters, students ponder the mysteries of theology while sitting at the feet of the best teachers: the inspired authors of Scripture, the great Fathers and Doctors of the Church, the bishops in council, and the popes to whom the Lord has entrusted his flock.

Pope Benedict XVI has said: "When theology is not essentially the interpretation of the Scripture in the Church, this theology has no foundation anymore." At Wyoming Catholic College, the Word of God stands at the very heart of our program. A vivid sign is our study of the four Evangelists: freshmen study St. Luke's Gospel and Acts in the context of salvation history; sophomores pore over St. John's Gospel multiple times from different angles; juniors and seniors read the Gospels of St. Matthew and St. Mark. Students are thus taught that their studies begin and end in the school of the Gospel, at the feet of the Teacher who is the Way, the Truth, and the Life.

Throughout the theology curriculum we take as a trustworthy guide St. Thomas Aquinas, of whom St. John Paul II wrote:

> In his thinking, the demands of reason and the power of faith found the most elevated synthesis ever attained by human thought, for he could defend the radical newness introduced by Revelation without ever demeaning the venture proper to reason (Encyclical *Fides et Ratio*, §78).

Echoing dozens of popes before him over a span of seven centuries, St. Pope Paul VI stated that we must listen with respect to the Doctors of the Church, among whom St. Thomas Aquinas holds the principal place:

> For so great is the power of the Angelic Doctor's genius, so sincere his love of truth, and so great his wisdom in investigating the deepest truths, in illustrating them, and linking them together with a most fitting bond of unity, that his teaching is a most efficacious instrument not only for safeguarding the foundations of the faith, but also in gaining the fruits of healthy progress with profit and security (Address at Gregorian University in 1964).

St. John Paul II explained that this approach is the only one consistent with Vatican II:

> The words of the Council are clear: the [conciliar] Fathers saw that it is fundamental for the adequate formation of the clergy and of Christian youth that it preserve a close link with the cultural heritage of the past, and in particular with the thought of St. Thomas; and that this, in the long run, is a necessary condition for the longed-for renewal of the Church (Address to International Thomistic Congress in 1979).

SPIRITUAL FORMATION

The students' spiritual formation should be a priority at a Catholic institution. The first step of such formation is to cover the organic field of doctrine, with teachers impressing upon their students the moral and spiritual import of the matters being studied. The second and even more important step is to provide a Catholic environment in which rites and devotions are widely available and warmly embraced. The third step is *training* in spirituality, which takes place through spiritual direction, classes, and retreats dedicated to the practice of prayer and the goal of union with God.

Various theology practica are offered every semester to students as voluntary opportunities to develop their spiritual lives. These practica focus on building up the interior life of the student, in complementarity with the academic curriculum. In this way, the profound implications of theology for one's personal life have an opportunity to be drawn out and applied very concretely to our ongoing discipleship to Christ. Practica are based on such texts as St. Francis de Sales's *Introduction to the Devout Life*, St. Teresa of Jesus's *Way of Perfection*, St. John of the Cross's *Living Flame of Love*, and St. Ignatius of Loyola's *Spiritual Exercises.*

By persevering in the Theology curriculum, students will:

- Obtain a synoptic view of revealed truth through a well-ordered study of all the major divisions of its subject matter.
- Come to understand the way in which theology as a speculative science is the "queen of the sciences."
- Interact directly with the three sources of theology, namely Scripture, Tradition, and the Magisterium.
- Acquire habits appropriate to interaction with each of these sources individually.
- Grow in the disposition necessary for any fruitful interaction with any of these sources, namely friendship with God.
- Learn to articulate the virtues of the Catholic life and grow in a desire to live them.
- Reflect on what theology, as a practical science, demands of them in the current age.

COURSES

THL 101 Salvation History I (3 credits)

Following the teaching of the Dogmatic Constitution on Divine Revelation *Dei Verbum* of the Second Vatican Council, the *Catechism of the Catholic Church* explains that Scripture stands at the heart of both theology (the contemplative study of divine things) and catechesis (the handing on of the content of the Faith). Since theology begins with knowledge of the saving deeds of God in Jesus Christ, who is Lord of history from the creation of the world to its consummation, the first and fundamental year of theology at Wyoming Catholic College familiarizes students firsthand with the history of salvation as God tells it to us in the words He Himself inspired. The first semester focuses on the Old Testament as background to and promise of the New.

Scripture	Genesis, Exodus, Numbers, Deuteronomy, Joshua, Judges, 1 & 2 Samuel, 1 & 2 Kings, Ezra, Nehemiah, selections from the prophetic writings (Isaiah, Jeremiah, Ezekiel, Daniel), 1 Maccabees

THL 102 Salvation History II (3 credits)

Continuing the history of salvation, the second semester moves into the New Testament, whose very completion of the Old Testament furnishes a pattern for Christian life and thought, passing from shadows to images to realities. The remainder of the semester is spent reflecting on the foundations of theology, namely how we should read Scripture, how theology is built on the Word of God, how this Word is handed down to us in Scripture and apostolic Tradition, how faith is related to reason, and how theology differs from other disciplines in its role as Queen of the Sciences.

Scripture	Gospel of Luke, Acts of the Apostles, Romans, Hebrews, Revelation
St. Vincent of Lerins	*Commonitory for the Antiquity and Universality of the Catholic Faith*
St. Augustine	*On Christian Doctrine*
St. Thomas Aquinas	*Summa theologiae* I.1
Vatican I	*Dei Filius*
Vatican II	*Dei Verbum*
Romano Guardini	*Sacred Signs*

THL 201 The Mystery of the Trinity (3 credits)

Having viewed salvation history as a whole through the inspired record of that history, and having considered how the science of theology emerges and develops from divine revelation given in both Scripture and Tradition (THL 101–102), we are ready to begin a more systematic study of the Catholic faith. Since God is the source and goal of everything else, the present course focuses on the existence and attributes of God Himself, leading into the central mystery of our Faith, the Most Holy Trinity. With the Gospel of St. John as our portal, we enter into God's disclosure of His inner life: the Divine Persons and their missions.

Scripture	Gospel of John
Arius	*Thalia, Letter to Eusebius of Nicodemia, Letter to Alexander of Alexandria*
Alexander of Alexandria	*Letter to Alexander of Thessalonica*
Church Councils	Council of Antioch, Ecumenical Councils of Nicea I, Constantinople I, Florence; Athanasian Creed
St. Gregory Nazianzen	*Theological Orations III–V*
St. Thomas Aquinas	*Compendium theologiae* 1–56, *Summa theologiae* I.43.1
Leo XIII	*Divinum Illud Munus*

THL 202 Creation and Providence (3 credits)

In this course we strive to understand God as the origin and goal of all creatures and their sovereign ruler. We ask about the meaning of "creation" and explore the creation of the invisible world of the angels, the visible cosmos, and especially man, the summit of the material world because he is made "unto the image and likeness of God." Particular attention is given to the manifestation of God's goodness in the perfections of creatures, and especially in the gift of sanctifying grace and the theological virtues to men. Also taken up is the question of evil in the perspective of Divine Providence.

Scripture	Genesis 1–3, Psalms 8, 33, and 104, Wisdom of Solomon, Job
Ancient Near East	*Enuma Elish*
St. Thomas Aquinas	*Compendium theologiae* 68–77, 96–147*; Summa theologiae* I.1.12; I-II.62, 109–110

THL 301 Sin and Redemption (3 credits)

This course treats of the fall of the human race in our first parents, sin and its effects (particularly death), resurrected beatitude as man's ultimate end, and

Jesus Christ as the sole mediator between God and man who brings redemption and renewal to the whole of creation. The plight of fallen man as well as its only remedy are illuminated by readings from both Testaments, leading to profound reflection on the reasons why "the Word became flesh and dwelt among us"—"for us men and for our salvation."

Scripture	Genesis 1–3, Leviticus, Ecclesiastes, Gospel of Mark, Romans, Galatians
Church Councils	Council of Trent, "Decree on Justification"
St. Athanasius	*On the Incarnation*
St. Anselm	*Why God Became Man*
St. Thomas Aquinas	*Compendium theologiae* 148–152, 172–198, *Commentary on I Corinthians, Ch. 15*
St. John of the Cross	*Romances on "In the beginning"*
St. Augustine	*On the Grace of Christ*
Church Councils	Council of Carthage and Synod of Orange
Benedict XVI	*Spe Salvi*

THL 302 The Mystery of the Incarnation (3 credits)

This semester meditates on the mystery of the Incarnation, towards which the whole of creation is ordered as its crown and upon which the entire economy of grace and salvation hinges. Through the study of Scripture, the Christological debates of the early Church, and the synthesis of St. Thomas we will ponder the union of two natures in the one person of Jesus Christ, His theandric activity, His eternal and incarnate being, His grace and wisdom, His salvific suffering and death, His glorious resurrection and ascension, His judgment, and His headship over the human race.

Scripture	Philippians, Colossians
Church Councils	Ephesus, Chalcedon, Constantinople III, Nicaea II
St. Cyril of Alexandria	*On the Unity of Christ*
St. Leo the Great	*Letter to Flavian (Tome of Leo)*
Maximus the Confessor	*Ambiguum V*
St. Theodore the Studite	*Writings on Iconoclasm*
St. Thomas Aquinas	*Compendium theologiae* 202–216, 226–246; *Summa theologiae* III.8
Bl. John Henry Newman	*Letter to Pusey*
St. Bernard of Clairvaux	Select Christmastide Sermons
Pius XII	*Mystici Corporis*

THL 401 The Body of Christ (3 credits)

This course treats of the Church—the Mystical Body of Christ, His immaculate bride, the new Israel, the "universal sacrament of salvation" born from the Lord's wounded side. Inseparable from the Church on earth are her seven sacraments and liturgical life, through which she expresses her inmost nature as a continuation of the mystery of the Incarnation. Through these visible means, our Savior applies the power of His Passion to our bodies and souls, building up His Church, sanctifying her members, and uniting the faithful to one another and to God in the sacrifice of charity.

Scripture	Ephesians, 1 Corinthians
St. Ignatius of Antioch	*Letters*
St. Cyril of Jerusalem	*On the Christian Sacraments*
St. Gregory Nazianzen	*Oration 40: On Baptism*
St. Ambrose of Milan	*On Repentance*
Pseudo-Dionysius	*Ecclesiastical Hierarchy; Letter 8*
St. Augustine	*On Baptism*
Pius XII	*Mediator Dei*
Pius XI	*Casti Connubii*
St. Thomas	*Summa contra gentiles* IV.56–69, 73; *De Perfectione*
Bl. John Henry Cardinal Newman	*Essay on the Development of Christian Doctrine*
St. John Paul II	*Pastores Dabo Vobis, Ordinatio Sacerdotalis*
Vatican I	*Pastor Aeternus*
Vatican II	*Lumen Gentium; Sacrosanctum Concilium*
Catechism of the Catholic Church	Selections

THL 402 Life in Christ (3 credits)

This course addresses itself to profoundly practical questions about how we are to live a redeemed and sanctified life in the world around us, as individuals and as members of communities. Such a life is founded upon the theological virtues of faith, hope, and charity; it is given a certain structure by vocations within the Church. The Christian way of life both separates us from "the world" (the world of unbelief) and impels us to evangelize it in imitation of our Lord. The contrast between true and false freedom and the central role played by culture are major themes of the semester.

Scripture	Gospel of Matthew
Anonymous	*Epistle to Diognetus*

Constantine & Licinius	*Edict of Milan*
Theodosius	*Codex Theodosianus* excerpts
Gelasius I	*Duo Quippe Sunt*
Boniface VIII	*Unam Sanctam*
Locke	*A Letter Concerning Toleration*
Leo XIII	*Immortale Dei, Libertas Praestantissimum, Au Milieu des Sollicitudes, Longinqua Oceani, Rerum Novarum, Diuturnum Illud, Testem Benevolentiae*
Pius XI	*Quadragesimo Anno, Casti Connubii, Quas Primas*
Pius XII	*Ci Riesce*
Vatican II	*Dignitatis Humanae*
St. Paul VI	*Humanae Vitae, Persona Humana*
St. John Paul II	*Veritatis Splendor, Evangelium Vitae, Centesimus Annus, Vita Consecrata, Familiaris Consortio, Letter to Families, Laborem Exercens*
Benedict XVI	*Deus Caritas Est, Caritas in Veritate*

PHILOSOPHY CURRICULUM

To understand the importance of philosophy, we need only consider the kinds of questions philosophers deal with: Which is more fundamental, unity or plurality, order or chance, mind or matter? How is it that unintelligent beings act with purpose? What are the basic principles of nature? What are motion, time, and space? Is death the end or is the soul immortal? Is there a God? What is the good life, and what is happiness? The desire to seek answers to questions such as these ought to be among the chief concerns of any institution offering a liberal education.

In the encyclical *Fides et ratio*, Saint John Paul II pursued the theme of faith, reason, and the discipline of philosophy in man's journey because "at the present time in particular, the search for ultimate truth seems often to be neglected" (§5). Agnosticism, relativism, and skepticism have spread to all walks of life. As the late pontiff wrote: "We see among the men and women of our time, and not just in some philosophers, attitudes of widespread distrust of the human being's great capacity for knowledge" (ibid.). Yet with patient concentration and sound reasoning, and under the guidance of trustworthy teachers, one can pursue philosophy in such a way as to come to know universal truths of the most profound importance that also help confirm and deepen one's supernatural faith.

Wyoming Catholic College offers a traditional Philosophy curriculum, with the proper subjects in their proper order, aiming at the goal of wisdom: to know the ultimate causes that apply to all orders of being. These subjects are logic, philosophy of nature, philosophy of man, ethics, politics, and metaphysics. Throughout the Philosophy curriculum, we examine common human experience via dialectic and demonstration to attain universal principles and conclusions about reality.

The primary author in the five-semester Philosophy sequence is Aristotle, whom St. Thomas Aquinas referred to as the Philosopher and Dante as "the master of those who know…by all admired and by all reverenced." Among his admirers stands Blessed John Henry Newman, who wrote in *The Idea of a University*:

> Do not suppose, that in thus appealing to the ancients, I am throwing back the world two thousand years, and fettering Philosophy with the reasonings of paganism. While the world

> lasts will Aristotle's doctrine on these matters last, for he is the oracle of nature and of truth. While we are men, we cannot help, to a great extent, being Aristotelians, for the great Master does but analyze the thoughts, feelings, views, and opinions of human kind. He has told us the meaning of our own words and ideas, before we were born. In many subject-matters, to think correctly is to think like Aristotle; and we are his disciples whether we will or no, though we may not know it (Discourse 5).

By persevering in the Philosophy curriculum, students will:

- Form the habits of inquiry, dialectic, demonstration, and analogy through applying Trivium skills to concrete considerations.

- Gain insight into the real world by learning the recurrent debates, first principles, and chief conclusions in the major divisions of the perennial philosophy.

- See how these debates, principles, and conclusions bear upon the content of other disciplines studied in the program, and how those other disciplines illuminate philosophical arguments.

