



# MEMORIA COLLEGE

## Course Catalog 2026-2027

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502-490-1120  
[www.memoriacollege.org](http://www.memoriacollege.org)

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## Welcome

Memoria College offers an online graduate program emphasizing the *Great Books of the Western World*.

## Mission and Vision

Memoria College exists to provide students with a broad and meaningful encounter with the Great Books and Culture of Western civilization through affordable, accessible higher education.

We aim to establish Memoria College as a place where the next generation of classical educators and lovers of the liberal arts can be initiated online into the Great Conversation through a better understanding of the great books of Western civilization.

## Guiding Ideas

The Master of Arts in the Great Books offers teachers and interested adults a broad yet meaningful encounter with the great books. Students will study the fundamental texts of philosophy, literature, theology, psychology, history, economics, and science.

The goal of Memoria College is to read and discuss the most enduring books of our tradition in an effort to better understand Western culture. We hope to become active participants in the Great Conversation that has propelled civilization for centuries.

The Memoria College program is loosely based on the *Great Ideas Program* of Mortimer Adler and Robert Hutchins. It is premised on the idea that knowledge is valuable for its own sake, that human beings are designed by God to seek truth, goodness, and beauty, and that doing so brings about happiness. True education is an education in wisdom instead of a specialized skill.

As Robert Hutchins (editor in chief of the Britannica Great Books) reminds us, “Citizenship requires that you understand the world in which you live and that you do not leave your duties to be performed by others, living vicariously and vacuously on their virtue and intelligence. To be free, you have to be educated for freedom. This means you have to think; for the free man is one who thinks for himself.” Memoria College recognizes that thinking for oneself is not optional, so one must try to think the best one can. To do that, one must learn from those who have been honored throughout history for the quality of their thinking. Though diverse in many ways, Memoria College students are united in this noble pursuit by Socratic wisdom—humble recognition that we all have much more to learn. Through encountering the great texts of the Western tradition, as well as by engaging with wise tutors, thoughtful friends, and a course of study that focuses on the life-giving language and ideas that have guided humanity throughout the ages, we believe students will grow in wisdom and knowledge and love for their fellow man.

The members of Memoria College strive to reacquaint themselves with the best that has been thought and said. We are certain that there is great value in this quest for a greater understanding of the True, the Good, and the Beautiful.

## The Memoria College Family of Classical Education Opportunities

Memoria College directly supports a number of thriving and longstanding educational institutions. Memoria College is positioned to serve a large and growing body of homeschooling parents and classical teachers who are already engaged and enthusiastic champions of the classical education movement. Many of our current students have been or still are involved with Memoria Press, an associated organization. These relationships are unique and mutually beneficial. The organizations within this

umbrella include Memoria Press, Classical Latin School Association, Highlands Latin School Cottage Schools, and Simply Classical.

## Administration and Staff

### **Brian Lowe**

*President*

### **Martin Cothran**

*Provost and VP for External Affairs*

### **Leigh Lowe**

*Executive VP and VP for Student Affairs*

### **Rob Meyer**

*VP for Admissions and Strategic Planning*

### **Paul Schaeffer**

*VP for Institutional Effectiveness*

### **D. T. Sheffler**

*Academic Dean*

### **Ryan Grigsby**

*Director of Marketing*

### **Caitlin Christianson**

*Registrar*

## Faculty Members

### **Dr. Jan Bentz**

Ph.D., Philosophy, Roman Athenaeum Regina Apostolorum

M.A., Sacred Art, Architecture, and Liturgy

M.A., Church, Ecumenism, and Religious Studies

Dr. Jan Bentz lectures at Blackfriars Studium on History of Modern and Contemporary Philosophy, Aesthetics, and Philosophy of History. He taught Philosophy of Art (Aesthetics) for The Catholic University of America, Rome Campus, History of Medieval Philosophy for Christendom College, Rome Campus, and Apologetics for IES Study Abroad, also in Rome. Dr. Bentz's journalistic career included the production of weekly TV coverage in German and English for EWTN Global; interviews and commentary for Catholic News Agency, *Inside the Vatican*; and for *The Catholic Herald* in English and *Jüdische Rundschau* in German. He has also worked as a freelance docent tour guide in Rome and the Vatican for over six years.

### **Martin Cothran**

M.A., Christian Apologetics, Simon Greenleaf University (now a part of Trinity University)

B.A., Philosophy and Economics, University of California, Santa Barbara

Professor Martin Cothran is editor of *The Classical Teacher* magazine and author of Memoria Press' *Traditional Logic*, *Material Logic*, and *Classical Rhetoric*.

He has taught Latin, Logic, and Rhetoric at Highlands Latin School in Louisville, Kentucky, and is widely quoted on education and other public policy issues in Reuters News Service, *USA Today*, *The New York Times*, and *The Washington Post*. The *Lexington Herald-Leader* called him "the master of the thirty-second sound bite," and the Associated Press has described him as "articulate and relentless." His expertise on education and public policy has made him the most frequent guest on Kentucky Educational Television's "Kentucky Tonight," a statewide weekly public affairs program.

### **Thomas Cothran**

J.D., University of Kentucky

B.A., Philosophy, University of Kentucky

Professor Thomas Cothran has written on philosophical and theological topics, especially on classical theism, Aristotelian philosophy of mind, and philosophical method. These articles include “The Apologetics of Transcendence” (*First Things*), “The Sophistic Method?: Dialectic and Eristic in Legal Pedagogy” (*Kentucky Law Journal*), “Nietzsche and Neo-Scholasticism: The Dangers and Promise of Natural Law” (*Anamnesis Journal*), and “And This All Men Call God” (*Strange Notions*).

### **Dr. Vigen Guroian**

Ph.D., Theology, Drew University

B.A., History, University of Virginia

Dr. Vigen Guroian has been Professor of Religious Studies in Orthodox Christianity at the University of Virginia and Senior Fellow at the Center on Law and Religion at Emory University. He is the author of several books, including *Incarnate Love: Essays in Orthodox Ethics*, *Tending the Heart of Virtue*, and *Rallying the Really Human Things*. His nearly two hundred published articles cover a range of subjects including marriage and family, children’s literature, ecology, gardening, Armenian history, and medical ethics.

### **Kyle Janke**

M.A., English Literature, Eastern Michigan University

B.A., English, Hillsdale College

Professor Kyle Janke teaches Literature and Art History at Highlands Latin School in Louisville, Kentucky. He is the author of *A Classical History of Art*, a curriculum published through Memoria Press. This seminal work provides a comprehensive account of the evolution of Western art over 5,000 years, emphasizing the primacy of classical values in the domains of sculpture, architecture, and painting.

### **Dr. Brian Lapsa**

D.Phil., Classics, University of Oxford (Oriel College)

B.A. & M.A. (Oxon.), Classics, University of Oxford (Brasenose College)

M.A. & M.Phil., Philosophy, Catholic University of Leuven

B.A., History, University of Virginia

Dr. Brian Lapsa is a Classicist working in the history and philosophy of education. His doctoral dissertation was on virtues, vices, and moral exemplars in Late Antiquity. Lapsa has taught Philosophy (Leiden) and Latin and Greek (Oxford’s Faculty of Classics and Oriel College, respectively). He helped launch Oxford Latinitas and the ‘active Latin’ program at Jesus College. He is also the translator of several published works of French philosophy, including by Rémi Brague, and has served as a researcher in Ancient History at the University of Latvia. As Director of UK and European Operations for Memoria Press, Lapsa consults schools and homeschooling families around Europe. His writing has appeared in the Anglophone and Latvian media.