- Grasp the unity, differences, and connections of the various parts of philosophy through an orderly sequence of study.

- Grapple with points of view different from their own, both in the form of theories presented in the classic texts studied in the philosophy curriculum and in the form of teacher interventions and student objections that challenge students to offer a coherent, reasoned argument.

COURSES

PHL 101 Tools of Philosophy (3 credits)

This course introduces students to the science of logic, the fundamental prerequisite to the study of philosophy. The chief part of the semester is devoted to the three acts of the intellect: apprehension, assertion, and deduction. Students consider the nature of the intellect's act in grasping concepts and naming them, and the distinction of univocal and equivocal speech that follows upon this, treating at some length the equivocity of being and its highest genera through a study of Aristotle's *Categories*. Next, the act of assertion or predication is considered, and then the formation and use of syllogisms

and deductive reasoning, dialectic inquiry, the formation of definitions, and sophistic refutations.

Aristotle	*Categories*; *On Interpretation*, *Prior Analytics*, and *Posterior Analytics*, selections
St. Thomas Aquinas	Introduction to *Commentary on the Posterior Analytics*
Plato	*Alcibiades, Cratylus*, *Meno*
Porphyry	*Isagoge*

PHL 102 Philosophy of Nature (3 credits)

This subject is often called the "general science of nature" because it investigates and establishes the general presuppositions of natural sciences such as biology, physics, and chemistry, which study material beings from more particular vantages. In this course, students study *ens mobile* (mobile being)—that is, material things as mutable, which is the most obvious truth about them. We differentiate between substantial and accidental change; reason to the ultimate principles that explain change; grasp the distinction between potency and act; relate nature, art, and chance to one another; compare absolute and hypothetical necessity; consider the four kinds of causes; and establish the definition of change or coming-to-be.

Aristotle	*Physics* I–III
St. Thomas Aquinas	*Commentary on Physics* III 1–3; *On the Principles of Nature*
Plato	*Timaeus* and *Phaedo*, selections
Presocratics	Fragments

PHL 201 Philosophy of Man (3 credits)

The focus of this course is living material beings, especially their pinnacle, man. What is the definition of life and what are the activities of living? How are living things different from non-living creatures and machines? What is a human being? How does man differ from other animals? Related topics include the external and internal sense powers, the passions, the rational powers of intellect and will, the unity of body and soul, and the immortality of the human soul.

Aristotle	*On the Soul*; *Parts of Animals*, selections
St. Thomas Aquinas	*Commentary on Aristotle's* On the Soul; *Compendium theologiae* 78–90
Baldner, De Koninck, George, et al.	Selected essays

PHL 301 Ethics (3 credits)

Having considered the nature of man in PHL 201, we move on in PHL 301 to a consideration of the proper action of man that follows upon his nature. Ethics is the study of human acts as they are ordered to the full flourishing of man on the natural level. Since happiness (under one name or another) is the ultimate end sought by all, ethics deals perforce with the question, "What is happiness and how does one attain it?" This inquiry necessarily leads to related topics, such as mistaken notions of happiness; the moral and intellectual virtues and their corresponding vices; justice; friendship; and the natural moral law.

Aristotle	*Nicomachean Ethics*
St. Thomas Aquinas	*Summa theologiae* I-II, selections

PHL 401 Politics (3 credits)

Politics is the study of man as a "social animal" who forms political bodies—cities or states—ordered to the common good (or, when corrupted, to private goods at the expense of truly common goods). Politics deals with questions such as: What are family, society, and state, and how do they stand vis-à-vis one another? What are the various forms of government and their relative strengths and weaknesses? What constitutes good or bad rulership and citizenship? To help us answer these questions, we will study a number of historically influential and philosophically paradigmatic approaches to answering these questions—those of Aristotle, Augustine, Aquinas, Hobbes, Locke, and Rousseau.

Aristotle	*Politics*
St. Thomas Aquinas	*Summa theologiae* I-II.90–97, selections
St. Augustine	*The City of God*, selections
Hobbes	*Leviathan*, selections
Locke	*Second Treatise of Government*
Rousseau	*Discourse on the Origin of Inequality*

PHL 402 Metaphysics and Modern Philosophy (3 credits)

Metaphysics is the study of being as being. The metaphysician seeks to know the ultimate principles of everything that exists, exploring such topics as the analogy of being and the sciences of being; the derivation of the many from the one; the principle of non-contradiction; the primacy of substance; the division of being by act and potency; and the distinction between existence and essence. He seeks above all to know the First Cause from which all finite being emanates, and something of this Cause's attributes. In addition to metaphysics' scientific, timeless character, it has had a long and complicated historical development—

ancient, scholastic, modern, and post-modern—some understanding of which is vitally important for retrieving and reassessing the classical tradition in modern times.

Aristotle	*Metaphysics* I, II, and IV
St. Thomas Aquinas	*On Being and Essence*, Prologue to *Commentary on Aristotle's* Metaphysics; the Five Ways
Benedict XVI	Regensburg Address
Descartes	*Meditations on First Philosophy*
Gilson	*The Unity of Philosophical Experience,* selections
Hegel	*The Philosophy of History*, selections
Hume	*Enquiry Concerning Human Understanding*, selections
St. John Paul II	*Fides et ratio*, selections
Kant	*Prolegomena to Any Future Metaphysics,* selections
Kierkegaard	*Philosophical Fragments*, selections

FINE ARTS IN THE WESTERN TRADITION CURRICULUM

The study of the fine arts of the Western tradition is an integral part of the education offered at Wyoming Catholic College. This curricular track complements other tracks by enabling students to see how philosophical and theological ideas throughout history have found expression in artifact and culture, as well as by showing students how beauty is an inseparable aspect of truth.

Thus, the Fine Arts curriculum, like the Humanities curriculum, concerns itself simultaneously with the realm of history and the realm of ideas. In addition, the study of how ideas have shaped culture in the past inspires students to reshape our present culture in the light of truth. In this way, the study of music and visual art also advances the College's mission to form well-educated leaders for both the Church and society.

Toward the end of *City of God*, St. Augustine refers to the end of time, when all the faithful followers of Christ will enjoy the presence of God in the beatific vision: "In the end, we shall be still. We shall be still, and we shall see. We shall see, and we shall love. We shall love, and we shall praise." Man is ordered to knowing the truth, but knowing this truth in its fullness involves recognizing its beauty and ecstatically passing over into it. The truth of revelation not only satisfies man's intellect, it warms his heart and calls forth his love.

In a special way, then, the Fine Arts Curriculum seeks to develop attentiveness to the manifold traces of the beauty of God, His attributes and His mysteries, through the study of great artistic achievements from ancient times to the modern era. The courses weave theological reflection into their historical framework, helping students recognize the *veritatis splendor*, the splendor of the truth they encounter elsewhere in the curriculum, especially in Theology and Philosophy.

The ultimate goal is therefore not only to acquaint students with the development of Western art in its key periods, artists, masterworks, and themes, but also to nourish in students love for the truth and the conviction that the transforming power of God's truth elevates all of our cultural activities.

By persevering in the Fine Arts curriculum, students will:

- Come to see how great ideas throughout Western history have found concrete expression in culture, and how culture thus formed shapes the people who partake of it.

- Observe and interpret works of fine art according to their formal principles.

- Appreciate the relationship between beauty and truth, aesthetics and rationality.

- Become acquainted with the historical development and contextualization of the fine arts.

- Gain a better understanding of the process of artistic production.

FINE ARTS CURRICULUM: MUSIC

Shakespeare, in *The Merchant of Venice*, has the lover Lorenzo pass judgment on the man of unmusical soul:

> The man that hath no music in himself,
> Nor is not moved with concord of sweet sounds,
> Is fit for treasons, stratagems, and spoils,
> The motions of his spirit are dull as night,
> And his affections dark as Erebus:
> Let no such man be trusted. Mark the music. (V, i, 83–88)

All cultures value music and, as did Shakespeare's Lorenzo, either pity the man who has none or judge him "fit for treasons." The ancient Greeks claimed that the gods Apollo, Amphion, and Orpheus invented and inspired this noblest of arts. Ancient Hebrew services contained chanted psalms and prayers, which the early Christian church retained in its worship. These it brought to perfection in the art of Gregorian chant, which became not only the liturgical music of the Catholic Church, but also the supreme exemplar of pure melody in flowing rhythm, at the service of transcendent Beauty.

Plato defines music as sound ordered by rhythm and melody, its origin being the passions in the soul of the musician and its purpose being to move the passions of the listener. Since music has to do with ordering (or disordering)

the listener's passions, thus making him or her more (or less) reasonable and sensitive to the divine, and since music itself is susceptible to rational analysis even while it leads beyond reason, it follows that training in the theory, history, and practice of music belongs in the curriculum of liberal education. Indeed, for centuries music was taught as one of the four liberal arts that comprise the quadrivium—the others being arithmetic, geometry, and astronomy, which are studied in Wyoming Catholic College's Mathematics and Science curricula.

In our Music curriculum, students:

- gain familiarity with the elements and language of music: sound, rhythm, melody, modes, keys, harmony, forms, periods, and styles;

- understand how pitch, harmony, and rhythm are rooted in the physical nature of sound and how these are susceptible to mathematical and ethical analysis;

- learn the historical development of Western music by focusing on major composers and works, from the Middle Ages to the present;

- receive a grounding in the sacred music of the Catholic tradition, about which Vatican II declares: "The musical tradition of the universal Church is a treasure of inestimable value, greater even than that of any other art."

Intelligent listening requires some theory and practice; conversely, theory and practice are enlivened by listening to music. The Music curriculum therefore combines lessons in theory, practical exercises, and frequent listening to music, all ordered to developing an educated ear. Moreover, our appreciation of music grows through learning about the great composers and their specific contributions to the art of music. Without lapsing into historicism, we can learn to be sensitive to historical context, biography, and artistic development over time. Such knowledge is a key step in the transition from being a passive listener who likes to be surrounded by pleasant noise to being an active, critical, and appreciative listener who approaches the "inside" of the art.

COURSES

ART 301 Music in the Western Tradition I (3 credits)

Students commence the study of music with aural immersion in some of the great and representative examples of Western art music, beginning with compositions more accessible to the untrained ear. Accompanying these lis-

tening practica are readings and discussions on the "musical nature" of man, and on the kinds of music and their respective roles in human development. This experiential approach, which is continued through practical vocal exercises, prepares students for systematic study of the elements of music theory, including rhythm, pitch and melody, intervals and harmony, modes and keys. Next, beginning with the medieval reception of Ancient Greek musical thought, we explore the relationships between music, mathematics, nature, and the human soul, and chart the history of music from Gregorian Chant up to the Baroque period, through case studies of works by composers including Pérotin, Byrd, Monteverdi, Handel, and Bach. Students learn to interpret music in relation to its cultural context and develop understanding of the creative process through introduction to the techniques of counterpoint and harmonic practice. Observations touching the aesthetics, spirituality, and moral dimensions of music are also made, foreshadowing a central concern of the second semester.

Boethius	*Fundamentals of Music,* Book I
Zuckerkandl	"The Two Concepts of Musicality"
Kalkavage	*Elements of Music*
Tolkien	"Ainulindale" from *The Silmarillion*
Lewis	"The Founding of Narnia" from *The Magician's Nephew*
Kelly, Thomas	*Music Then and Now*

ART 302 Music in the Western Tradition II (3 credits)

Much of the second semester of the music curriculum is dedicated to the aesthetics, morality, and spirituality of music, and the relationship between music and the other arts. This semester continues the study of music history with major figures of the Classical, Romantic, and Modern periods.

Kelly, Thomas	*Music Then and Now*
Plato	*Laws* II, selections from the *Republic*
St. Pius X	*Tra le Sollecitudini*
Ratzinger	"Music and Liturgy," "The Image of the World and of Human Beings in the Liturgy and Its Expression in Church Music"
St. John Paul II	*Letter to Artists*
Benedict XVI	*Address to Artists*
Pieper	"Thoughts about Music," "Music and Silence"
Bloom	"Music" from *The Closing of the American Mind*

COLLEGE CHOIR

The Wyoming Catholic College Choir performs a wide repertoire of choral music by great composers such as Palestrina, Victoria, Tallis, Byrd, Bach, Mozart, and Bruckner. The Choir sings at Mass on Sundays, Holy Days, and the weekly All-School Mass. Public performances of sacred and secular music, including trips out of town to sing at important events, are scheduled from time to time. The Choir has recorded several CDs of seasonal and liturgical music.

In recognition of the hard work and commitment of Choir members and of the significant contribution they make to the College's common good, participation is recorded on the official College transcript.

FINE ARTS CURRICULUM: VISUAL ARTS

Over the two semesters of their senior year, students continue their discovery of the fine arts by learning about the painting, sculpture, and architecture of Europe and its historical development from ancient Greece to early Christian Rome, from Byzantium to the Latin Middle Ages, from the Florentine Renaissance through the Baroque era. The Visual Arts sequence, in tandem with the Music sequence, powerfully demonstrates how the intellectual or spiritual questions, problems, and ideas of each age take on concrete, visible, cultural expressions that, in turn, form the souls of the people who view, use, or engage them.

COURSES

ART 401 Visual Arts in the Western Tradition I (3 credits)

This course provides a historical survey of art from ancient Greece through the Gothic period in France, by developing the important ancient and medieval metaphor of seeing the cosmos as a temple, and ancient temples (as well as medieval basilicas) as "cosmoi." This overarching metaphor helps students make connections between artistic objects and the texts they have studied in Humanities, Philosophy, and Theology. Students learn generally about cultural periods through lectures which focus on notable artistic examples (e.g. Polykleitos, the Parthenon, Pantheon, old St. Peter's in Rome, Chartres Cathedral, etc.), but also through seminar discussions based on classic primary and secondary sources (Politt, Vitruvius, Von Simson). Having studied the "Greek miracle" in Humanities and Philosophy, seniors in ART 401 observe

how the rise of rigorous philosophy in ancient Athens was matched by, and embodied in, the great architectural and sculptural achievements of the age. Students revisit Plato in his historically influential dialogue, *Timaeus*, and explore how Polykleitos, the greatest Greek sculptor, created a system of proportions, not only to render the full beauty of the human body but also to show humanity's privileged place in the created universe. Having already seen in Humanities how the Romans inherited the Greek intellectual tradition, they now study how the Romans adopted and adapted the Greek artistic achievement. The first semester closes with a survey of early Christian, Romanesque, and Gothic architecture, with a special focus on the philosophical and theological underpinnings of Gothic building.

Janson	*Janson's Basic History of Western Art*
Pollitt, J.	*Art and Experience in Classical Greece*
Von Simson, Otto	*The Gothic Cathedral*
Vitruvius	*Ten Books on Architecture*

ART 402 Visual Arts in the Western Tradition II (3 credits)

This semester continues the historical narrative of art with lectures and seminar discussions devoted to the themes of the naturalism, humanism, and realism of the Renaissance and Baroque period, as well as the dissolution of these realist forms in the 19th and 20th centuries. While the previous semester employs the metaphor of the cosmos as temple, this semester emphasizes the ideas of face and image, especially as given new force and meaning in Christianity. In this semester, as well, students will develop an art history project on a particular artist, which will culminate in a presentation at the end of the semester.