### **Joseph Pearce**

Professor Joseph Pearce is the internationally acclaimed author of many books, which include bestsellers such as *The Quest for Shakespeare*, *Tolkien: Man and Myth*, *The Unmasking of Oscar Wilde*, *C.S. Lewis and The Catholic Church*, *Literary Converts*, and *Wisdom and Innocence: A Life of G.K.*

*Chesterton*. His books have been published and translated into Spanish, Portuguese, French, Dutch, Italian, Korean, Mandarin, Croatian, and Polish.

He has hosted two 13-part television series about Shakespeare on EWTN and has also written and presented documentaries on EWTN on *The Lord of the Rings* and *The Hobbit*. He has participated and lectured at a wide variety of international and literary events at major colleges and universities in the U.S., Canada, Britain, Europe, Africa, and South America. He is editor of the *St. Austin Review*, series editor of the Ignatius Critical Editions, senior instructor with Homeschool Connections, and senior contributor at the *Imaginative Conservative* and *Crisis Magazine*. In 2022, he was awarded the St. John Henry Newman Visiting Chair of Catholic Studies at Thomas More College.

### **Dr. Jonathan Price**

Ph.D., Philosophy of Law, Leiden University Law School

M.A., Law, Oxford University

M.A., Theology (Philosophy of Religion), Leiden University

B.A., Philosophy, Dickinson College

Dr. Jonathan Price holds a dual fellowship as the John and Daria Barry Fellow of Pusey House and Pusey Fellow of St. Cross College, Oxford, and is a Research Associate of the Program for the Foundations of Law in Oxford's Faculty of Law. He is a visiting researcher at the Leiden Law School, where since 2009 he has been teaching philosophy and law topics. He has been teaching similar topics at Oxford since 2011. Before being elected a fellow of St. Cross College, Dr. Price held a junior research fellowship at the Aquinas Institute, Blackfriars, Oxford. He is a D.Phil. candidate (part time), reading Law, at Oriel College. Dr. Price has taken degrees in the philosophy of religion at Leiden University and philosophy at Dickinson College (USA), with significant work on classics and creative writing. Prior to that, he happily passed three years in the Great Books Program at the Templeton Honors College (USA). He is the founding editor of the peer-reviewed journal *Politics & Poetics*.

### **Dr. Carol Reynolds**

Ph.D., Music, University of North Carolina, Chapel Hill

M.M., Music, University of North Carolina, Chapel Hill

B.A., Music, Hollins College

Dr. Carol Reynolds is a musicologist, pianist, organist, and author. She specializes in Russian, East European, and German cultural history. Dr. Reynolds was a professor of music history for more than 20 years at Southern Methodist University in Dallas. In addition to music, she is well-versed in the history and fine arts of Western Europe and Russia. Dr. Reynolds is a Smithsonian Journeys Expert and has led tours through Russia, the Baltic States, Germany, Poland, Hungary, Czech Republic, Slovakia, Switzerland, and Croatia. She is fluent in Russian and German, and while she lives in North Carolina, she maintains a second home in the Weimar region of Germany. Dr. Reynolds is author of *Discovering Music: 300 Years of Interaction in Western Music, Arts, History, and Culture*, an entertaining DVD-based self-study course for adult and high school learners, and *Exploring America's Musical Heritage Through Art, Literature, and Culture*, a DVD program shot coast-to-coast and featuring 38 artists and specialists.

### **Dr. Frank Russell**

Ph.D., Classics, University of California, Los Angeles

B.A., Classics, Loyola Marymount University

Dr. Frank Russell is Professor of History at Transylvania University, where he teaches history and classics. At Transylvania he has taught classical and medieval history, Greek, and Latin, as well as the school's common core courses. He has also taught at the University of Mississippi and at Dartmouth College and

was an Honorary Research Fellow at the University of Auckland. He is a popular and award-winning teacher who has taught courses as diverse as Greek religion, the history of espionage, and classical architecture. His scholarly work has focused on political and military intelligence in the ancient world, and he is currently working on an article on Rhodian surveillance systems in the southeastern Aegean.

### **Paul Salamanca**

J.D., Boston College

B.A., History, Dartmouth College

Professor Paul Salamanca served as a law clerk to Judge David H. Souter of the U.S. Court of Appeals for the First Circuit, and subsequently clerked for Justice Souter on the U.S. Supreme Court. He practiced law with the firm of Debevoise & Plimpton in New York and was a visiting assistant professor of law at Loyola University School of Law in New Orleans before joining the faculty at the University of Kentucky College of Law. He served with the United States Department of Justice. He writes for many law review journals in the areas of separation of powers, freedom of speech, freedom of religion, and privacy.

### **Jerry Salyer**

M.A., Liberal Arts, St. John's College

B.A., Aeronautics, Miami University

Professor Jerry Salyer is a U.S. Navy veteran who works as a writer and classical educator in Louisville, Kentucky. The editor of *Balzac: Three Stories of Christendom*, he also contributed a chapter about the French counter-revolution to the volume *Aristocratic Souls in Democratic Times*. He has taught philosophy and humanities courses for Jefferson Community and Technical College, Eastern Kentucky University, and Bellarmine University.

### **Dr. D. T. Sheffler**

Ph.D., Philosophy, University of Kentucky

M.A., Classics, University of Kentucky

M.A., Philosophy, University of Kentucky

B.A., Philosophy and Classics, University of Kentucky

Dr. D. T. Sheffler holds a Ph.D. in Philosophy and an M.A. in Classics from the University of Kentucky. He has taught philosophy, Latin, Greek, history, composition, and great books at the college and high school level for 12 years. He writes about Christian Platonism, early Christianity, conservatism, beauty, and Western civilization. His writing has appeared in the *American Catholic Philosophical Quarterly*, *Quaestiones Disputatae*, *Touchstone*, *The Classical Teacher*, and *The Imaginative Conservative*.

### **Tracy Lee Simmons**

M.A., Classics, Oxford University

Professor Tracy Lee Simmons is a writer and journalist who has written widely for the *New York Times*, *Washington Post*, *New York Sun*, *Weekly Standard*, *New Criterion*, *Crisis*, and *Sewanee Review* along with other newspapers and magazines, including *The Classical Teacher*. He served as associate editor for *National Review* under William F. Buckley Jr. and is the author of *Climbing Parnassus*, a bestselling case for classical education in America that won a Choice Award for Outstanding Academic Title in 2002. He holds a master's degree in classics from Oxford and was the founding director of the Dow Program in American Journalism at Hillsdale College. He was the recipient of the 2005 Paideia Prize, given by the CiRCE Institute for lifetime contribution to classical education.

**Dr. Leta Sundet**

Ph.D., English Literature, University of Dallas

M.A., English Literature, University of Dallas

M.A., Theology and Letters, New Saint Andrews College

B.A., Liberal Arts, New Saint Andrews College

Dr. Leta Sundet teaches English Literature at the University of Dallas. Her research explores narrative surprise in the work of Jane Austen, Isak Dinesen, and Flannery O'Connor. She has published articles on *Pride and Prejudice*, *Mansfield Park*, *The Brothers Karamazov*, and *Babette's Feast*.