Janson	*Janson's Basic History of Western Art*
Witkower	*Architectural Principles in the Age of Humanism*
Edgerton	*The Renaissance Rediscovery of Linear Perspective*

MATHEMATICS AND SCIENCE CURRICULUM

Mathematical disciplines constituted the entirety of the medieval quadrivium (arithmetic, geometry, music, and astronomy), for several reasons. Even at its most abstract, mathematics is a knowledge of the real physical world in its quantitative aspect; in the "mixed sciences," such as music and astronomy, mathematics plays an important formal role, offering real insight into the natures of things. Moreover, the highly logical structure of mathematics and its freedom from the obscurities attendant on material being render it ideal for elementary training in reasoning, while the beauty of mathematics inspires wonder, manifests the beauty and order of the created world, and makes evident the ordering of the human mind to truth. Mathematical knowledge is thus at once an object of contemplation in itself, a direct instrument of scientific knowledge, and an indirect means of seeking to know anything whatsoever. As the Book of Wisdom declares: "Thou hast ordered all things in measure, and number, and weight" (Wis 11:21).

For ancient and medieval thinkers, "science" denoted any area of inquiry in which true, certain, and universal knowledge was achieved. Thus the term applied equally to theology, philosophy, and mathematics. The modern sense of the word, in which we use it here, is reserved for an empirically based knowledge of the workings of nature, as discerned through the experimental observation of phenomena. Because of the dominant role played in our world by science in this modern sense and the present neglect of natural philosophy, it is important for students to come to an understanding of the domains proper to each and of their true and intimate relation.

We can discern three different levels of scientific inquiry: that of *natural history*, in which particular data are gathered and provisionally organized; that of *natural science,* in which hypotheses and theoretical constructs are fashioned in the attempt to correlate these data; and that of *natural philosophy*, in which the data are subsumed by truly causal explanations of universal validity. The direct experience of the natural world through natural history greatly augments our sense of wonder, so essential for the intellectual life. Natural science (the second level) instills in the mind a sense of the order of the universe, while natural philosophy ultimately leads the mind to the recognition of the First Prin-

ically superfluous. Further, projective geometry will show us that sometimes even our first notions (e.g., points and lines) may be more usefully considered as purely formal, rather than intuitive, entities, while non-Euclidean geometries will show us that some axioms are not necessitated by other axioms (so that we are surprisingly free to choose the axioms we use). All of this raises the question, if we are to proceed from first principles, how are we to know that we have the right first principles? Is mathematics even about reality and, if so, how? This conversation will be deepened by St. Thomas's reflections on the nature of mathematics in his *Super Boethium de Trinitate*. Students sharpen their mathematical reasoning skills and develop problem solving techniques through frequent exercises, and engage in discussions on the nature of mathematics, beauty in mathematics, infinity, and mathematics' connection with external reality.

Courant and Robbins	*What is Mathematics?*
St. Thomas Aquinas	Selections on Mathematics

SCI 301 Scientific Reasoning I: Deductive Reasoning (3 credits)

In this two-semester sequence, students develop an understanding of scientific methodology and how this methodology has developed to its present form. Most notably, they consider how the scientific method has come to be shaped by developments in mathematics, although in two distinct ways, corresponding to deduction and induction. The first semester will emphasize deductive reasoning, considering both early Greek science (e.g., Archimedes' *On Floating Bodies*) and modern treatments of mechanics (e.g., Galileo's study of projectile motion and those made possible by the calculus, such as Newton's celestial mechanics). After an introduction to differential and integral calculus, students consider Newton's argument for universal gravitation from a modern perspective. Throughout, students explore the relation between mathematics and physical law through philosophical readings such as Wigner's "The Unreasonable Effectiveness of Mathematics in the Natural Sciences" and Feynman's *The Character of Physical Law*.

Eugene Wigner	"The Unreasonable Effectiveness of Mathematics in the Natural Sciences"
Archimedes	*On Floating Bodies*, selections
Galileo Galilei	*Two New Sciences*, selections
Isaac Newton	*Philosophiae Naturalis Principia Mathematica*, selections
Richard Feynman	*The Character of Physical Law*, selections

ciple: "The heavens declare the glory of God" (Ps 19:1). While each level has its own methodology, their unification is an important goal of liberal education.

Through the courses in the mathematics and science track at Wyoming Catholic College, students will:

- Become more attentive to the natural world in its detail and richness.
- Grow in a sense of wonder and love for mathematics and natural science.
- Come to understand what mathematics and science are, what methods and principles are appropriate to them, and how to recognize non-mathematical or non-scientific writing.
- Acquire a habit of thinking about mathematics and science from their first principles.
- Gain a selective acquaintance with some of the most significant historical developments in science and mathematics.
- Come to see mathematics and science in relation to other disciplines as an important and legitimate source of knowledge about reality.

COURSES

SCI 101 Field Science (3 credits)

This course is an introduction to science through field study that puts the student in direct contact with the local natural environment. Students spend time outdoors observing, drawing and recording data. In order to develop skills as observers, they follow in the footsteps of great naturalists and use some of their traditional tools. The emphasis in the present course is upon nature as synthetic or holistic, as a complex of specific goal-directed entities; subsequent pursuits in natural science will emphasize the way of analysis, of seeing parts in relation to the whole. This course typically includes investigations in the areas of astronomy, botany, ornithology, entomology, ecology, and geology.

Leopold	*A Sand County Almanac*
Matthews	*A Rocky Mountain Natural History*
Sibley	*Field Guide to the Birds of Western North America*
Fabre	*Fabre's Book of Insects*

MTH 102 Euclidean Geometry I (3 credits)

This course studies Books I–VI of Euclid's *Elements*, which pertain to the science of geometry. Special attention is given to the basic definitions, axioms, and common notions that are given in the beginning of the work, not only in their role as principles of the science, but also as opening up more general discussions about the nature of mathematics and its relation to the physical world.

The purpose of the course is contemplation of quantitative entities in themselves. We do not directly aim to apply the truths about these entities to practical application or other sciences. Even so, the study of Euclid's *Elements* immerses students in the application of the logic that they have studied formally, and it lays a necessary foundation for any further study or application of mathematics.

Euclid	*Elements*

MTH 201 Euclidean Geometry II (3 credits)

This course continues with Books XI–XIII of Euclid's *Elements*, which treat solid geometry, the method of exhaustion, and the examination of the five Platonic solids. In the last part of the course, Euclid's work is applied to more advanced geometrical concepts via Apollonius' *Conics* and Archimedes' *Quadrature of the Parabola*. The latter prepares students for an investigation of the concept of limits, one of the foundational principles of the calculus.

Euclid	*Elements*
Apollonius	*Conics*, Selections
Archimedes	*The Quadrature of the Parabola*

MTH 202 Mathematical Reasoning (3 credits)

This course gives students a formal foundation in the nature of mathematics, including its relationship to natural science and metaphysics. Having focused in previous semesters on the mathematics of continuous quantity, the course begins by investigating discrete quantity through several important proofs in number theory. The course then turns to the modern conception of number, including rationals, irrationals, complex, algebraic, and transcendental numbers, and, more generally, the modern effort to unify discrete and continuous mathematics, which gave rise to analytic geometry and the calculus. This unification makes it possible to prove that several famous problems (e.g., doubling the cube), which were unsuccessfully attempted by the ancients, are in fact impossible to solve using the Euclidean axioms. Yet, while the Euclidean axioms are in this sense insufficient, we will also see, through a consideration of the Mascheroni constructions, that several Euclidean axioms are mathemat-

Courant and Robbins	*What is Mathematics?*

SCI 302 Scientific Reasoning II: Inductive Reasoning, Probability, and Statistics (3 credits)

This second semester of scientific reasoning will continue to explore developments in scientific methodology, focusing now on inductive reasoning and its mathematical expression in probability and statistics. Students learn the essential role of probabilistic reasoning in science, the degree of certainty that can be based on such arguments, and how these arguments are different from but compatible with the reasoning we employ in other disciplines. Throughout, students regularly return to the natural world to apply these principles. Students come to see that scientific reasoning opens the door to new discovery, more profound understanding, and greater love for the natural order.

David Hume	*An Enquiry Concerning Human Understanding* (selections)
Fisher	"The Mathematics of a Lady Tasting Tea"
Laplace	*Philosophical Essay on Probabilities* (selections)

SCI 401 Science and Philosophy: Relativity and Cosmology (3 credits)

This semester will serve as an integrating capstone to the Junior scientific reasoning courses. In modern science, deduction and induction come together, as we see that the most implausible predictions of mathematically formulated theories demand the most extensive confirmation from experience. This synthesis of deductive and inductive reasoning will be illustrated through a consideration of Einstein's theory of relativity, the available experimental evidence for its seemingly incredible predictions, and some of its cosmological implications. Throughout, we will return regularly to philosophical questions about the nature of scientific theories and explanation.

Einstein	*Relativity: The Special and the General Theory*
Feynman	*Six Not-So-Easy Pieces*
Poincaré	*Science and Hypothesis* (selections)

SCI 402 Science and Theology: The Origin of Man (3 credits)

This capstone course concludes the math and science track with a special focus on the biological sciences. Topics addressed include the fossil record, genetic change, and evolutionary theory considered from scientific, philosoph-

ical, and theological perspectives. The work of previous semesters is applied in the task of analyzing arguments for and against evolutionary theory. The semester concludes with a series of theological readings focused on presenting a coherent synthesis of faith and reason.

Darwin	*The Origin of Species*, selections
Mayr	"The Challenge of Darwinism"
De Koninck	"The Lifeless World of Biology"
Dalrymple, Fairbanks, Behe, Luskin, etc.	Selected papers
Pius XII	*Humani Generis*
St. John Paul II, Benedict XVI, Pontifical Biblical Commission, etc.	Various addresses and letters
Wells, Jonathan	*Icons of Evolution*

TRIVIUM: THE RHETORICAL ARTS CURRICULUM

According to the ancient and medieval classification, the liberal arts are sevenfold, divided into the trivium ("the three ways") and the quadrivium ("the four ways"). The classical quadrivium is comprised of arithmetic, geometry, astronomy, and music; the trivium is comprised of grammar, logic, and rhetoric.

In both the trivium and the quadrivium the goal is to form the soul through contemplation of the true, the beautiful, and the good; these "transcendentals," as they are traditionally called, point to God Himself, in whom they are united. The trivium sequence at Wyoming Catholic College teaches students to attempt to embody these transcendentals in writing and speaking.

What does it mean to write truthfully? Even in matters of fact, it can be difficult to say everything necessary with the right balance and emphasis. About matters of opinion—whether Achilles' curse on the Achaian army can be justified, whether Socrates was dangerous to traditional Athenian piety—it is never as simple as telling the truth rather than lying. Rather, to write truthfully, one must learn to acknowledge other perspectives, to reason through questions honestly, to use evidence without distorting it, and to make interpretations with conviction, but with a candid openness to more complete truths.

And what does it mean to write beautifully? Beauty is never merely the decoration of ideas; in the best writing, true beauty inheres in the very structure of thought. As the greatest writers of the tradition show, rhetorical tools—schemes and tropes, for example—can be mastered in ways that make them inseparable from the ideas they express. Virgil, Dante, and Shakespeare, for example, do not ornament their ideas with so much as think in characters, situations, images, and symbols, all of which are informed from the outset with a beauty of conception. Writing beautifully requires deep study and imitation of these supreme poetic uses of language.

Practically speaking, the culmination of rhetoric per se comes in public speaking aimed at the common good. In all times, evil men have used rhetoric to mislead people, but the great orators have saved nations and changed the course

of history with the truth and beauty of their language. Acutely aware of their particular circumstances, they have roused the spirits of their people by showing them how to serve the transcendental good, to which the souls of men rightly answer. In our own time, the absence of great rhetoric has too often left public life adrift, without a sense of high purpose. This sequence in rhetoric, which culminates in the Junior Author Project and the senior thesis, is meant to point the students of Wyoming Catholic College toward high responsibility and to give them a sense of language that always appeals, in Lincoln's great phrase, to "the better angels of our nature."

By persevering in the Trivium curriculum, students will:

- Think, write, and speak clearly and effectively, with consideration of the truth and validity of their statements as well as sensitivity to genre, audience, and purpose.

- Find, analyze, and synthesize information and use this information judiciously.

- Communicate intelligently, thoughtfully, and persuasively with people of differing opinions and stances.

- Understand Grammar, Logic, and Rhetoric both as arts and sciences, seeing them as the foundations for all human thought, discourse, and culture.

COURSES

The texts used throughout the Trivium sequence either offer instruction in the arts or serve as models for the students' imitation, or both. A particular book may be used across multiple semesters. Below is a list of the texts employed in the Trivium:

Plato	*Gorgias*, and other dialogues
Aristotle	*Rhetoric*, *Poetics*
Fussell	*Poetic Meter and Poetic Form*
Crider	*The Office of Assertion*
	Selected great essays, poems, and speeches by authors such as Homer, Herodotus, Thucydides, J. Pieper, C.S. Lewis, J. Swift, Shakespeare, Thomas More, etc.

TRV 101 Writing Truthfully: An Introduction to the Trivium (3 credits)

This course serves as an introduction to collegiate writing, with a special emphasis on clarity, invention of theses, and organization of thought. Students write multiple essays in order to develop in their ability to appeal through *logos, pathos,* and *ethos.*

TRV 202 Political Rhetoric and the Common Good (3 credits)

Having mastered the foundational skills of written rhetoric, students advance in this semester to the study of great orations. Drawing especially from the speeches of statesmen from ancient and modern republics, the course requires the students to craft and deliver speeches of their own. In doing so, they practice the arts of memory and delivery. As they encounter the speeches of statesmen who turn the course of critical events either within the United States or in the world, they also necessarily reflect upon the close tie between rhetoric and the preservation of political liberty.

TRV 302 The Junior Author Project (3 credits)

The goal of Trivium 302 is fourfold: 1) to enable students to put all their trivial skills together (arguing, analyzing, writing with clarity and beauty, speaking with persuasive power); 2) to prepare students for the senior thesis (Trivium 401); 3) to inspire and guide students, generally, in developing a habit of thought which is dialectical, creative, and synthetic; and, more particularly, in formulating projects which draw on the full range of the curriculum to answer questions of perennial importance; and 4) to come to appreciate how various disciplinary modes of thinking enable us to appreciate a great author. Within the first classes, students are guided in selecting an author from the curriculum (or one who would be worthy of inclusion) and developing a list of works of philosophical, critical, and historical importance with which they enter into conversation about their author over the course of the semester. The semester ends with a "student conference," in which students deliver papers, providing a panoramic description of their author, introducing their colleagues to his or her life, thought, development, important themes, historical background, and contemporary relevance.

TRV 401–402 Thesis and Oration I & II (3 credits)

As the culminating effort in which to demonstrate mastery of the verbal operations of reading, writing, listening, and speaking, as well as the art of reasoning, each student at Wyoming Catholic College researches and writes a senior thesis on a significant topic of his or her own choice. The student delivers, without a manuscript, an oration on the same topic in front of a public audience, followed by a question and answer period.

In contrast to the previous three years of the Trivium, where a classroom of students meets with a professor for exercises and coaching in grammar, logic, and rhetoric, the last year is characterized by individual meetings with the thesis adviser. Both the thesis and the oration are expected to show the characteristic signs of leisurely study: depth and breadth of relevant knowledge, careful and nuanced consideration of ideas, argumentative rigor, confident organization, and a rhetorically effective style.

The thesis and oration are together classified as TRV 401–402; each semester receives a grade, two credits for the former and one for the latter. In and of themselves, preparing the thesis and delivering the oration hold as much weight in the curriculum as a regular three-credit course

TRV 401

In the senior thesis, the student frames a question of the sort that the texts in the curriculum themselves frame, and, in dialogue with one or more such texts and under the direction of a professor, the student refines, explores, and answers the question. The student's answer is not intended to be definitive and exhaustive, but neither can it be superficial or simply the repetition of authority. The ability to carry out such an intensive investigation and to account for and defend its conclusions is an important aim of the College's overall program. A successful senior thesis and oration may be seen as a formal and public display that the student has attained such an ability in his or her own right.

TRV 402

The senior oration is a public lecture of 30 minutes (neither significantly more nor appreciably less), followed by a question and answer period of no more than 30 minutes. Held within the first month of the last semester, the oration is always to be based upon the senior thesis, although it can look to one or another aspect of the thesis topic and need not cover exactly the same ground or utilize exactly the same research. It must be clearly and logically organized, make use of appropriate rhetorical tropes, manifest the speaker's familiarity with the topic, and exhibit sound judgment. In general, the student should aim to implement what he or she has learned in TRV 202 and 302.

LATIN CURRICULUM

Latin is the foreign language taught at Wyoming Catholic College because it is the historical language of the culture of the West and the universal language of the Roman Catholic Church. The Wyoming Catholic College Latin Program's objective is to bring students to basic practical competence in Latin through a two-year cycle of required coursework in the freshman and sophomore years. Juniors and seniors maintain and develop their ability in the language by participating in Latin reading groups. Our students have found the skills they gain have tangible benefits across the curriculum, enriching their Theology, Philosophy, Humanities, Science, and even Mathematics coursework.

Pope Benedict XVI encouraged the study and use of Latin because of the close connection between it and the "understanding of the Church's treasures," that is, the appreciation of the cultural and liturgical inheritance that is the birthright of every Catholic Christian. Saint John XXIII stated on the eve of Vatican II:

> Of its very nature Latin is most suitable for promoting every form of culture among peoples. … Nor must we overlook the characteristic nobility of Latin's formal structure. Its concise, varied and harmonious style, full of majesty and dignity, makes for singular clarity and impressiveness of expression. … There can be no doubt as to the formative and educational value either of the language of the Romans or of great literature generally. It is a most effective training for the pliant minds of youth. It exercises, matures, and perfects the principal faculties of mind and spirit. It sharpens the wits and gives keenness of judgment. It helps the young mind to grasp things accurately and develop a true sense of values. It is also a means for teaching highly intelligent thought and speech (Apostolic Constitution *Veterum Sapientia*, 1962).

In addition to these benefits, it is well known that Latin is the key to learning many other languages, especially the Romance languages (Spanish,

French, Portuguese, Italian, etc.), and is a gateway to a deeper understanding of English. As the reasons for learning Latin are many, so, too, are the rewards.

Latin instructors at the College use an array of methodologies borrowed from the most effective practices used by teachers of modern languages. They aim to bring their students to the same levels of proficiency, after two years of study, that students of modern languages at other institutions typically attain in the same period of time. As a matter of fundamental philosophy, our Latin instructors base their instruction on the imitation of nature: specifically, the re-creation in the classroom of the learning processes by which every human being acquires his or her native tongue. Noteworthy proponents of this approach in the past include renowned British classicist W. H. D. Rouse and Danish educator Hans H. Ørberg, who authored the celebrated LINGVA LATINA PER SE ILLVSTRATA textbook series. Instruction delivered in this spirit promotes language acquisition in its fullest sense. It entails not only learning to read Latin but also learning to write and speak it as well, since, in most cases, it is only when students have acquired sufficient mastery of a language to express themselves in it that it becomes a permanent, indelible part of their memories.

In the Latin classroom, vocabulary and grammar are introduced in Latin sentences accompanied by illustrations or physical actions in a manner that makes new words immediately comprehensible. The direct linkage thus created between new words and visible images cuts out the distracting "middle man" of the student's customary language and creates new associations between unfamiliar words and familiar objects. The method of grappling with written Latin by memorizing paradigms, outlining sentences, etc.—an approach which beginning-level students often find tedious or confusing—is replaced by the reading of short sentences and simple stories that presume no previous knowledge of the subject. Over time, these readings give students an "ear" for the sound of the language as a living vehicle of communication.

Our faculty know from personal experience that learning Latin in Latin, through observation and context, gives students self-confidence, stimulates their concentration, sharpens their faculties of observation and reasoning, and helps them move, step by step, towards the ultimate object of all Latin teaching: true understanding of the language, whether through the ears or off the page, with immediacy, appreciation, and joy.

By persevering in the Latin curriculum, students will:

- Learn, over the course of two years, the main grammatical principles of

Latin and acquire enough vocabulary to converse and learn in the Latin language.

- Learn generally how to learn a language.

- By using Latin inside and outside of the classroom, gain an instinctive connection with past centuries of the Western tradition in which Latin was the language of academic and political exchange.

- By acquiring a non-vernacular language, increase their sense of citizenship in a society that goes beyond their own nation even in the present time, namely Western Civilization, and, if they are Catholic, the Catholic Church.

- Be prepared, on completion of the two-year Latin program, to read some authentic Latin works in the original language, and to check English translations of more difficult documents against the original language.

- Come to love the Latin language and desire to progress in it further.

COURSES

LAT 101 Elementary Latin I (3 credits)

The Wyoming Catholic College Latin Program's objective is to bring students to basic practical competence in reading, writing, and speaking Latin. Latin 101 provides the foundations for this goal. A major theme for the course will be the case system for Latin nouns. At the end of the course, students will be able to use the six different cases and use them to make statements, ask questions, and give commands. In addition, they will learn how to study a foreign language and why Latin is important today.

LAT 102 Elementary Latin II (3 credits)

In Latin 102 students continue the process of acquiring the language through their ability to read, write, listen, and speak. Students expand their grammatical knowledge to include all five noun declensions and all three persons of the verb. By the end of the semester students will have the necessary tools for a basic conversation in Latin.

LAT 201 Intermediate Latin I (3 credits)

Students will continue to develop speaking, listening, reading, and writing skills and expand their vocabulary. Students will move from using language in an exclusively present time frame and expand into the past and future.

Additionally, students will be introduced to some "advanced" grammar as they learn to use the supine, gerund, and past/future participles. Taken as a whole, the sophomore year Latin sequence is designed to transition the student from "school text" Latin to being able to read "real" literature. Towards this goal, students will also start reading some original Latin texts.

LAT 202 Intermediate Latin II (3 credits)

Students will consolidate their control of the past and future time frames and learn to use the subjunctive mood in purpose/result clauses, contrafactual statements, indirect statements, polite commands, etc. An important goal of the Latin sequence is to be able to read—not just translate, but read—original Latin texts. In this course students will learn how to approach more difficult literature and study a variety of poetic meters in Latin.

LAT 301–402 Latin Topics (1 credit each)

In these courses students maintain, solidify, and expand their grasp of Latin through various topics. Each semester students are free to choose from several topics, covering various authors and activities. Students must complete two Latin Topic courses in their upperclassman years, but are welcome to participate in more. At least one of these classes must take place during the junior year.

EXPERIENTIAL LEADERSHIP CURRICULUM

Plato called the first step in the long journey of liberal education "the poetic mode" of education. This manner of educating is ordered primarily to cultivating the powers of sensation—the external senses as well as the internal ones (imagination, memory, emotions, etc.)—through the *direct* experience of reality, which means through gymnastics. The term "gymnastic" is from the Greek *gymnos*, meaning "naked." Gymnastics, broadly speaking, is the naked or direct experience of reality. Gymnastics is commonly also understood to embrace the athletic arts or skills; hence the word "gymnasium." The Greeks, who invented the gymnasium, celebrated physical perfection in the Olympic Games and in such literary masterpieces as *The Odyssey*, *The Iliad*, and the Pindaric odes. Gymnastics also includes more refined activities such as stargazing and dancing. Stargazing—distinguishing the constellations and learning their stories—disciplines the eyes and the imaginative power by providing, as St. Thomas says, "an ability to picture material things in their absence." Dancing educates the ear and body, ordering them to melodious rhythms.

In the modern world, such direct experience of nature is in danger of eclipse. Men in even the largest cities of antiquity were more in contact with nature than the typical suburban dweller of today. As Joseph Cardinal Ratzinger argued in *Principles of Catholic Theology*, "Faith has the added task—in a time when creation has been forgotten, in which we live, to a large extent, in a secondary world of the self-made—of putting man once again in the way of creation in order to let him see it again and thus learn to know himself."

In order to preserve or even recover this aspect of true liberal education, Wyoming Catholic College seeks to immerse students in the beauty and grandeur of "God's first book," the natural world. Direct contact with God's creation inspires wonder, the root of true learning, and strengthens the imagination and the senses in a way that purely man-made environments cannot. At the same time, the dangers and discomforts imposed by the wilderness require students to develop all of the cardinal virtues: prudence, for the sake of organization, preparedness, and safety; temperance, to work with limited supplies and unexpected situations; fortitude, to overcome adversity; and justice, to treat group members with consideration and fairness.

All of this formation is needed for the sake of "leadership," a term that gathers under one name all the practical virtues of the liberally educated man. The wilderness expedition in particular serves to teach leadership, because the small group far from civilization offers a microcosm of society like to that imagined by Plato at the beginning of his *Republic*. The need to balance individual and common goods, often masked in cities, emerges clearly; the value of true leadership and of thoughtful following becomes transparent; lastly, the supreme importance of human virtue for the good of society stands forth in bold relief.

The Experiential Leadership Curriculum is therefore necessary both to students' academic pursuits and to their success after graduation. It grounds reasoning in wonder and strengthens the imagination for reading the great poets, while at the same time it cultivates the virtues necessary to succeed in the classroom and beyond.

OUTDOOR LEADERSHIP PROGRAM

Wyoming Catholic College's Outdoor Leadership Program (OLP) consists of two components. One component is the Outdoor Adventure Program (OAP), which involves outdoor trips and experiences that are simply for leisure and recreation. This includes short afternoon trips and weekend trips throughout the academic year. OAP provides students with a break from studies and a great way of getting outside to socialize and exercise in and around Lander. Students can participate in rock climbing, caving, mountain biking, rappelling, horseback riding, hiking, canoeing, singing around a campfire, stargazing, overnight backpacking, and more. These trips are completely optional, ungraded, and purely for fun and relaxation. The second component is the Experiential Leadership Program (ELP), which pertains to the academic curriculum. These outdoor trips and experiences are connected to academic classes, are graded, and receive course credit. The following information covers the ELP.

EXPERIENTIAL LEADERSHIP PROGRAM

To ensure that students have opportunities to grow in their knowledge of creation and their constant development of leadership skills, the College's curriculum requires an extensive program for every student during all four years. Every freshman is required to do an extensive program, starting with a 21-day backpacking trip. Every sophomore, junior, and senior is required to take a one credit course each semester which includes a weeklong trip.

These Outdoor Weeks are scheduled five times each year and are seasonally spaced: in August, prior to matriculation; during Fall Break; in January, prior to the Spring semester; during Spring Break; and in May, immediately following commencement. During an Outdoor Week, which runs from Saturday through Saturday, there are no academic classes and no large papers or projects assigned. This pause in the ordinary schedule permits students to immerse themselves completely in the outdoor experience, allowing them to take full advantage of all the learning that occurs in the wilderness setting. All sophomores, juniors, and seniors must participate in a minimum of two of the five weeks, but can do more if desired; freshmen are strongly encouraged to participate in at least one such week over and above their Freshman Leadership Program. In all, each student will take a total of 12 ELP credits in the four year curriculum; these courses are graded A–F and are part of the overall GPA.

By persevering in the Experiential Leadership Curriculum, students will:

- Grow in humility and wonder through immersion in nature, God's "first book."

- Strengthen their imagination and senses through extended contact with natural realities.

- Learn by experience the importance of a balanced life of mind, body, and spirit.

- Better grasp community and the common good through the experience of small, self-sufficient communities working in isolated and sometimes difficult situations.

- Grow in the virtues necessary for both leading and following in the manner proper to a free human being, including teamwork, respect for others, commitment to group decisions, communication, self-awareness, tolerance for adversity and uncertainty, judgment, and risk management.

- See how what is learned in the Outdoor Leadership Program transfers to the classroom, campus life, and life after graduation.

FRESHMAN CURRICULUM

ELP 101 (3 credits)

The summer portion of the Freshman Leadership Program is conducted prior to the commencement of academic classes, and is required for all Wyoming Catholic College freshmen. It consists of a two-and-a-half-day Wilderness First Aid Course, two days of trip preparation (including renting personal gear, packing food, front-country lessons covering safety, and more), and a 21-day backpacking expedition. The classroom for our wilderness course is the rugged, glacier-carved Rocky Mountains here in Wyoming, renowned for their remote wilderness setting, glistening lakes, stunning vistas, and abundance of flora and fauna. In this awe-inspiring environment, students learn how to read maps, navigate routes on and off trail, live for three weeks with nothing but what is carried on their back, safely cross rivers, cook meals on a portable stove, and how to practice virtues and develop leadership skills to last a lifetime. Students will bond with their classmates as they team up to meet and surmount the real challenges presented by wilderness travel. This trip sets up the freshmen well for their first semester at Wyoming Catholic College by providing various challenges as well as creating a strong community with the people they will be living and learning with once they return back to campus life.

ELP 102 (1 credit)

The winter portion, which takes place one week prior to the Spring semester, lasts seven days and focuses on winter camping and traveling skills. Students have the opportunity to build upon the skills they learned in August and continue to develop additional skills for traveling and surviving in the winter wilderness setting, a beautiful and demanding environment. As in the August trip, students will not only learn a variety of technical skills but will continue to practice leadership skills and develop character through this challenging experience. With proper training and equipment, students will learn to thrive in such stark conditions.

Freshmen are evaluated during both the August trip and the January trip and are given a grade based on their performance, leadership, and more. Successful completion of both portions of the Freshman Leadership Program is a requirement for graduation from the College. In addition, students who excel during these two trips will be recommended to become future leaders for the Outdoor Leadership Program.