**Dr. William (Beau) Weston**

Ph.D., Sociology, Yale University

M.A.R., Ethics, Yale Divinity School

M.Phil., Sociology, Yale University

M.A., Sociology, Yale University

B.A., Swarthmore College

Dr. William Weston is Van Winkle Professor of Sociology at Centre College in Danville, Kentucky, where he has taught since 1990. He is a member of the Phi Beta Kappa Society and winner of the Bramson Prize in Sociology. He is a two-time winner of the Kirk Award for Excellence in Teaching at Centre College. He has written numerous books and articles on the family, religion, and sociology and on issues related specifically to the Presbyterian Church. His most recent book is on the sociology of Louisville, Kentucky, neighborhoods.

**Dr. Jay L. Wile**

Ph.D., Nuclear Chemistry, University of Rochester

B.S., Chemistry, University of Rochester

Dr. Jay L. Wile has taught at Indiana University, Ball State University, and Anderson University. He has won several awards for excellence in teaching and has published more than 30 articles in peer-reviewed scientific literature, mostly based on the research he did for the National Science Foundation. He is best known for his award-winning K-12 science textbooks, which have been translated into four different languages and are used in private schools and homeschools around the world.

**Dr. Lesley-Anne Dyer Williams**

Ph.D., Medieval Studies, Medieval Institute, University of Notre Dame

M.A., Medieval Studies, University of Notre Dame

M.Phil., Theology and Religious Studies, University of Cambridge

University Scholars B.A. (Honors), Baylor University

Dr. Lesley-Anne Dyer Williams is a medieval scholar and lover of the liberal arts. She is the Founding Director for the LeTourneau University Liberal Arts Guild and served for seven years as an Associate Professor of Literature and Latin at LeTourneau University. She has taught great books in a variety of institutions, including the Program of Liberal Studies at the University of Notre Dame, the Center for Core Texts and Ideas at the University of Texas at Austin, and the University Scholars program at Baylor University. Her academic research focuses on the history of medieval Platonism, with a special interest in the twelfth century, the relationship between time and eternity, and the development of the quadrivium. Her academic articles address such figures as Plotinus, Augustine, Hilary of Poitiers, Anselm, Bernard of Clairvaux, Peter Abelard, Richard of St. Victor, John Wyclif, and Søren Kierkegaard. She has also published in *Christianity Today* and *First Things*.

[Academic Calendar](#)

Memoria College operates on three semesters or terms, with the academic year beginning in mid-August and ending in late July. This includes a 16-week fall term with a Thanksgiving Break, a 16-week spring term with a Spring Break, and a 10-week summer term divided into two five-week sessions for intensive seminars. General office hours are Monday-Friday, 8:00 a.m.-5:00 p.m. ET. The College is closed on Labor Day, Thanksgiving Day, Christmas Day, New Year’s Day, and Memorial Day.

Below is an outline of our yearly calendar structure, please note that exact dates will vary from year to year. For the specific dates of the current academic year, please refer to the [academic calendar](#) on our website.

<b>Academic Year Outline</b>	
<b>Fall Semester</b>	
Core Courses	3 <sup>rd</sup> Week of August – 2 <sup>nd</sup> Week of December
Seminar Term 1	August - September
Seminar Term 2	September - October
Seminar Term 3	November - December
Thanksgiving Break: The Week of Thanksgiving	
<b>Spring Semester</b>	
Core Courses	2 <sup>nd</sup> Week of January - Last Week of April
Seminar Term 1	January - February
Seminar Term 2	February - March
Seminar Term 3	March - April
Spring Break: Roughly spans most of Holy Week and Easter Monday, check Academic Calendar on Website for specific dates.	

## General Information

### Online Course of Study

Most Memoria College courses are offered solely online to allow for flexibility regardless of our students' geographic location. *All online course requirements are completed online* without the need to be on campus, making the course of study accessible to the busy student. All online classes include a synchronous component, meaning that students and instructors meet regularly online for live, real-time discussion of course material. Although these sessions are recorded, students are expected to attend online courses live unless they receive permission from the instructor. Occasionally, there are opportunities for students to meet in person on campus over the summer or through study abroad opportunities. These in-person opportunities are not necessary for the completion of the program.

### Time Commitment for Program

Degree enrollment is open for the duration of each academic year. The M.A. program is designed to be flexible and accommodating for part-time learners, although the program is designed to be completed within six years of enrolling. Students who communicate with the Registrar concerning their circumstances may be permitted to complete the degree within nine years of enrolling (150% of expected degree completion time).

### Tax Deductible Educational Expense

While a personal accountant or Certified Public Accountant can best advise students regarding tax deductions, it is important to remember that the United States Code of Federal Regulations, Title 26, Section 1.162-5, Expenses for Education allows for personal income tax deduction of educational expenses including tuition, cost of travel, meals and lodging, etc., so long as they: 1) Maintain or improve skills required by the individual in his employment or other trade or business, or 2) Meet the express requirements of the individual's employer, or the requirements of applicable law or regulations, imposed as a condition to the retention by the individual of an established employment relationship, status, or rate of compensation.

### Student Change of Contact

All students are responsible for informing Memoria College of any changes in contact information, such as email address, physical address, and/or telephone number. All correspondence from Memoria College will be sent to the last address received from the student.

### Requesting Official Transcripts

Students may request their Memoria College transcript at any time by filling out the [transcript request form](#) on the [memoriacollege.org](http://memoriacollege.org) website, or by emailing [tutor@memoriacollege.org](mailto:tutor@memoriacollege.org).

### Student Confidentiality and Privacy

Memoria College honors the privacy of our students, following the guidelines found in [Section 164.283 of the Kentucky Revised Statutes](#). Memoria College does not sell or rent any personal data to any third parties. Specific student transcript information is not available for general statistical purposes. Information that the College collects may be released only upon written request by the student. Only

the student and those with a legitimate educational interest (i.e., school officials and other officials with a *need to know* requested information) have access to student records.

With limited exceptions, a student can see every educational record Memoria College has that is directly related to that student during normal business hours and when requested in advance.

Students may:

- Inspect their educational records.
- Correct inaccurate, misleading, or privacy-violating information in their education records.
- Consent to disclosure of a student's personally identifiable information, except for reasonable disclosure without consent.

In addition, under the laws of Kentucky, Memoria College will:

- Not require a student's Social Security number to identify the student.
- Make all student academic records available upon request to any agency of the federal or state government for the purpose of determining eligibility for military service.
- Provide legal parents of any student under twenty-one (21) with a copy of student academic records.
- Make student records available to any federal, state, or local law enforcement agency or court of law.
- Make student academic records available upon request to the Council on Postsecondary Education for professional academic research.
- Release all student academic records to any official of the College, including academic advisor, who is directly concerned with a student's academic progress.

## Statement of Non-Discrimination

Memoria College admits students of any race, color, and national or ethnic origin.

## Students with Disabilities

Memoria College is committed to providing access to students with disabilities in accordance with Section 504 of the Rehabilitation Act and the Americans with Disabilities Act of 1990 (ADA).

Students may request an academic modification, including any reasonable accommodations requested, from the Academic Dean or other designated official. After the College determines a student's eligibility, it will issue the student an Accommodation Letter outlining any reasonable accommodations the College will provide.

To receive accommodations, a student must submit the Accommodation Letter to course instructors with sufficient time for the instructors to make the necessary arrangements, preferably two weeks before the start of the course.

Students' privacy, including information about their disability, is protected and should only be discussed with the student and relevant parties.

## English Language Requirement

Students are expected to be proficient in the oral and written use of the English language. International students are subject to the same admissions requirements, fees, and responsibilities as domestic students. International students are reminded that Memoria College provides course materials and instruction only in English. Oral and written proficiency of the English language is presumed.

## State Authorization

Memoria College operates in Kentucky per a conditional license issued by the Kentucky Council on Postsecondary Education (13 KAR 1:020). The license is conditioned upon obtaining accreditation with an accrediting body recognized by the U.S. Department of Education.

Memoria College is not a “Title IV” school, does not accept any state or federal funds, grants, or loans, and is not accredited by an accrediting agency recognized by the U.S. Department of Education.

Memoria College does not guarantee the transfer of course credits or degrees to other institutions or organizations.

## Legal Entity

Memoria College is owned by Memoria College Ltd. Co., a Kentucky Limited Company, organization number 1125775. It is governed by its members, currently comprising Brian Lowe.

## Admissions and Program Enrollment Information

### Admissions Requirements for the Master of Arts (M.A.) in the Great Books

It is required for any student applying for the Master of Arts in the Great Books to have a bachelor’s degree from an accredited institution. Applicants must possess a strong desire to study the classics and display strong oral and written communication skills.

The admissions process includes the following:

- Filling out the online application, which includes the submission of a personal essay, an official undergraduate transcript, and a government-issued ID.
- Interviewing with a member from the Memoria College administration.
- Receiving an admissions letter from the Memoria College admissions office.
- Upon acceptance, submitting an admissions deposit.
- Enrolling in courses.

### English Language Proficiency Assessment

Students whose native language is not English and have not earned a degree from an appropriately accredited institution where English is the principal language of instruction must demonstrate college-level proficiency in English through one of the following for admission:

- A minimum total score of 60 on the paper-delivered Test of English as a Foreign Language (TOEFL PBT);
- A minimum score of 71 on the Internet Based Test (iBT);
- A minimum score of 6.5 on the International English Test (IELTS);
- A minimum score of 50 on the Pearson Test of English Academic Score Report;
- A minimum score of 100 on the Duolingo English Test;
- A minimum score of 55 on the 4-skill Michigan English Test (MET);
- A minimum score of 650/LP on the Michigan Examination for the Certificate of Competency in English (ECCE);
- A minimum score of 650/LP on the Michigan Examination for the Certificate of Proficiency in English (ECPE);
- A minimum score on the College Board Accuplacer ESL Exam series as follows:
  - ESL Language Use: 85
  - ESL Listening: 80
  - ESL Reading: 85

- ESL Sentence Meaning: 90
- ESL Writeplacer: 4
- Comprehensive Score: 350
- A minimum grade of Pre-1 on the Eiken English Proficiency Exam;
- A minimum B-2 English proficiency level identified within the Common European Framework of Reference (CEFR) standards and assessed through various ESOL examinations, including the University of Cambridge;
- A transcript indicating a minimum of 30 completed semester credit hours with an average grade of “B” or higher at an institution accredited by an agency recognized by the United States Secretary of Education, and/or the Council for Higher Education Accreditation (CHEA), or accepted foreign equivalent that is listed in the International Handbook of Universities where the language of instruction was English.

### Official Transcripts

Official transcripts are required to become fully enrolled in the M.A. program. Official transcripts must be sent from the applicant’s undergraduate university to Memoria College. Memoria College will accept transcripts in either of the following formats:

- **Email** – [tutor@memoriacollege.org](mailto:tutor@memoriacollege.org)
- **Mail** – 10901 Shelbyville Road, Louisville, KY 40243

Transcripts sent from the applicant or student personally instead of their undergraduate university are not considered valid official transcripts, and will not fill this requirement.

Transcripts not in English must be evaluated by an appropriate third party and translated into English or evaluated by a trained transcript evaluator fluent in the language on the transcript. In this case, the evaluator will have expertise in the educational practices of the country of origin and include an English translation of the review. The cost of the review is the responsibility of the applicant. Contact [tutor@memoriacollege.org](mailto:tutor@memoriacollege.org) for a list of approved third-party evaluators.

### Technology Requirements

All Memoria College students must have access to:

- Stable internet connection
- A computer
- An email address
- A microphone
- A web camera

Additionally, all students will create accounts when they enroll in classes on [www.memoriacollege.org](http://www.memoriacollege.org). This will grant them access to [online.memoriacollege.org](http://online.memoriacollege.org), which serves as the student portal for all class information, discussion forums, reading assignments, live class links, etc.

Microsoft Teams will be utilized for all courses, though an account is not required for access.

### Admissions Acceptance

Once an applicant is accepted into Memoria College, they have one full semester to submit their admissions deposit and enroll in their first course. If an admissions deposit and course enrollment is not received within one full semester, their acceptance will be nullified, and they must re-apply to the program.

## Program Enrollment

Memoria College enrollment is available to those students who have received an admissions letter via email, submitted their admissions deposit, and completed their enrollment form.

Most M.A. students are accepted into the program *with the condition* that they take CLE/PHIL/ENGL 601 and one other core course within their first year and receive at least a B in both courses. Before they fulfill these conditions, they are only conditionally enrolled. Students who transfer in CLE/PHIL/ENGL 601 and one other core course may receive an offer of full enrollment with no conditions. Full enrollment will automatically commence after a student has signed the enrollment papers and met the conditions of enrollment. If the requirements for full enrollment described above are not completed within the first year of enrollment will be unenrolled from the program.

Students who withdraw or are withdrawn from the program must reapply for the M.A. program.

## Denial of Admission

Memoria College reserves the right to deny an applicant's admission into the M.A. program. The application fee is nonrefundable.

## Transfer Credits, Auditing, and Continuing Education Credits

### Transfer Credit

Memoria College does not accept transfer credit from other institutions.

Students who take Memoria College courses for a grade and have received at least a B as a part of our CEU program may petition to have these courses transferred and count towards their M.A.

Acceptance of the transfer credit is conditional upon meeting the requirements for admission into the M.A. program. Transfer will not be allowed for courses taken that received lower than a B.

### Auditing Courses

Students may audit seminar courses for a fee of \$100. Students who are auditing seminar courses may attend the live session and participate in the forums, but they are not required to do either.

Auditing core courses is not currently available, in order to keep the learning atmosphere and class size well-proportioned and focused. However, core courses are open to the public, and non-M.A. students are welcome to register to core courses for credit; meaning attendance and coursework is required, and a final grade will be issued.

### CEU Credits

In addition to its M.A. degree program, Memoria College offers continuing education units (CEUs) in the liberal arts and sciences.

As defined by the International Association for Continuing Education and Training (IACET), "[o]ne (1) Continuing Education Unit (CEU) equals ten (10) contact hours of learner interaction with the content of the learning activity, which includes classroom, self-paced instruction, pre/post assignments, and/or homework in support of a learning outcome." For more information about CEUs, visit the [IACET website](#).