EQS 102 Horsemanship (2 credits)

The College considers the Horsemanship Program an important part of its curriculum, one that provides occasion for the students to get to know themselves better. Socrates reminds us that part of wisdom is to "know thyself." Paradoxically, this advice is best kept not by looking within for some elusive "self," but by interacting in lively ways with God's creation. The horse, one of God's noblest creatures, is a living, conscious being operating at a high level of animal intelligence; it has a character, emotions, and "a mind of its own"; it is not a mere machine, with "push button" results. The rider needs to establish and maintain a gentle balance with his or her equine partner. Together, horse and rider can achieve outstanding results with time, patience, guidance, communication, humility, and respect. Moreover, horses have been inextricably bound up with Western civilization for thousands of years and, closer to home, have played a prominent role in Wyoming's history: they brought people here, served their evolving agricultural needs, and became a force in forming the heritage of the American West.

Horsemanship is the ability to establish a working relationship with horses, predict their behavior, and even to understand how horses "think." It is a partnership based on tasks, fitness, and an understanding of each other's needs. Horses are large and powerful animals, but they can also be timid and easily frightened. With the right approach, horses can be kind and obedient creatures who desire human interaction. This semester teaches the fundamentals of horsemanship, providing essential knowledge in horse anatomy and function, conformation, horsemanship practices, stabling, training, and health care, along with much practice in riding and Western tack. Cues, aids, gaits, and maneuvers are thoroughly explained, demonstrated, and practiced. Individual help is given in areas needed. Texts for the course are chosen by the instructor.

GPO 102 Introduction to the Poetic Mode (no credits, required for graduation)

This non-credit course introduces the students to the art of living out their liberal education, embodying it, so to speak, in domestic life. The Great Books and Great Ideas, poetry, music, art, and the rest are not merely museum pieces intended for elevated study. They are meant to be viscerally encountered and lived out as part of a truly human culture. This cultural embodiment does not happen solely or even principally at higher levels of societal influence, but first and foremost it is realized in local community and "around the hearth." *The Odyssey* ought to be a story told at dinner, and reciting lyric poetry a delightful way to pass the time while sitting with friends. Therefore, the course helps students reflect more deeply on their life of leisure at WCC and offers them a chance to practice various gymnastic and musical pastimes, with the goal of increasingly

filling their lives with such activities, both here at the College and beyond. To that end, the course is led not only by faculty, but also by WCC staff and their families. In either the second semester of their freshman year or in the first semester of their sophomore year, students participate in these activities for one semester as a requirement for graduation.

SOPHOMORE, JUNIOR, AND SENIOR CURRICULUM

ELP 201, 202, 301, 302, 401, 402 (1 credit each)

During the Fall and Spring semesters during the sophomore, junior, and senior years, each student takes a one credit ELP course, composed of both practical and theoretical components. Each semester, seven classes are devoted to the Outdoor Weeks and six classes to in-class leadership curriculum. While the outdoors provides hands-on experience in leadership, the classroom provides leadership theory, models, and more.

Outdoor Weeks Component

Every year each student (sophomore, junior, and senior) is required to plan, prepare, participate in, and debrief a minimum of two Outdoor Week Trips. (These fulfill the requirement of one weeklong trip per semester in conjunction with the one credit course each semester.) The time spent preparing for and participating in the weeklong trip replaces classroom time for the course. In order to accommodate students' varying schedules, students can choose any two of the five offered trip times throughout the year: in August, prior to matriculation; during Fall Break; in January, prior to the Spring semester; during Spring Break; and in May, immediately following commencement. Each trip will fulfill the weeklong trip required for each semester, and the grade received for trip work will contribute to the overall grade for the course.

Classroom Component

The classroom component will further develop leadership by analyzing various leadership theories and models. These leadership fundamentals are then utilized and practiced during the various leadership opportunities students have at Wyoming Catholic College through their daily life, work-study positions, weeklong trips, and any other such opportunities in and out of school. The classroom component is designed to enhance the hands-on experience each student receives during the Outdoor Weeks. While direct experience is essential for learning and practicing leadership skills, understanding leadership fundamentals and theories will further improve every student's leadership. While the Outdoor Weeks' value largely depends on each student's own willingness to improve and learn from successes and mistakes—"the more you put into it, the more you will get out

of it"—the classroom component provides a baseline of information taught to every student.

Knowing these theories and models will give students a huge advantage when applying for jobs and stepping up in leadership roles. In addition, the classroom component of the ELP also focuses on career development. Students will have the opportunity to investigate potential career paths, develop their resumes, explore internship opportunities and graduate schools, practice face to face interviews, and more.

ADDITIONAL OPPORTUNITIES

Wilderness First Responder (WFR) Training

Students who want to become outdoor leaders for the Outdoor Leadership Program have an opportunity prior to the Fall semester to take a nine-day extensive SOLO wilderness medicine course paid for by the College (typically $600–$700). Successful completion of this course results in a three-year WFR certification. The WFR is the industry standard in wilderness medicine for any outdoor program. It is ideal for any student who wants to work for a summer camp or outdoor program, or who is interested in learning more about medicine and helping the College's Outdoor Leadership Program.

Outdoor Leaders

The Outdoor Leadership Program at Wyoming Catholic College is student-led. Therefore, the College needs students to step up to the challenge of becoming outdoor leaders. This starts by taking the WFR and is continued by studying and being tested on the Outdoor Leader manual. These sixteen tests can be taken any time throughout the semester during the student's discretionary time. Once the tests are complete, the student is eligible to take the weeklong leader course which occurs immediately after commencement each year. After taking this course, students are ready to lead trips.

As students start to gain experience, they are given more responsibilities, such as leading OAP weekend trips or being a head leader for a weeklong ELP trip. Beyond that, excellent student leaders can apply to be instructors for the three-week Freshman Expedition. Students who are hired for this paid position take a two-week instructor course and upon certification are eligible to co-lead the three-week Freshman Expedition during their senior year. Whether students want to simply get their WFR or commit to becoming an instructor, WCC's Outdoor Leadership Program greatly appreciates its student leaders at every level.

Weekend Recreation

Beyond the Experiential Leadership Curriculum, students have other non-academic opportunities throughout the year. With the training received in their freshman year, our students have the ability to engage in many informal outdoor adventures during their free time in the afternoons and the weekends. The OAP activities include such things as hiking, fishing, backpacking, rock climbing, peak ascents, mountain biking, caving, whitewater rafting, cross-country and resort skiing, horseback riding, running, adventure racing, and more. In order to encourage student participation in such activities, the College has an Equipment Center with the proper outdoor and safety equipment available for free, along with computer technology for plotting routes and printing maps.

ADMISSIONS

In light of our mission to educate the whole person, we evaluate applicants as whole persons, without undue emphasis on any particular component of the application or on the applicant's academic credentials only. We instead give special attention to the overall fit between the applicant and the College as well as to the aptitude and character traits demonstrating the likelihood of success with our challenging course of study.

Items Required for Application: The online application form is available on our website or may be requested from the Admissions Office by email or telephone. A complete application consists of the following parts:

1. The application form and processing fee: Full instructions for completing the form and all related application components are found on the form itself. The processing fee of $50 is waived for any completed application received by December 1. This form requires a self-evaluation of fitness for the three-week Freshman Expedition and contact information for two references.

2. One three-page essay: The essay topic may be chosen from the questions listed on our application webpage. Applicants should give great care to completing, proofreading, and presenting their essays. The essays must be the applicant's own work, with minimal advice and suggestions from others. The Admissions Office may request additional writing samples or may seek to evaluate the applicant's writing ability in other ways. (For those students who qualify for a Merit Scholarship, this entrance essay will be evaluated to determine their scholarship level.)

3. Official transcript(s) of all schools attended: Official high school and college transcripts are issued by the school, with a seal and signature. For applicants registered with an established homeschool curriculum, an official transcript from the curriculum provider is adequate. Other homeschooled applicants are to submit information, signed by a parent, about the curricular materials they used, listing the subjects, major texts, and grades.

4. Standardized test scores: Wyoming Catholic College requires SAT, ACT, or CLT score reports sent from the testing companies directly to the Admissions Office. Please visit www.collegeboard.com, www.act.org, or www.cltexam.com to request scores. Our code numbers are 4748 for the SAT and 5001 for the ACT. *Applicants who take the ACT must take the ACT Writing Test.*

Score requirements: Although we do not have a set minimum requirement for SAT, ACT, or CLT scores, these scores are an important part of the overall evaluation. In our experience, scores above the 50th percentile in each subject area are associated with an ability to succeed academically. The average composite score for the Class of 2020 was 1756 for the SAT (previous version) and 28 for the ACT.

Interview: When all the items listed above have been submitted, the Admissions Office will contact the applicant to arrange a telephone or Skype interview.

English Proficiency: The language of study is English. If English is a second language for the applicant, the Test of English as a Foreign Language (TOEFL) must be passed.

Educational Prerequisites: Wyoming Catholic College admits as regular students only individuals who have a high school diploma or its recognized equivalent, or are beyond the age of compulsory education in Wyoming.

Due to the wide variety of schools and homeschooling curricula, Wyoming Catholic College makes no specific course recommendations. Nevertheless, the College expects incoming freshmen to have studied a standard curriculum of preparatory studies, including literature, grammar, American and European history, natural sciences (including biology and chemistry), a foreign language, and mathematics up to algebra 2/trigonometry. (While calculus and physics are very helpful, they are not a necessity.) Applicants should demonstrate an ability to write well, as the College puts a premium on excellent writing.

Commitment of Enrollment: After the applicant is accepted into the College, he or she reserves a place in the freshman class by signing and submitting a Commitment of Enrollment accompanied by a $500 deposit, which will be credited against tuition and fees.

Vaccination Records or Waivers: During the enrollment process, the applicant shall submit doctor-signed immunization records showing vaccination dates for measles, mumps, and rubella after 15 months of age, or serologic evidence of immunity. The College also requires a tetanus shot within 10 years prior to the start date of the summer expedition. Applicants with medical or ethical objections to vaccinations may request waiver forms from the Registrar.

Physical Examination Form: The Physical Examination Form is to be completed and signed by a doctor, physician's assistant, or nurse practitioner after examining the applicant. This form must be completed and submitted no more than 8 months and no less than 2 months before the August start date of the three-week Freshman Expedition (described in the "Experiential Leadership Curriculum" section of the *Catalog*). An applicant who receives medical clearance for the summer expedition will be considered likewise fit for the other outdoor components of the curriculum. An applicant who is denied medical clearance cannot be enrolled into the College. (The Physical Examination Form will be emailed to the applicant by the Registrar after receiving the applicant's Commitment of Enrollment.)

Modified Rolling Admissions: Wyoming Catholic College employs a modified rolling admissions policy. The Admissions Committee meets regularly to consider and render decisions on all applications that have been received since the previous meeting; qualified applicants will be accepted in the order in which their applications were received and completed. This being so, the sooner an application is submitted, the better the chances are of enrollment. The applicant will be notified immediately upon acceptance by the Admissions Committee. Applications are evaluated beginning September 1 of the year prior to the year of intended enrollment.

Early Decision Option: High school juniors who are intent upon attending the College may submit an early application by June 1 of the summer between junior and senior year to participate in the Early Decision Option. This requires a full application (excepting standardized test scores) and attendance at the PEAK Summer Program during the same summer. Pending notification of admission, students are expected to submit their Commitment of Enrollment before September 15 of their senior year.

The benefits include (1) one application for both PEAK and for admission, (2) early notification of admission, (3) waived standardized test scores (pending

excellent performance at the summer program), and (4) early invitation to the Founders' Scholarship Competition.

Campus Residency: Wyoming Catholic College students are required to live in appointed residence halls. All residence halls are single-sex, and no inter-visitation is allowed. The College employs a full-time Director of Student Life as well as a prefect system.

Transfer Students: Wyoming Catholic College has a fully integrated curriculum in which each course builds upon the foundation of previous courses and is cross-integrated with other courses taken in the same semester and year. Due to this fact, anyone who attends the College enters as a freshman, regardless of previous college experience.

International Students: Students who are neither citizens nor permanent residents of the United States are welcome to apply for admission. Application requirements are the same as for US students. Before an I-20 will be issued to the student, the following are required: (1) submit a completed Physical Examination Form; (2) submit a record of immunizations; (3) provide a copy of current passport; and (4) sign all documents required by the Business Office regarding payment of tuition and other costs of attendance.

Nondiscrimination Policy: Although Wyoming Catholic College is a Catholic college, no one is excluded on the basis of religion. The College also does not discriminate on the basis of race, color, sex, national or ethnic origin, physical handicap, or age in the administration of its educational policies, admissions policies, scholarship or financial aid programs, intramural athletics, or any other school-administered programs.

VISITS TO CAMPUS

Prospective students and their parents are encouraged to visit the campus while classes are in session, although visits during the summer are also welcomed. If possible, visits should be arranged at least two weeks in advance. To schedule a personal meeting or to obtain advice about hotel accommodations and other details, please call the Office of Admissions at the Main Office (307-332-2930) or send an email to admissions@wyomingcatholic.edu.

TUITION AND COSTS

These are the direct costs for a student to attend Wyoming Catholic College:

	2019–2020
Tuition	$22,000
Room and Board	$8,500
Books, Materials, and Activities Fee	$800
TOTAL	**$31,300**

Books, Materials, and Activities Fee: This required fee includes all course books, reading packets, and handouts distributed to the students each academic year. The activities fee includes use of a nearby gym, swimming pool, laundry facilities, and other services.

Student Health Insurance: Medical insurance for the three-week Freshman Expedition must be held or obtained by each student prior to his or her arrival at the College. For students in need of insurance, we recommend visiting www.ehealthinsurance.com to choose the medical insurance plan that best meets their needs. Membership in a health cost sharing organization is an acceptable form of coverage. Supplemental insurance policies such as AFLAC or Adventure Advocates cannot be substituted for medical insurance.

Outdoor Equipment: At the inception of the student's freshman year, it is necessary to purchase or rent personal equipment and clothing required for the three-week Freshman Expedition that takes place in August. While the actual cost varies from student to student, the average cost per student is approximately $500 for gear purchase and $300 for gear rental. A detailed equipment list is mailed to committed students, accompanied by instructions on how, where, and when the gear may be obtained.

Please note that students, upon their arrival at the College, may conveniently obtain equipment and clothing at the NOLS Rocky Mountain outfitting shop in Lander. If students purchase equipment and clothing prior to arrival, all items must meet WCC approval prior to departing on the August

expedition.

Estimated additional expenses:

Spending Money: Students will, of course, need some additional funds to cover such personal expenses as stamps, snacks, laundry soap, toiletries, entertainment, fishing licenses, optional outdoor trips, etc.

Transportation: Most financial aid recipients who are from out of state travel home only twice per academic year, at the Christmas break and at the end of the school year. Travel expenses will vary based on the mode of travel and the proximity of the student's home to the College. Limited shuttle service to the Riverton and Denver airports is provided by the College for a reasonable fee. For more information, please call the Main Office (307-332-2930) or send an email to shuttle@wyomingcatholic.edu.

Refunds: If a student ceases attending the College before the seventh week of classes in a semester has passed, tuition and room and board will be prorated on a per diem basis, and refunds of parent and student payments will be determined accordingly. Such refunds are made only if the student leaves before the end of the seventh week. After that point, no funds will be returned.