Many professionals, including educators, are required to earn continuing education units annually. Continuing education units are also available for students who want to enhance their academic skills for postsecondary education and/or to prepare for the General Education Development tests.

One Memoria College seminar is eligible for 4.5 CEUs and one core course is eligible for 13.5 CEUs. Students should consult their institution concerning whether these CEUs are accepted by their institution. These CEUs are not a part of an accredited program and are outside the scope of our accrediting body.

Memoria College CEU courses taken for a grade may be considered for transfer into the Memoria College M.A. program if a student makes a B or higher and is admitted into the M.A. program.

### Classical Latin School Association (CLSA) Teacher Certification Program

Memoria College partners directly with the Classical Latin School Association in supporting their Teacher Certification Program. The CLSA has integrated several Memoria College classes into their certification program, which you can take as a part of the CLSA program, and you can also choose to take the course for credit with Memoria College at the same time. [See here](#) for more details on the CLSA Website.

Do note that while Memoria College classes are integrated into the CLSA Teacher Certification Program, the program itself is overseen by the CLSA, questions about their program that do not relate to our courses should be directed to [info@classicallatin.org](mailto:info@classicallatin.org).

## Financial Information

### Estimated Cost of the M.A. Program

The estimated cost for the Master of Arts in the Great Books program is \$8,000. This cost includes the application fee, course tuition, and estimated textbook costs. The course tuition is calculated at \$250 per credit hour, with 30 credit hours required for the M.A. degree. Tuition is paid online by credit card or ACH. Arrangements can be made on an as-needed basis for the receipt of checks.

### Tuition

The cost of tuition is \$250 per credit hour. This makes the core courses \$750 and the seminar courses \$250. An auditing fee of \$100 is applicable for seminar courses; auditing is not offered for core courses at this time.

Graduates of the M.A. program are eligible for a 30% discount on core course registrations.

### Fees

Admissions Deposit	\$250	<i>This deposit can then be applied to a student's first course.</i>
Payment Plan Processing Fee	\$30	<i>This fee is built into the deposit and monthly installments.</i>

### Payment Plans

Payment plans are available for core courses with one initial deposit of \$195 and three following

installments of \$195. These installments will automatically withdraw on the same date of the following three months. *For example, if a student opted into the payment plan on January 1, the installments of \$195 each would withdraw on February 1, March 1, and April 1.*

Please note that there is a \$30 processing fee applied to payment plans for the core courses. This fee is built into the \$195 deposit and monthly installments.

### Textbooks

The costs of textbooks are not included in the tuition rates. Students may purchase textbooks from a vendor of their choice. Estimated cost of textbooks is \$500, for a set of the *Great Books of the Western World* used in core courses and for supplemental titles used in seminar courses.

### Refund Policy

Memoria Colleges employs a fair and equitable time-based term refund policy. All tuition refunds are based on the start date and duration of each class.

In core courses (16 weeks), the tuition refund schedule will be as follows:

- From registration through the end of the second week of class, 100% refund.
- From the end of the second week of class through the end of the fifth week of class, 50% refund.
- After the end of the fifth week of class, 0% refund unless otherwise determined by the Memoria College administration.

In seminar courses (5 weeks), the tuition refund schedule will be as follows:

- From registration through the end of the first week of class, 100% refund.
- From the end of the first week of class through the end of the second week of class, 50% refund.
- After the end of the second week of class, 0% refund unless otherwise determined by the Memoria College administration.

Students may switch to audit status for seminar courses through the end of the second week of class, but will not be offered a refund unless otherwise determined by the Memoria College administration.

Memoria College reserves the right to withdraw a student from any course if the student fails to attend required classes for a period of 30 days during the first half of the enrollment period, if the professor of the course deems it necessary.

*In cases of illness or accident*, the College shall refund an amount reasonably related to the period for which the student is not enrolled and shall refund 100% of all other tuition and other fees collected by the College for subsequent enrollment or registration periods.

**After completion of two weeks of a seminar or five weeks of a core course, the College shall not be required to make refunds of tuition or other fees for that period.**

Refunds shall be made within 30 days after notification of withdrawal has been received by the College.

### Financial Aid and Discounts

Currently, no financial aid is available. Discounts are generally not applicable. Exceptions may include coupons sent to enrolled students, which may be applied at checkout on the Memoria College website.

## Financial Suspension

Memoria College generally expects that students stay current with their financial obligations to the College and that, if difficulties arise, the student will immediately notify the College in order to make arrangements. Students who default on their financial obligations are subject to financial probation and suspension. Students under financial suspension may not register for classes or have access to Moodle accounts. No transcripts, grades, or other official documentation will be given until an arrangement is made between the student and the College.

## Academic Policies

### Credit Hour Defined

At Memoria College, 1 credit hour presumes approximately 45 hours of work, which includes both academic engagement and preparation. Therefore, a 3-credit-hour course would require approximately 135 semester hours. This standard is commonly accepted and traditional and is recommended by the American Council on Education in its Credit Recommendation Evaluative Criteria. The formula is typically called a “Carnegie unit.”

Academic engagement in Memoria College courses typically includes activities like attending and participating in live, synchronous online classes, posting on weekly forum discussions, taking exams, and submitting an academic assignment. Preparation typically includes reading and study time, although it can also include preparation for academic assignments and projects.

Note that the ratio of academic engagement to preparation in a Memoria College online class is slightly different than typical in-person college classes (which assume approximately 15 hours of academic engagement to 30 hours of preparation for a single credit hour). Traditionally, in-person classes typically focus upon “seat time,” whereas online classes focus upon work effort (<https://onlineteaching.umich.edu/planning-for-credit-hours/>). *Due to our emphasis upon forums at Memoria College, credit hours generally assume approximately 23 hours of academic engagement and 22 hours of preparation per credit hour.*

### Memoria College Honor Code

*The members of the Memoria College community commit themselves to lives of honesty and integrity, recognizing that it is through habitual acts of honesty that character is formed and preserved. Such standards are necessary for true community, true education, and true virtue, and students seek to maintain such standards in their life and work.*

Members of our community recognize that they have the responsibility to maintain academic honesty and integrity, including the following:

- Presenting our qualifications and background accurately.
- Observing the standards and guidelines established by this community.
- Treating members of this community with courtesy and respect.
- Never turning in work that is not our own or without proper citation.
- Not presenting previously completed work of our own as new work.
- Not using artificial intelligence to write our work.
- Maintaining the secrecy of exam questions and assessments.

- Never misrepresenting our presence in an online class.
- Never impersonating someone or allowing impersonation in official contexts.
- Reporting violations of this Honor Code to a Memoria College official.

Violations of the Honor Code, as well as other forms of misconduct, will be considered conduct unbecoming of a Memoria College student and may result in discipline up to and including dismissal from the College.

A student **must** submit their Honor Code and Enrollment Agreement before they can become fully enrolled in the M.A. program. A link to this form is provided upon acceptance into the program.

### Student Academic Conduct and Course Expectations

Memoria College expects that all students make satisfactory progress in their chosen program. In the event that a student's circumstances prevent them from making this progress, it is the student's responsibility to request a course extension, academic extension, or leave of absence to the Registrar. Students who need to withdraw or take a leave of absence due to external circumstances such as medical issues, military service, or family caretaking should contact the Registrar.

When a student joins the live, online, synchronous classroom, it is expected that they will:

- Keep their camera turned on whenever possible,
- Keep their microphone muted until ready to speak, and
- Engage in professional, thoughtful discussion worthy of a graduate-level program.

### Satisfactory Student Progress

Students are accepted into the program with the condition that they take CLE/PHIL/ENGL 601 and one other core course within their first year and receive at least a B in both courses. Full enrollment will automatically commence after a student has signed the enrollment papers and met the conditions of enrollment. (Note: students must also have their honor code and enrollment agreement and a valid, official undergraduate transcript submitted to Memoria College to qualify for full enrollment.) If these requirements are not met within the first year of enrollment, the student will be unenrolled from the program, and must reapply to reenter.

After taking the designated 6 credit hours of core courses for conditional enrollment, satisfactory student progress is considered to be 4 credit hours per year. At the end of each year, Memoria College will conduct a student activity audit. If a student has not taken a class for 2 full, consecutive semesters, including the fall, spring, and summer, the College will notify them via email that they have been marked as an **inactive** student. At this point, they are considered enrolled, but inactive and pending withdrawal from the program, should their progression in the degree not continue. If a student does not enroll in a course for another one semester (for a total of four consecutive semesters), the College will notify them via email, and remove them from the M.A. program. *(Example: If a student does not take a class in the fall semester, and then takes no classes through the end of the fall semester of the next year, they will be unenrolled from the program.)*

Our activity audit will take place at the end of the year in December, meaning that notification emails, movement from active to inactive status, and removal from the program will be finalized by the end of January in the new year. The semesters during which a student is inactive do not affect this (starting in

the fall, spring, summer, etc.); all students that have been inactive for 4+ consecutive semesters by December will be unenrolled at the end of the year.

Should a student wish to reenroll after four consecutive semesters of inactivity, they must apply for reinstatement to the program to continue progress toward the M.A.

### Cancellation Policy

Students may cancel or drop course enrollment at any time, though refunds only apply during the first five weeks for a core course and the first week for a seminar course. Refer to the Refund Policy for more details. Students who wish to cancel course enrollment should email [tutor@memoriacollege.org](mailto:tutor@memoriacollege.org) to process the cancellation.

### Course Extension

If a student is unable to complete a course within the 16-week semester, the student should notify [tutor@memoriacollege.org](mailto:tutor@memoriacollege.org) to request a course extension. Memoria College reserves the right to deny an extension request. The Memoria College administration will inform the student of the acceptance or denial of their request in a written response.

### Academic Extension

If a student is unable to complete their degree program requirements within six years for the M.A., the student should notify [tutor@memoriacollege.org](mailto:tutor@memoriacollege.org) to request an academic extension. Memoria College reserves the right to deny an extension request. The Memoria College administration will inform the student of the acceptance or denial of their request in a written response.

### Leave of Absence

A student may submit a Leave of Absence request by notifying [tutor@memoriacollege.org](mailto:tutor@memoriacollege.org). The request must state the reason and the expected date of return. Additional documentation may be requested. Memoria College reserves the right to deny a Leave of Absence request. The Memoria College administration will inform the student of the acceptance or denial of their request in a written response.

### Academic Probation and Suspension

Academic probation occurs when a student's GPA falls below 3.0. A student has a semester after receiving probation to raise their GPA by either completing additional courses or repeating a course for a higher grade. A student who is unable to do so by the end of this period may submit an appeal letter in writing. A committee will then determine based upon the student's current academic standing and any letter whether that student will be suspended. Suspended students may reapply to the College after one year. Students on academic probation or suspension are still required to fulfill their financial obligations to the College.

### Inactive Status

A student is considered an inactive student if they have not enrolled in a class for two consecutive semesters and have not responded to inquiries from the College about their failure to enroll. An inactive student will be notified by the College of the change in their status. The student will also be asked whether they intend to continue in the program. If a student has not enrolled in a class for four consecutive semesters and has no official leave of absence, they will be unenrolled from the program.

As a former student, they must apply for reinstatement to the program to continue progress toward the degree.

### Dismissal of Delinquent Students

Memoria College reserves the right to remove students whose conduct is not satisfactory to the administration of the College. Unsatisfactory conduct includes but is not limited to failure to uphold the [Honor Code](#) or to maintain the required standard of scholarship.

### Withdrawal

Students may withdraw from Memoria College at any time and request applicable refunds. They must notify the College in writing, either to [tutor@memoriacollege.org](mailto:tutor@memoriacollege.org) or to 10901 Shelbyville Road, Louisville, KY 40243. The withdrawal is official once the student receives written verification from Memoria College.

### Attendance

Memoria College prioritizes and expects regular student attendance and participation in all courses. *Participation in live discussions is generally necessary to receive course credit.* Students may not merely watch course recordings to receive credit for attending a course.

Permission is needed from the instructor if a student is unable to attend. Students with excused absences will be expected to watch the class they missed online and to do whatever else their professor deems necessary in order to make up the absence. Faculty are encouraged to have students send them a quick email responding to the content of a class that they have had to watch in order to make up an absence. Students must complete forums regardless of whether they are able to attend class synchronously.

*For core courses, students receive two excused absences, though communication with the instructor and making up work is still expected.*

*For seminar courses, students enrolled for credit receive one excused absence, though communication with the instructor and making up work is still expected. Auditors may watch courses online asynchronously.*

Instructors will take roll following each course to ensure attendance expectations are being upheld. Microsoft Teams takes attendance in a spreadsheet format that can be downloaded at the end of the transcript. Professors should download attendance, using this form to update attendance on Moodle.

### Student Grievance Procedure

While we encourage all students to attempt to deal with difficulties directly with those concerned, those who have academic, accessibility, or Honor Code issues that cannot be dealt with in this fashion should report their concerns to the Academic Dean. Allegations which would not warrant suspension or expulsion will be adjudicated by the Academic Dean, who may impose any sanctions less than probation or expulsion.

To file a complaint with the Council on Postsecondary Education, 100 Airport Road, 3rd Floor, Frankfort, KY 40601, please submit your complaint in writing:  
[https://cpe.ky.gov/campuses/consumer\\_complaint.html](https://cpe.ky.gov/campuses/consumer_complaint.html).

## Job Placement Disclaimer

Program completion at or graduation from Memoria College does not guarantee job placement or advancement.

## Term Dates

Memoria College operates on an academic calendar consisting of three terms: spring, summer, and fall. The spring and fall terms contain 17 weeks total, each including a one-week break. The summer term contains 11 weeks, including a one-week break for the Memoria College Summer Conference.

## Grading Scale

For each course, students are awarded a grade based on the traditional grading scale:

Highest	Lowest	Letter	GPA
100.00%	93.00%	A	4.0
92.99%	90.00%	A-	3.7
89.99%	87.00%	B+	3.3
86.99%	83.00%	B	3.0
82.99%	80.00%	B-	2.7
79.99%	77.00%	C+	2.3
76.99%	73.00%	C	2.0
72.99%	70.00%	C-	1.7
69.99%	67.00%	D+	1.3
66.99%	60.00%	D	1.0
59.99%	0.00%	F	0.0

XP - 0.00 Failure Due to Academic Dishonesty

*Note: In each course, the instructor has the prerogative to assign the final grade based on assignments that fit the course material.*

## Grade Changes

The Registrar must be notified in writing by the instructor of record of the need to change a student's grade. If this grade change happens more than one semester after the original submission, this change must be approved by the Academic Dean.