FINANCING YOUR EDUCATION

Wyoming Catholic College is committed to making the unique education it offers available to qualified students regardless of their financial need. The College endeavors to meet the needs of each student through its program of financial aid, which includes a work-study program and need-based scholarships.

In order for the College to award financial aid truly representative of the needs of the student and his or her family, financial information regarding the family's income and expenses must be submitted. Each student seeking financial aid must submit the *Application for Financial Aid*, obtainable from the Admissions Office or from the College website, and include copies of the current year's federal income tax return.

PAYMENT OF TUITION AND COSTS

Before the College can extend an offer of financial aid, the student and his or her family must cover, out of the following sources, as much of the total cost of the student's education as possible.

Source 1. Outside Scholarships

As a prerequisite to receiving financial aid from the College, each student must apply for a minimum of two outside scholarships. Scholarships are often awarded by local service clubs (such as the Knights of Columbus, Council of Catholic Women, and Rotary), corporations, private organizations, religious organizations, high schools, unions, and the military. Prospective and current students are encouraged to seek help from high school guidance counselors and browse the internet (www.scholarshiphelp.org is a good place to start to begin the search for available scholarships). The College encourages its students to apply for as many sources of outside aid as possible.

For all students that receive financial aid from the College, these outside scholarships will be shared pro rata between the College and the student based on his or her financial aid package received from the College. If, for example, a student/parent is paying 60% of tuition and costs, 60% of the outside scholarship will go towards reducing the student/parent payments or loans. Students are responsible for notifying the Financial Aid Office when outside aid is received, even if they have already been notified of their financial aid package from the College.

Source 2. Wyoming Catholic College Scholarships

The College offers many scholarship opportunities for students. These include the Benedict XVI Fellowship, WCC Merit Scholarship, Founders' Scholarship, Native American Mentor-Student Partnership, and the Christine Allen Memorial Scholarship. Specific details regarding each of these awards are provided in the Financial Aid section of the *Catalog*.

Source 3. Payments from Parents

A student's parents must contribute their maximum possible effort towards the cost of their child's collegiate education. Parents are encouraged to view educational expenses not only as part of their general obligation to provide for their children and prepare them adequately for their adult lives and vocations,

but also as the material support of a spiritual work of mercy, and therefore as part of tithing and charitable giving.

The College utilizes a standardized financial aid calculator to reach a final determination of the family's financial need based on analysis of the *Application for Financial Aid* and copy of the federal income tax return, and wage and tax statements (W-2).

Source 4. Payments from Student

To be eligible for financial aid, a student must contribute a minimum of $3,000 each year from summer employment towards tuition and room and board. If students have available savings, they are expected to contribute from there as well.

Source 5. Student and Parent Loan Program

The College offers interest-deferred loans to students and parents based upon the student's calculated need established by the College. The current interest rate is five percent, and interest does not accrue until seven months after the student leaves the College. For most students, the maximum loan available for freshmen is $3,500, sophomores $4,500, and juniors and seniors $5,500. The College believes that this practice of borrowing wisely and then repaying a modest debt promotes responsibility and builds the virtues of prudence and temperance. Parents are expected to borrow $2,000 per year, an amount that is not increased even if more than one of their children are simultaneously enrolled at the College. Limited-time deferments are available for continuing full-time students, missionary work, and certain medical hardships. In addition, deferment is provided for those students who begin formation for the priesthood or religious life, and the College offers loan forgiveness when those students take their final vows.

FINANCIAL AID

FELLOWSHIPS AND MERIT-BASED SCHOLARSHIPS

Benedict XVI Fellowship

Wyoming Catholic College offers the Benedict XVI Fellowship to incoming freshmen who have distinguished themselves through the overall excellence of their admissions applications. This fellowship—which defrays up to $5,000 of the cost of tuition, room and board, and fees—is awarded by the members of the Admissions Committee in recognition of conspicuous strengths such as musical talent, Latin ability, or community involvement. This grant for freshman year is not based on financial need.

Merit Scholarship

Wyoming Catholic College awards a number of scholarships to students based on academic merit. To qualify, the applicant must have (1) scores of at least 1185 (out of 1600) on the SAT, 25 on the ACT, or 85 on the CLT, and (2) a high school GPA of 3.25 or better. The Admissions Committee will determine scholarship amounts between eighth-tuition, quarter-tuition, and half-tuition amounts based upon the test score and excellence of the application essay.

Founders' Scholarship

The Founders' Scholarship is a full tuition scholarship awarded to a student who shows academic excellence, great work ethic, and strong communication skills. Competitors for this scholarship participate in a weekend competition at Wyoming Catholic College. The scholarship is renewable from year to year, provided the recipient maintains a minimum cumulative GPA of 3.00 and is in good standing with the College.

During the 2016–17 academic year, Wyoming Catholic College awarded approximately $500,000 in fellowship and merit-based scholarships to 46% of its students.

ENDOWED SCHOLARSHIPS

The Native American Mentor-Student Partnership at Wyoming Catholic College

As the result of a generous grant from the Bureau of Catholic Indian Missions, Wyoming Catholic College is pleased to offer a special scholarship program to qualified Native American students. The program enables the College to offer need-based financial grants that may, in some cases, cover all costs of attendance, including tuition, room and board, and books. But it is more than just a scholarship program. Incoming Native American students are matched from their first days at Wyoming Catholic College with "student-mentors" from among the current students. Please contact the Financial Aid Office for additional details and application guidelines.

Christine Allen Memorial Scholarship

The Christine Allen Memorial Scholarship was established to remember and celebrate Christine's extraordinary life as a student at the College. Her legacy continues by helping fellow Wyoming Catholic College students achieve the educational experience she so desired. This $2,000 scholarship is available to all current Wyoming Catholic College students.

During the 2016–17 academic year, Wyoming Catholic College awarded approximately $100,000 in endowed scholarships.

OUR FINANCIAL AID PROGRAM

After the above sources have been fully utilized, students are eligible for financial aid from the College, which comes in two forms: the work-study program and need-based scholarships. It is understood that the College will exercise its own judgment in determining the amount of assistance offered to a prospective student.

Work-Study Program

Work-study positions are available in areas such as food service, grounds keeping and maintenance, library work, and administrative and faculty offices. The number of hours required of a student on work-study is ten hours per week for 30 weeks. For this work, a maximum of $3,000 per year is credited against room and board. It is the student's responsibility to work the required hours and meet the work-study amount credited as financial aid to the student.

Work-study wages are taxable income to the student. A W-2 form will be provided and students may incur a tax liability at the end of the calendar year,

depending on whether they choose to withhold federal taxes from their wages. This may result in a shortfall in work-study compensation.

A student who has accepted aid in the form of work-study agrees to accept the work assignment given and to abide by the work schedule assigned. This work does not interfere with class times. A student's failure to complete the weekly hours or to do the work adequately may result in disciplinary action, up to and including the loss of work-study financial aid. The student is responsible for repaying to the College any shortfall in the work-study credit amount provided in the financial package.

At the discretion of the Work-Study Committee, upperclassmen who meet established criteria are permitted to work off-campus in lieu of work-study positions on campus.

During the 2016–17 academic year, Wyoming Catholic College provided approximately $300,000 in work-study assistance to 65% of its students.

Grants

If, after the above-mentioned payment sources and the work-study program have been taken into account, the student still needs additional resources to meet fully the cost of tuition and room and board, the College will make every effort to award an outright grant that does not need to be repaid. These grant amounts will be assessed yearly on the basis of the family's financial situation and the College's available financial aid.

During the 2016–17 academic year, Wyoming Catholic College awarded approximately $1,100,000 in grants to 66% of its students.

DONOR APPRECIATION

During the year, students will be contacted by the Advancement Office and asked to write a letter of appreciation to the donors who helped make the financing of their education possible.

VETERANS EDUCATION BENEFITS

Wyoming Catholic College is an approved institution for the Post 9/11 GI Bill and other educational programs for veterans and eligible beneficiaries.

What is Covered

Depending on the type of benefits for which the student is eligible, Veterans Education programs will provide financial assistance to cover tuition, room and board, and books. The program for which the student is eligible will determine which items are covered and whether the funds are sent to the College or directly to the student.

Certificate of Eligibility/Additional Information

Before students are certified with the VA, a Certificate of Eligibility must be provided to the Registrar. If additional information is needed to properly certify the enrollment, the Registrar will notify the student. In this event, the certification may be delayed until the requested information is provided to the Registrar.

Commitment of Attendance and Deposit

As a sign of their commitment to attend the College, all students are required to sign a commitment form and pay a deposit. Veteran students will have the option of applying the deposit to their costs of room and board or having it refunded to them.

Pending Payment Compliance

Wyoming Catholic College will not penalize any student that has funds pending from the VA. The College will not assess late fees; require a student to secure alternate or additional funding; prevent student enrollment; or deny student access to any resources (access to classes, libraries, or other institutional facilities) available to other students who have satisfied their tuition and fee bills to the College.

Refund of Veteran's Education Benefits

The refund policy for veteran beneficiaries will be as follows. (1) Tuition and room/board shall be prorated based upon the number of weeks of student attendance. (2) Costs of books and materials may be refunded in whole or in part depending on whether or not they are returned and are in serviceable condition. (3) If a student purchases outdoor equipment for the 21-day freshman expedition, it may be repurchased by the College if it is in serviceable condition.

Satisfactory Academic Progress

In order to continue to receive veteran education benefits, student recipients must maintain the minimum academic standards as set forth by the College. Grade information will be provided to the VA to show that these standards are being met by the student.

HOW TO REQUEST FINANCIAL AID

Incoming Freshmen

Please read carefully, complete thoroughly, and return in a timely manner the *Financial Aid Application*, along with the required attachments. Additional information may occasionally be required to clarify unusual circumstances.

Since financial aid is limited, it is highly recommended that these items be submitted as early as possible, but no later than April 15 or 30 days after acceptance, whichever is later.

Returning Students

Returning students receiving financial aid must submit annually the *Financial Aid Application*, along with the required attachments. These items must be submitted by April 15.

Notification of Aid

The College makes every effort to inform students of their financial aid within two weeks of receiving a complete application and tax returns. For returning students, notification of their financial aid package will be communicated by June 1 of each year. In most situations, the sooner the College receives the student's completed forms, the sooner that student will receive notification.

PAYMENT PLANS AND DISCOUNTS

All student payments, including those from outside loans, are due by the respective student check-in dates for the fall and spring semester. Parent payments *from outside loans* are due on the same dates.

For the balance of cash payments from parents, one of the following payment plans may be selected:

Plan 1: Single-Payment Plan. Amount due by June 30. Discount may be offered and will be communicated at time of billing.

Plan 2: Two-Payment Plan. Payment amounts due by June 30 and December 31. Discount may be offered and will be communicated at time of billing.

Plan 3: Ten-Payment Plan. The total amount due is paid in ten equal monthly installments beginning on July 1.

ACADEMIC POLICIES

The curriculum we offer at Wyoming Catholic College aims to create good habits of free and responsible men and women that will remain with them throughout their lives. Students should be motivated by a love of truth, and the academic regulations are intended to foster that underlying principle of academic conduct. It is the student's responsibility to be familiar with and to comply with all academic regulations.

The Academic Dean is the normative head of academic life at the College, and all questions regarding academic matters should be referred to the Dean or the Dean's delegates.

Degree Requirements

The Wyoming Catholic College curriculum integrates the materials that constitute the major subjects of the liberal education in a way that illumines their meaning and shows their relevance to one another. As a consequence, all students in the program take the same courses in a predetermined order, and all are required to attend full-time.

Course Load and Degree Requirements

Successful completion of the entire set curriculum, consisting of 140 credits of coursework, is required to graduate with a Bachelor of Arts degree in Liberal Arts. Three of the 140 credits consist of the Senior Thesis and Oration (TRV 401–402). A minimum cumulative grade point average (GPA) of 2.0 is also required.

Registration

Admitted freshmen are enrolled on the date when Wyoming Catholic College receives the student's Commitment of Attendance form and required deposit. Re-enrollment for returning students occurs when the College timely receives the annual Re-Commitment of Attendance form. Enrolled students are officially registered for the academic year when all required forms are completed, signed by the student, and received by the Registrar. These forms include, but are not limited to, proof of health insurance, health information update, Registration form, Acknowledgement of Access to Educational Records, Acknowledgement and Assumption of Risk, and photo release. In addition, students and parents must complete and sign the Payment Plan and Promissory Note and all WCC

loan documents, if applicable. In addition, there must be no unresolved disciplinary or academic problems.

Academic Advising

Wyoming Catholic College has a set curriculum and course load for every student for all four years and thus needs no assigned advisors. The Academic Dean and the faculty are readily available to students for consultation and counsel about any difficulties they may be having. Additional tutoring in any subject can be arranged for students who request it; at times students may be required to seek tutoring. In general, it is the student's responsibility to seek out help from professors, rather than waiting for it to be offered.

Don Rags

About mid-way through each semester, each freshman and sophomore student meets with his or her teachers as a group to receive positive and constructive comments about the student's academic performance. At the discretion of the faculty and Academic Dean, some sophomores may not be required to attend Don Rags. The Academic Dean may choose to meet with freshmen and/or sophomores to discuss various aspects of the intellectual life and of their academic progress. In place of Don Rags, juniors and seniors are expected to ask about their standing with their professors.

Practica

Wyoming Catholic College occasionally offers Practica in various disciplines.

Grades and Honors

Although the College sees it as intrinsically more important that students acquire good habits than that they achieve high grades, grades are given to help record the student's academic progress and to provide graduate and professional schools with the information they need to assess applications for admission.

Grading System

Wyoming Catholic College uses a 4.0 grading scale. Letter grades, including pluses and minuses, are awarded for courses; the grade of "A+" is not given. The chart below indicates numerical equivalents for letter grades, as well as a description of how the grades are to be understood.

GPA	LETTER	DESCRIPTION
4.0	**A**	Excels in fulfilling requirements or exceeds them
3.7	**A−**	
3.3	**B+**	

3.0	**B**	Fulfills requirements well
2.7	**B−**	
2.3	**C+**	
2.0	**C**	Adequately meets requirements
1.7	**C−**	
1.3	**D+**	
1.0	**D**	Barely meets requirements
.7	**D−**	
0	**F**	Fails to meet requirements
	P	Passes the requirements
	I	Incomplete
	W	Withdrew
	WP	Withdrew with a passing grade
	WF	Withdew with a failing grade

A student's GPA for each semester, as well as the cumulative GPA, is recorded on a report card and on the student's transcript. At the end of each semester, grades are sent to each student and to his or her parents, according to the agreement signed by the student. If a student or the student's parents have any outstanding debts to the College, the student will not be allowed to re-register or to obtain a transcript.

Academic Honors

A student earning a semester GPA of 4.0 is placed on the President's List; 3.7 or higher is placed on the Dean's List; 3.5 or higher is placed on the Honors List.