## Student Grade Appeals

Grade changes, including the change of an "incomplete" grade, should ordinarily originate with the instructor of record. Any appeals for a change in grade should first be made to the faculty member within one semester of completing the course. "Incomplete" courses should be completed within one calendar year of the "incomplete" grade.

If a faculty member does not believe a student's grade should be changed, an appeal may be made to the Academic Dean within one semester of the end of the course.

## General Forum Rubric

The majority of Memoria College classes feature weekly reading assignments and written responses in the course forum. These graded discussions entail posts by students either making an observation from the text or addressing one of the questions provided by the instructor. Other students then can offer their thoughts on the question at hand or offer their response.

*We recommend that professors make the final post for each week's forum due prior to the next class period, allowing students to comment on an assigned reading in the week leading up to the live discussion and the week following the live discussion.*

**A total of five points are possible for each week's forum.** A student can earn these points either with one very good long post or with several quality shorter posts. Students may post as many times as they wish. The goal is to write the equivalent of a solid essay of about 1,000-2,000 words each week.

Below are the point values that students can expect to receive on different kinds of posts:

Points	Criteria
0	<i>(This is not a bad thing.)</i> A post that simply says "Thank you" or acknowledges another person's post. Students are encouraged to make these kinds of posts even though they will not receive points for them.
1	A single, solid point that moves the conversation forward. Often a paragraph of 200-400 words.
2	A single point that is supported by substantial evidence. Often one to two paragraphs totaling 400-600 words.
3	Multiple strong points made in a coherent, short argument in support of a thesis, citing the text under discussion. Multiple paragraphs totaling 600-1,200 words.
4	Substantial development of a strong argument written at an academic level with significant support, citing multiple pieces of evidence. Approximately 1,000-2,000 words.
5	A complete, well-developed academic essay, with a clear thesis, coherent argument, and strong logical support that demonstrates a high level of academic writing. Approximately 1,000-2,000 words.

*Students are rarely expected to earn all five points in a single post and thus are encouraged to make multiple posts per week engaging with one another's writing. To earn all five points, however, the total amount of writing should be 1,000-2,000 words per week consisting of high-quality academic writing at the graduate level.*

## General Essay and Exam Basic Rubric

Some instructors may wish to substitute one or more of these interactive forum assignments with a traditional thesis-driven essay graded on a traditional letter scale. Alternatively, in some classes, there may be written or oral exams. For those wishing to do this, the following general rubric is given:

Letter Grade	Point Value	Description	Explanatory Comments
A	95	Truly Exceptional	Work meets or exceeds the highest expectations of the course in form and content. Strong academic arguments have been made with strong academic evidence written in an academic format.
A-	92	Outstanding	Superior work in all areas of the assignment.
B+	88	Very Good	Superior work in most areas of the assignment. The work may need a stronger argument or evidence. It may be a strong

			argument with evidence that is not quite written in a good academic format or tone.
B	85	Good	Solid work across the board.
B-	82	More Than Acceptable	Work is more than acceptable but falls short of solid work.
C+	78	Acceptable: Meets <i>All</i> Basic Standards	Work meets <i>all</i> basic standards and requirements in several areas.
C	76	Acceptable: Meets <i>Most</i> Basic Standards	Work meets <i>most</i> basic standards and requirements in several areas.
C-	73	Acceptable: Meets <i>Some</i> Basic Standards	Work falls short of basic standards and requirements in several areas.
D	65	Minimally Passing	Work is barely acceptable.
F	0	Failing	Work is unacceptable or not submitted in a timely manner.

Teachers are encouraged to make known to their students what particular standards and requirements are being graded for in the work being graded. They are welcome to create their own rubrics to communicate these standards to their students.

### Grade Point Average

The grade point average (GPA) expresses a student's overall academic standing in terms of the number of grade points earned at Memoria College as divided by the total number of hours attempted at Memoria College. Courses retaken for credit that receive a higher grade can replace the grade a student receives the first time that they attempt a course.

The Final Written Exam with Oral Defense does not affect the grade point average, but a student cannot graduate the M.A. program without it. Pass with Honors is noted on the transcript.

### Graduation

The Memoria College M.A. degree is conferred upon a student's meeting the requirements established in the program of study and program requirements. A presentation of degrees occurs annually at the Memoria College Conference on campus in Louisville, Kentucky, during the second week of July.

**Students must complete the relevant Degree Completion Application by February 1 of their expected graduation year.** ([Link to Degree Completion Application](#))

### Student Records and Transcripts

Memoria College keeps digital copies of student records for any student who is enrolled in or has taken courses. These records consist of the student's initial application, personal essay, official transcripts, and admissions letter. After a student's first semester, these records are updated to include academic progress reports, which include all courses taken, grades, credit hours, and designated program. Upon a student's completion of proctored assessments, a screenshot with their government-issued ID will be added to their record.

### Requirements and Timetable

A student should complete program requirements for the Master of Arts in the Great Books within six years.

After taking the designated 6 credit hours of core courses for conditional enrollment, satisfactory student progress is considered to be 4 credit hours per year.

Students who find they are unable to meet these goals should contact the Academic Dean for advice on how to proceed.

### Student Identity Verification

Memoria College verifies student identity by requiring a copy of government-issued ID during the admissions process, providing all students with a secured login with password, and by a final proctored assessment.

Memoria College requires all students to submit a copy of their government-issued color photo identification card as part of their initial application. This will be saved as part of their student record.

Memoria College uses valid government-issued identification cards to confirm the identity of a student during the following:

1. **Enrollment Interview**
2. **Capstone Oral Exit Interview**

For each of the above events, the Memoria College representative (member of the administration, faculty, or staff) will capture a screenshot of the student and verify the student's identity with the identification card saved in their student record. This screenshot will be saved in their student record. Students are also required to appear on screen during live classes as a part of their weekly attendance grade for their for-credit classes, resulting in a regular confirmation of the student's identity.

### Faculty Conflict of Interest Policy

Memoria College faculty are expected to act ethically in ways that are above reproach. Should a faculty member become aware of a potential conflict of interest, where their own interests might be at odds with the interests of Memoria College, they are expected to disclose this potential or actual situation immediately to a supervisor.

### Intellectual Property Policy

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## Institutional Outcomes

As an institution, Memoria College identifies the skills, knowledge, and abilities that our students develop during their educational experience.

## Master of Arts in the Great Books Program

### Master of Arts Curriculum

Graduates of the Master of Arts program will be able to think, discuss, speak, and write on the ideas and texts found in the Western cultural tradition of great books in a meaningful way that prepares them for whatever walk of life they choose. The master's program consists of 30 credit hours. 18 credit hours are devoted to required core courses in classical literature, political theory, natural science, art, music, and philosophy. The remaining credit hours may be earned by taking elective core courses and seminars.