Graduating with Honors

Students graduate with honors if they achieve the following cumulative GPAs: *cum laude* for a GPA of 3.5 or above; *magna cum laude* for a GPA of 3.7 or above; *summa cum laude* for a GPA of 3.85 or above.

STUDY AND CLASS PARTICIPATION

Class Preparation

Both the preparation of a text by careful reading and its treatment in the classroom are ordered to a deeper understanding of the truth. Students should allot as much time as necessary to prepare the assignments.

Class Attendance

Class attendance at Wyoming Catholic College is mandatory. At his or her own discretion, a professor may choose to accept work missed due to an absence. Each course syllabus specifies the impact of absences on the grade for a given course.

Further, the College sees class attendance as an important component of community life at the College. Therefore, if a student misses more than two weeks of a given class for any reason, he or she will have to appear before the Disciplinary Committee, which will then determine whether any disciplinary action needs to be taken, including probation or dismissal from the College.

The Lecture Series is an essential part of the College curriculum, and attendance is mandatory.

Authority of Professors

A professor may exclude or suspend from class a student acting in a disruptive or unbecoming manner. If there are repeated violations or the incident is sufficiently serious, the matter will be referred to the Disciplinary Committee for action, which could include expulsion.

PROBATION, DISMISSAL, AND INCOMPLETES

Academic Probation

The minimum cumulative GPA of 2.0 required to graduate is based on a judgment that a student who does not, to a certain determinate extent, grasp and retain the materials learned in class is not in fact successfully completing the College's integrated curriculum. Hence, a freshman, sophomore, or junior whose semester GPA falls below 2.0 will be put on academic probation for the following semester. If such a student fails to attain a semester GPA of 2.0 or higher for any semester in which he or she is on academic probation, he or she will be dismissed from the College. In order to be taken off academic probation, that student must raise his or her cumulative GPA to at least 2.0. If the student does not raise the cumulative GPA to at least 2.0 within two consecutive semesters, the student will be dismissed from the College. For seniors, a minimum semester GPA of 2.0 for each semester of senior year is required in order to graduate from the program.

Academic Failure

Normally, a student who receives an F in any course will not be permitted to continue at the College. In certain cases, the Academic Dean in consultation with the faculty may allow a student to make up the F by retaking tests or completing missing work in order to obtain a passing grade. The instructor of the course, in

consultation with the Dean, will determine the exact nature of the assignments or tests needed to fulfill the requirements for a passing grade. Students in this situation must complete all assigned work either during the Christmas holidays or during the first month of the summer vacation. A student who fails multiple courses will not be given an opportunity to make up the grades.

Appealing Grades

Students who receive a letter grade of C– or below for a course have the option of formally appealing their grade, if they have discussed the grade with the course instructor and not come to a satisfactory resolution. The student must contact the Academic Dean within three weeks of the reception of the grade. The student appealing the grade has the responsibility of providing evidence to support the claim that the grade should be higher. The appeal, with evidence, will be considered first by the Academic Dean, and, if he or she judges it necessary, by the Academic Council.

Incompletes

If a student is unable to complete the requirements for a required academic course by the end of the semester, he or she may ask the instructor for an incomplete, and the instructor, in consultation with the Academic Dean, may at his or her discretion grant the student one month from the last day of the semester to complete the work. Incompletes are granted only in dire circumstances, such as a serious illness. If after one month the coursework is still incomplete, a student will receive the grade he or she has earned for that course.

Withdrawal

A student may voluntarily withdraw from the College before completing seven weeks' worth of classes. The transcript will show "W" for each of that semester's courses. A student who thus withdraws is entitled to receive a refund of payments already made toward the remainder of tuition and room and board. If a student withdraws after the seventh week of classes but before completing the twelfth week, he or she will receive "WP" or "WF" on the transcript for each of that semester's courses, indicating whether he or she had a passing or a failing grade at the time of withdrawal. A student who has withdrawn after the seventh week will not be entitled to a refund for tuition, room and board, or fees for that semester. A student is not permitted to withdraw after the twelfth week of class. Should a student leave the College at that point, his or her transcript will show an F for each of that semester's courses.

Reapplying to the College

A student who fails to meet the terms of academic probation, suffers dismissal due to one or more failing grades, or withdraws may inquire about reapplying to Wyoming Catholic College. Such cases will be reviewed by the

Director of Admissions, the Academic Dean, and the Director of Student Life. A student who left because of a failure to meet academic probation would reapply to begin anew the semester in which he or she first earned probation; thus, two full semesters would need to be repeated.

Repeating a Semester

When a student repeats a semester for any reason, all the new grades, even if lower than before, will replace the previous grades on transcripts and for the purposes of GPA calculation. Students who are permitted to repeat a year are required to take all classes, including the ELP trips. A student mentor will be provided to help the student with schoolwork in his or her repeating year.

Intellectual Honesty

At the center of Wyoming Catholic College's mission is the formation of the mind. Teachers use written and other assignments to discover whether a student understands a certain truth or possesses certain intellectual habits, and then they teach based on what they have discovered. Any attempt to defeat these assignments by deceiving the teacher about what work the student has done constitutes intellectual dishonesty.

Because it is an offense against truth itself, and because it attempts to prevent teachers from teaching, such dishonesty is a direct attack on the common good of the College: as far as it lies in his or her power, the student who cheats or plagiarizes opposes the reason for the College's existence. Moreover, any commendations or benefits the cheater or plagiarist gains through his or her grades are effectively stolen, and in some cases stolen from others who should rightfully have received them.

Teachers expect that students will help each other in the initial brainstorming stage of an assignment, and so they are not deceived when students help each other in this way. Students also commonly ask one another to read an essay draft to check for clarity and persuasiveness. However, it is wrong to do any of the following:

- To submit an essay written in whole or in part by another student as if it were one's own, or to copy another student's homework and submit the work as if it were the product of one's own labor;

- To use or download an essay from the internet, then quote or paraphrase from it, in whole or in part, without acknowledging the original source;

- To restate verbatim or paraphrase another author's work or to reproduce

the substance of an author's argument without acknowledging the source;

- To take work originally done for one instructor's assignment and resubmit it to another teacher;

- To cheat on tests or quizzes through the use of hidden notes, viewing another student's paper, revealing or receiving test or quiz answers through verbal or textual communication, sign language, or other means of storing and communicating information.

Any action of this sort will result in failure of the assignment. Repeated acts of intellectual dishonesty will normally entail expulsion from the College.

Academic Freedom

St. John Paul II's Apostolic Constitution *Ex corde Ecclesiae* (1990), which established binding norms for Catholic institutions of higher education, speaks of academic freedom in the following way:

> Catholic teaching and discipline are to influence all university activities, while the freedom of conscience of each person is to be fully respected. Any official action or commitment of the University is to be in accord with its Catholic identity. (Part II, Art. 2)
>
> Freedom in research and teaching is recognized and respected according to the principles and methods of each individual discipline, so long as the rights of the individual and of the community are preserved within the confines of the truth and the common good. (General Norms, Art. II, §5)

At Wyoming Catholic College, students enjoy to the full the same rights of intellectual inquiry, and bear the same responsibilities of conscience, as do their teachers. In every way, the College's curriculum and campus life are ordered to the flourishing of its members in the love of truth and the living out of authentic freedom.

RECORDS

Records Policy

The academic transcript and its contents as required by law (as well as alumni contact information) will be maintained upon a student's departure in good standing. Dismissal records are also maintained. All files will be destroyed five

years after the date of graduation or departure.

Student Access to Records

Students will have supervised access to all their records. Records are kept with the Registrar. Access to the student files is permitted to those who have a legal right and who demonstrate legitimate cause to the Registrar.

Transcripts

To obtain a transcript, please fill in and submit a transcript request either through the Populi system or via the link on the website. Paper Transcript Request forms are available from the Registrar. Transcripts will not be released for any student that has an outstanding obligation to the College. Outstanding obligations include, but are not limited to: tuition; overdue library books and fines; return, repair, or replacement of OAP equipment; airport shuttle fees; work-study shortfalls, and other fees. Due to privacy considerations, transcripts will not be faxed. Recording errors should be brought to the attention of the Registrar.

Transcripts from other institutions submitted to Wyoming Catholic College become the property of the College and will not be reproduced or mailed to other institutions, agencies, or individuals as an official transcript. Students must request such transcripts from the institution by which those transcripts were originally issued.

Certifications of Enrollment

Certification or Verification of Enrollment for insurance, employment, scholarships, or other purposes may be obtained from the Registrar. The Registrar can also fill in and sign forms for good student discounts, loan deferments, etc.

DIRECTORY

FACULTY

Dr. Glenn Arbery, *Associate Professor of Humanities*
Ph.D. (Literature), University of Dallas

Dr. Virginia Arbery, *Associate Professor of Humanities*
Ph.D. (Political Philosophy), University of Dallas

Dr. Jason Baxter, *Associate Professor of Fine Arts and Humanities*
Ph.D. (Literature), University of Notre Dame

Dr. Michael Bolin, *Associate Professor of Philosophy*
Ph.D. (Philosophy), University of Dallas

Dr. Travis Dziad, *Teaching Fellow, Theology, Leadership, and Outdoor Education*
Ph.D. (Theology), Ave Maria University

Dr. Stanley Grove, *Assistant Professor of Philosophy*
Ph.D. (Philosophy), Catholic University of America

Mr. Eugene Hamilton, *Instructor of Latin*
M.A. (Language), University of New Mexico

Mr. Christopher Hodkinson, *Instructor of Music and Fine Arts; Director of Music*
M.A. (Music) and M.Phil. (Musicology), University of Cambridge

Dr. Jeremy Holmes, *Associate Professor of Theology*
Ph.D. (Biblical Studies), Marquette University

Dr. Kent Lasnoski, *Associate Professor of Theology*
Ph.D. (Religious Studies), Marquette University

Dr. Scott Olsson, *Associate Professor of Mathematics and Sciences*
Ph.D. (Applied Mathematics), University of Maryland

Dr. Pavlos Papadopoulos, *Assistant Professor of Humanities*
Ph.D. (Politics), University of Dallas

Mrs. Susan Thornton Rasmussen, *Assistant Instructor of Latin*
M.A. (Classics), University of Wales Trinity St. David

Dr. Tiffany Schubert, *Teaching Fellow, Humanities and Trivium*
Ph.D. (English), University of Dallas

Mrs. Lorine Sheehan, *Instructor in Horsemanship*
B.A. (Liberal Arts), Wyoming Catholic College

Dr. Samuel Shephard, *Associate Professor of Mathematics and Sciences*
Ph.D. (Fisheries Ecology and Management), Mississippi State University

Mr. Kyle Washut, *Instructor of Theology*
S.Th.D. cand. (Theology), Pontifical Faculty of Theology, University of St. Mary of the Lake

Dr. Henry Zepeda, *Teaching Fellow, Math and Sciences*
Ph.D. (History of Science, Technology, and Medicine), University of Oklahoma

Dr. Thomas Zimmer, *Assistant Professor of Leadership & Outdoor Education*
Ph.D. (Parks, Recreation, and Tourism), University of Utah

ADMINISTRATION & STAFF

Glenn Arbery, *President*
Ph.D. (Literature), University of Dallas

Kyle Washut, *Interim Academic Dean*
S.Th.D. cand. (Theology), Pontifical Faculty of Theology, University of St. Mary of the Lake

Jonathan Tonkowich, *Executive Vice President*
B.A. (Liberal Arts), Thomas Aquinas College

Joseph Susanka, *Vice President of Advancement*
B.A. (Liberal Arts), Thomas Aquinas College

Paul McCown, *Chief Financial Officer*
M.P.P. (Public Policy and Economics), Pepperdine University

Rev. David Anderson, *Chaplain*
M.Div. St. Vladimir's Seminary

Kristin Anderson, *Outdoor Adventure Program Manager*
B.A. (Outdoor Experiential Education & Psychology), Appalachian State University

Christina Bolin, *Financial Aid Assistant*
B.A. (Liberal Arts), Thomas Aquinas College

Kyle Clement, *Director of Horsemanship*
B.S. Western State University

Nick Curley, *Admissions Counselor*
B.A. (Liberal Arts), Wyoming Catholic College

Marissa Daskiewicz, *COR Administrative Assistant*
B.A. (Liberal Arts), Wyoming Catholic College

Joseph Fredriksson, *Residential Life Coordinator*
B.A. (Liberal Arts), Wyoming Catholic College

Maria Gribowskas, *Data Specialist*

Hillary Halsmer, *Director of Student Life*
B.A. (Liberal Arts), Thomas Aquinas College

Bruce Liu, *Executive Chef & Food Services Director*
M.A. (International Trade), University of Taiwan

Colin McCarty, *Advancement Office Coordinator*
B.S. (Liberal Arts), Excelsior College

Joseph McMahon, *Janitorial Supervisor*
B.A. (Theology), Ave Maria University

Catherine Mershon, *Admissions Counselor*
B.A. (Liberal Arts), Wyoming Catholic College

April M. Pendleton, *Business Manager; Financial Aid Officer*
A.A. (Data Processing), Central Wyoming College

Jonathan Rensch, *Director of Admissions*
B.A. (Liberal Arts), Wyoming Catholic College

Michael Sheehan, *Maintenance Supervisor*
B.A. (Liberal Arts), Wyoming Catholic College

Joseph Stong, *Regional Director of Donor Relations*
Ph.L. (Philosophy), Pontifical Athenaeum Regina Apostolorum

Mary Terlisner, *Residential Life Coordinator*
B.A. (Liberal Arts), Wyoming Catholic College

James Tonkowich, *Director of Distance Learning*
M.Div. & D.Min. (Christian Spirituality), Gordon-Conwell Theological Seminary

Scott Tygett, *Regional Director of Donor Relations*
B.A. (Theology), Franciscan University of Steubenville

Rev. Paul Ward, *Chaplain*
M.A. (Divinity and Theology), Sacred Heart Major Seminary

Jennifer Westman, *Registrar*
B.A. (English), Chaminade University of Honolulu

Tanya Yardas, *Accounting Assistant*

Annette Yates, *School Nurse*
R.N. (Nursing), Modesto Junior College

Thomas Zimmer, *Director of Experiential Learning Program*
Ph.D. (Parks, Recreation, and Tourism), University of Utah

PROFESSION OF FAITH AND OATH OF FIDELITY

Due to the Catholic commitment of Wyoming Catholic College, and in view of the principle that the faith and tradition of the Catholic Church are the crux of our curriculum, *all* faculty, upon being hired, agree never to publicly reject or defy either the authentic teaching authority of the Catholic Church or the Pope's authority as head of the Catholic Church. Furthermore, all Catholic members of the faculty, as well as the President, the Academic Dean, and the chaplains voluntarily make a public Profession of Faith and take the Oath of Fidelity, as set forth below, in the presence of the Bishop of Cheyenne or his representative.

In conformity with Pope John Paul II's Apostolic Letter *Ad Tuendam Fidem*, the following Profession and Oath are proposed by the Sacred Congregation for the Doctrine of the Faith (29 June 1998):

I. PROFESSION OF FAITH

"I, *N.*, with firm faith believe and profess everything that is contained in the Symbol of faith, namely:

"I believe in one God, the Father Almighty, maker of heaven and earth, of all things visible and invisible. I believe in one Lord Jesus Christ, the Only Begotten Son of God, born of the Father before all ages. God from God, Light from Light, true God from true God, begotten, not made, consubstantial with the Father; through him all things were made. For us men and for our salvation he came down from heaven, and by the Holy Spirit was incarnate of the Virgin Mary, and became man. For our sake he was crucified under Pontius Pilate, he suffered death and was buried, and rose again on the third day in accordance with the Scriptures. He ascended into heaven and is seated at the right hand of the Father. He will come again in glory to judge the living and the dead, and his kingdom will have no end. I believe in the Holy Spirit, the Lord, the giver of life, who proceeds from the Father and the Son, who with the Father and the Son is adored and glorified, who has spoken through the prophets. I believe in one, holy, catholic, and apostolic Church. I confess one Baptism for the forgiveness of sins, and I look forward to the resurrection of the dead and the life of the world to come. Amen.

"With firm faith, I also believe everything contained in the Word of God, whether written or handed down in Tradition, which the Church, either by a solemn judgement or by the ordinary and universal Magisterium, sets forth to be believed as divinely revealed.

"I also firmly accept and hold each and every thing definitively proposed by the Church regarding teaching on faith and morals.

"Moreover, I adhere with religious submission of will and intellect to the teachings which either the Roman pontiff or the College of Bishops enunciate when they exercise their authentic Magisterium, even if they do not intend to proclaim these teachings by a definitive act."

II. OATH OF FIDELITY

"I, *N.*, in assuming or continuing the office of teacher at Wyoming Catholic College, promise that in my words and in my actions I shall always preserve communion with the Catholic Church.

"With great care and fidelity I shall carry out the duties incumbent on me toward the Church both universal and particular, in which, according to the provisions of the law, I have been called to exercise my service.

"In fulfilling the charge entrusted to me in the name of the Church, I shall hold fast to the deposit of faith in its entirety; I shall faithfully hand it on and explain it, and I shall avoid any teachings contrary to it.

"I shall follow and foster the common discipline of the entire Church and I shall maintain the observance of all ecclesiastical laws, especially those contained in the Code of Canon Law.

"With Christian obedience I shall follow what the Bishops, as authentic doctors and teachers of the faith, declare, or what they, as those who govern the Church, establish.

"I shall also faithfully assist the diocesan Bishop, so that the apostolic activity, exercised in the name and by mandate of the Church, may be carried out in communion with the Church.

"So help me God, and God's Holy Gospels on which I place my hand."

MANDATUM FOR THEOLOGIANS

The Code of Canon Law (can. 812) requires that all Catholics who teach Catholic theological disciplines in a Catholic institution of higher studies have a mandate, or *mandatum*, from the local competent ecclesiastical authority, which in the case of Wyoming Catholic College is the Ordinary of the Diocese of Cheyenne. The *mandatum* is fundamentally an acknowledgment by Church authority that a Catholic professor of theology is teaching in full communion with the Catholic Church, and it concerns both the content of what is taught as well as the professor's commitment and responsibility to teach authentic Catholic doctrine and to refrain from putting forth as Catholic teaching anything contrary to the Church's Magisterium. While the professor who receives the *mandatum* is not teaching *ex officio* in the name of the Bishop or of the Church's Magisterium, his teaching of Catholic theology is nevertheless considered to be a genuine part of the Church's mission.

All professors and teachers of theology at Wyoming Catholic College are required to seek and obtain a *mandatum* from the Bishop of Cheyenne prior to teaching students at the College, and must always retain this *mandatum* if they are to retain the right to teach the students.

A SUMMARY OF WYOMING CATHOLIC COLLEGE'S PHILOSOPHICAL VISION STATEMENT

Wyoming Catholic College takes its distinction from the landscape that is both its location and its symbol. Situated in the foothills of the Wind River Range, the College is grounded in the strata of ancient wisdom and inspired by belief in an ascent to truth discoverable by effort and discipline; here the ancient Western tradition of the liberal arts merges with the uniqueness of the American West. Faculty and students alike rejoice in the beauty that surrounds them and in the generous givenness of creation. In an age when individuals are encouraged to believe they are sovereigns over their private worlds, the curriculum looks outward to perennial shared realities, both in nature and in the riches of culture.

Freshmen begin their studies with a three-week experience of the mountain wilderness that awakens wonder and poetic insight. They deepen their understanding through horsemanship. In the classroom comes insight: they experience the illumination of imagination and intellect through the classical Trivium, the Great Books, and the traditional disciplines of thought, including literature, philosophy, and theology. The great ideas—like nature itself, never old, never outdated—come down from the heights with an essential freshness, and when students experience that promise, it changes their expectations from mere economic comfort to real felicity.

The intellectual experience of "the best that has been thought and said" allows them to see reality whole rather than in narrow specializations. Daily encouragement in the liturgy and devotions of the Catholic Church, including its rich musical forms and its visual art, provides them an opportunity afforded to few in the contemporary world: to know Jesus Christ through beauty and to grow in the interior life.

Wyoming Catholic's calling, its charge as a college, is to ennoble its students, to prepare them for the heroism and humility they will need in order to bear witness to the complex nature of the truths they learn. Throughout their four years, on horseback or backpacking in the Tetons, directing a seminar or defending an argument, they take their turns as leaders. Both in the outdoors and in the classroom, they also learn to follow attentively, without rancor or complaint. In every aspect of the education at Wyoming Catholic College, they face personal challenges and

form deep friendships in conversation with faculty and classmates who share their ideals and encourage their noblest hopes. As our Philosophical Vision Statement says, "Wyoming Catholic College is devoted exclusively to providing its students with a true liberal education, which aims at an intrinsic rather than extrinsic end, is general rather than specialized, prepares a person for leisure rather than work, and creates a free man capable of leading a good life."

The Western tradition understands leisure as the basis of culture, and by leisure it understands "the cheerful affirmation by man of his own existence, of the world as a whole, and of God," as Josef Pieper puts it. Without this Sabbath freedom, the "special freshness of action" that characterizes our students would not accompany them into the world and the challenges of the workplace.

Graduates of Wyoming Catholic College are prepared to thrive in any career they choose, but they will bring more than professional competence to whatever they do. They will be engaged in the contemporary world as ambassadors descended from the high homelands, and they will help reshape the culture by their creative fidelity to the rock on which our civilization was founded.

THE PHILOSOPHICAL FOUNDATION OF WYOMING CATHOLIC COLLEGE

Catholic tradition holds that there are two means to acquire sure knowledge of the truth, by reason and by divine faith, the first leading to natural truth and the second to supernatural truth, which are the proper goals of liberal education. In respect to reason, Western education is traditionally based on the *philosophia perennis* or perennial philosophy, which, Jacques Maritain claimed, "existed from the dawn of humanity in germ [and] has remained firm and progressive … while all other philosophies have been born and have died in turn." John Paul II calls the perennial philosophy an "implicit philosophy … within the history of thought as a whole, based upon man's common experience of reality and his common-sense judgments about that reality."

According to the perennial philosophy, a reality external to the mind exists, the mind can know this reality, and a person can communicate that knowledge. Certain principles (those, for example, of non-contradiction, finality, and causality) belong to this philosophy, and although these principles have occasionally been attacked throughout the ages, the attacks have had no lasting success. Wyoming Catholic College thus recognizes the perennial philosophy as the bedrock of reason and education.

The College is firm in its conviction that God has revealed certain truths that reason is incapable of knowing except through divine faith. These truths are contained in the deposit of faith that has come down to us through Scripture and Tradition, authentically interpreted, taught, and guarded by the Magisterium of the Holy Catholic Church.

THE NATURE OF LIBERAL EDUCATION

The nature of a liberal education rests on a definition of education in general. The word is from the Latin *ex-ducere*, which means "to draw out" or "to educe"—in our case, that which is potentially but not yet actually in the student. Tradition has defined education as "the cooperative art of making men better." A philosophy of education must therefore address the question of what "a better man" is. In essence, he is one who perfects his innate potentialities and powers through good physical, moral, and intellectual habits or virtues. Virtues are acquired throughout one's lifetime, through both formal and informal education; and formal education may be liberal or illiberal, the traditional distinction being that liberal education aims at making men better *as men* by perfecting their similar natures, while illiberal education aims at making men better *as workers* by perfecting their different, individual talents. Liberal education produces good men; illiberal education produces good workers. Thus liberal education, being general rather than specialized, is said to be everybody's rather than somebody's business.

John Stuart Mill argued that the undergraduate college should provide a liberal education only. "Universities," he said, "are not to make skillful lawyers, or physicians, or engineers, but capable and cultivated human beings." Further, "Men are men before they are lawyers, or physicians, or merchants … and if you make them capable and sensible men, they will make themselves capable and sensible lawyers or physicians."

THE IMMEDIATE PURPOSE OF LIBERAL EDUCATION

In philosophy, one speaks of immediate, proximate, and final purposes. We will address each of these. First, in relation to education, the immediate purpose is the development of physical, moral, and intellectual virtues, which are good habits. Physical virtue is said of a sound and graceful body and of well-formed powers of sense, both internal and external; moral virtue pertains to an ordered and harmonious soul; and intellectual virtue corresponds to the disciplined mind.

Physical virtue is acquired through the poetic modes of gymnastics and music. The poetic mode of education begins in the home, as children listen to stories read

out loud to them, as they play, and as they sing. They develop their external senses as well as their internal ones (imagination, memory, etc.). As the educator Michael Platt pointed out: "Learning is first in the senses and in the imagination before it is in the intellect."

Gymnastics embraces athletic arts or skills but includes as well some more refined activities such as stargazing, horseback riding, and dancing; and music includes not only tune or the melding of tunes and words, but also the fine arts such as sculpture, architecture, pictorial art, and imaginative literature.

Students at Wyoming Catholic College will not lose touch with physical virtue. The location of the College keeps the student close to the reality of nature, and its curriculum and culture further his experience with music and fine arts, guiding him towards loving reality, mystery, and eventually wisdom.

A liberal education cultivates first the physical and then moral virtue, also essential to a well-educated, "better" man. As far back as Plato, tradition teaches that a moral, harmonious soul is characterized by the cardinal virtues of prudence, temperance, fortitude, and justice. If we were solitary creatures, prudence, temperance, and fortitude would suffice, but because we are social animals—members of families, cities, and states—we need the virtue of justice, which looks to the good of others, to the common good of the state, and ultimately to the individual's own good.

Because our college is Catholic, it is interested also in promoting the practice of the theological virtues of faith, hope, and charity. Unlike the natural moral virtues acquired by repetitive doing, the theological virtues are freely given by grace. Nonetheless, a college can help students be more apt to receive such grace and to act upon it.

The moral virtues are developed by practice and encouraged through education in three ways: by example, by poetic moral education, and by campus culture. The most efficacious way to make students want to practice virtue is by example. Wyoming Catholic College therefore seeks to employ persons of good moral character—teachers, priests, administrators, and workers.

In addition to example, a poetic education inspires students morally. They read tales of heroes and discuss heroic, virtuous characters in poetry. Through a poetic moral education, the students become better apt and able to consider, judge, and understand moral precepts.

Lastly, a good cultural environment is conducive to moral development. Wyoming Catholic College establishes and cultivates a proper campus culture through the liturgy, sacraments, and music of the Roman Catholic Church integrated into the life of the College.

The intellect is the highest power of man because it is spiritual. It knows being in an immaterial way; it influences and orders all of man's lower powers; and it accounts for his special dignity as a species made in the image and likeness of God. The intellectual virtues are habits of knowledge that better the mind either by helping it acquire knowledge as an end in itself or by helping it acquire knowledge for the sake of practice. The first is speculative knowledge, which betters the mind by understanding, science, and wisdom, while the second is practical knowledge, which betters the mind through prudence and art.

The liberal arts are of special concern at Wyoming Catholic College because they are the arts of learning itself. They govern the operations of thinking, reading, writing, speaking, observing, and calculating. The liberal arts are traditionally divided into the trivium and quadrivium. The trivium consists of grammar, logic, and rhetoric, which discipline the mind as it finds expression in language. The quadrivium includes geometry, arithmetic, astronomy, and music. These four arts constitute the mathematical disciplines, as is obvious in respect to arithmetic and geometry but true also of astronomy and music, which may be considered from a purely quantitative point of view.

All intellectual disciplines of study may be approached from the point of view of general or liberal studies rather than just specialized or vocational studies. As Mortimer Adler has said:

> Even the literature of the sciences and of mathematics can be read and understood in a way that brings them within the grasp of the generalist who, in the light of his common sense and his common experience, asks philosophical questions about them and uses the liberal arts to pursue the answers.

THE PROXIMATE PURPOSE OF LIBERAL EDUCATION

While the immediate purpose of liberal education focuses on perfecting the individual in himself, the proximate purpose goes beyond the individual to consider his relation to a community and its tradition: a liberal education initiates us and educates us into a culture. Thus, acculturation is the second, proximate purpose of liberal education. Our greatest English poet says a person plays many parts in his

lifetime—mother and father, teacher and student, vocationalist and avocationalist—but he always carries his humanity with him. He is always the *human* father, the *human* teacher, the *human* vocationalist. Wyoming Catholic College thus deals with the perennial questions that address God, man, and nature, such as what it means to be a civilized man or a barbarian, the purpose of work and leisure, the nature of democracy and tyranny, the value of wealth and luxury, the battle of man and nature, and the relation of man to God. To ignore these questions is to forget that, prior to being a parent or a worker, one is fundamentally a human person with all the questions the human condition gives rise to, all the fertile insights our culture has transmitted to us, and all the wisdom our holy faith brings to us.

THE FINAL PURPOSE OF LIBERAL EDUCATION

The third or final purpose of a liberal arts education is man's final goal: happiness. The highest good we seek is natural happiness in this life and the supernatural happiness of the life to come. A Catholic liberal education produces a free man who, because he possesses the intellectual, moral, and theological virtues, can direct himself—with God's grace—to his proper end.

THE CREST OF WYOMING CATHOLIC COLLEGE

The crest captures the mission of the College. The Eagle with its breast shield represents far-sighted wisdom. The Lion is the symbol of Christ the King. The Book and Sword stand for learning and truth. The Mountain, Sun, and Wheat signify the created world, which also instructs the students. The Moon is the symbol of the Blessed Virgin Mary, Seat of Wisdom, above the Wall and Anchor of the Church and her faith. The true (*verum*), the good (*bonum*), and the beautiful (*pulchrum*) are the transcendental goals of all of the College's educational endeavors.

NOTICE OF NON-DISCRIMINATION

Wyoming Catholic College admits students of any race, color, religion, national and ethnic origin to all the rights, privileges, programs, and activities generally accorded to or made available to students at the school. It does not discriminate on the basis of race, color, religion, national and ethnic origin in the administration of its educational policies, admissions policies, hiring and employment practices, scholarship and loan programs, and athletic and other school-administered programs.

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