### Master of Arts – Program of Study

The Master of Arts program consists of 30 graduate credit hours:

Required Core Courses (3 credit hours each) <ul style="list-style-type: none"> <li>○ Introduction to the Liberal Arts               <ul style="list-style-type: none"> <li>○ CLE/PHIL/ENGL 601 – The Education of a Free Man: Introduction to the Liberal Arts</li> <li>○ Note: <i>To be taken before the completion of 15 credit hours.</i></li> </ul> </li> <li>○ Ancient and Medieval Literature Elective, one of the following:               <ul style="list-style-type: none"> <li>○ ENGL 606a – The Ancient Epic</li> <li>○ ENGL 606b – The Christian Epic</li> <li>○ ENGL 606c – Greek Drama</li> </ul> </li> <li>○ Renaissance and Modern Literature Elective, one of the following:               <ul style="list-style-type: none"> <li>○ ENGL 607a – The English Novel</li> <li>○ ENGL 607b – Goethe and the Literature of Russia</li> <li>○ ENGL 607c – The Plays of Shakespeare</li> <li>○ ENGL 607d – American Literature</li> </ul> </li> <li>○ Philosophy, Religion, and Theology Elective, one of the following:               <ul style="list-style-type: none"> <li>○ PHIL/THEO 604 – History of Religion and Theology</li> <li>○ PHIL/THEO 608 – The Study of Ethics and Moral Values</li> <li>○ PHIL 610 – Introduction to Philosophy</li> </ul> </li> <li>● Political Elective, one of the following:               <ul style="list-style-type: none"> <li>○ PHIL/POLI 602 – The Development of Political Theory</li> <li>○ PHIL/POLI 605 – Philosophy of Law and Jurisprudence</li> </ul> </li> <li>● Modern Quantitative Knowledge Elective, one of the following:               <ul style="list-style-type: none"> <li>○ PHIL/NAT SCI 603 – Natural Philosophy and Modern Science</li> <li>○ PHIL/SOC SCI 609 – Philosophies of Human Nature</li> </ul> </li> </ul>	18 Credit Hours
Elective Core Courses	6 Credit Hours
Elective Seminars	6 Credit Hours
<b>Total Program Credits:</b>	<b>30 Credit Hours</b>

*\*\*Academic Advisors may approve the substitution of other classes for these requirements on an as-needed basis.*

### Master of Arts – Program Outcomes

A Master of Arts signifies that the recipient has passed an integrated course of study that gives broad exposure to key disciplines in the classical liberal arts tradition. Upon successful completion of the Master of Arts program, students should be able to:

- *Read carefully* from a wide selection of the core, whole texts of the Western intellectual tradition with a sensitivity to form, audience, and original context.
- *Think critically* about essential terms, ideas, concepts, and questions in the liberal arts, particularly in the Western intellectual tradition, demonstrating the ability to articulate an appreciation for the Good, the True, and the Beautiful in a way that draws on the past for the present.
- *Discuss meaningfully* the fundamental questions of human existence in a way that draws upon the past for the present.
- *Communicate effectively* with clarity, logic, and academic rigor in written and oral form in a variety of settings, using proper evidence and citation for their field.

### Master of Arts – Student Learning Outcomes

- **Written Argumentation.** *Students will compose written arguments that engage great texts by responding to weekly readings in written form.* This writing will be academically appropriate, citing primary and secondary sources when needed. As appropriate, it will employ questions and otherwise attempt to engage in the arguments expressed by other classmates. In total, students will write approximately 1,000 words a week or about 15,000 words per core course and 5,000 words per seminar. Writing assignments include interactive forums and more traditional essay assignments.
- **Live Discussion.** *Students will analyze and apply the ideas learned from the great books orally by participating in weekly, synchronous live discussions.* Emphasis will be placed upon the close reading of texts and the appreciation of the Good, the True, and the Beautiful. Classes will attempt to apply insights from the past to the present.
- **Written Comprehensive Exam and Oral Defense.** *Upon completion of the program, students will demonstrate in written and oral form their ability to analyze and synthesize the texts they have read through a capstone written comprehensive exam and oral defense.* The content of this written comprehensive exam will be determined in consultation with an advisor. The oral defense with multiple faculty members will be an occasion to discuss the student's comprehensive exam, experience with the program, and future aspirations.

### Program Requirements

- Completion of 30 credit hours of courses as outlined in the M.A. program of study.
- A Portfolio of Four Proctored Assessments<sup>1</sup>
  - One Formal Written Essay done for CLE/PHIL/ENGL 601.
  - Two Formal Written Essays
    - ♣ These essays may be done by contract within an existing core or seminar course (i.e., replacing other assignments) for course credit or within the context of a tutorial-style seminar.

- ♣ The essays must be between 3,500-5,000 words in length, completely the work of the student, primary text oriented, and follow MLA or Chicago style convention.
- ♣ One Capstone [Written Comprehensive Exam and Oral Defense](#).
- Cumulative 3.0 GPA or above.
  - No more than two grades of C may be applied to the degree.
  - No grade of D or below may be applied to the degree.
  - Courses may be retaken for a higher grade.
- Honor Code signed at the beginning of each academic year in the program.
- Coursework should be completed within six years of enrolling into the M.A. program, i.e., from the time a student accepts the offer of enrollment and completes the conditions of enrollment, which includes completing CLE 601 and one other core course with a B average. Students who communicate with the Registrar about their circumstances may be allowed to complete in 150% of expected completion time (i.e., nine years).
- [Degree Completion Form](#) must be submitted to the Registrar during the first week of the last semester of a student's anticipated graduation date.

*Note: When choosing courses with their advisor, students are encouraged to think about what they might want to do with their degree. Those wishing to teach or go for further education in English or Philosophy are strongly encouraged to get at least 18 credit hours in their chosen field.*

## Course Layout

### Core Courses

These courses offer 3 credit hours. Courses meet via Microsoft Teams for two hours once per week for 16 weeks or three hours per week for ten weeks during a summer term. They require participation in live class discussions, as well as a weekly contribution to the online class forum.

### Seminar Courses

These courses are available to enrolled master's students for 1 credit hour and to the public for auditing. Courses meet for two hours once per week for five weeks via Microsoft Teams and require participation in class discussions as well as a weekly contribution to the online class forum.

### Workload

The workload for both core courses and seminar courses consists of the following:

- Reading in primary source material,
- Participating in live discussion in class, and
- Writing in a group discussion forum, aiming at about 1,000 words per week, either in a single short essay or across multiple responses or posts.

### Meeting Times

Most courses meet in the evening to accommodate the schedules of busy parents and working adults. All courses meet via Microsoft Teams and recordings are available to registered students until the course terminates.

## Course Offerings and Descriptions

Based on The Britannica Great Books Program, our curriculum is comprised of the *Great Books of the Western World*.

### Key to Prefixes

CLE: Classical Education

ENGL: English, Composition, and Literature

HUMA: Humanities and the Fine Arts

NAT SCI: Natural Science

PHIL: Philosophy

POLI SCI: Political Science

SOC SCI: Social Science

THEO: Theology

### Core Courses

The core courses at Memoria College take their inspiration from Mortimer Adler and Robert Hutchins' ten-volume *Great Ideas Program*, although some modification of the original program has taken place where appropriate. They are focused on the authors and texts commonly acknowledged to be a part of the traditional Western canon, such as Homer, Plato, Aristotle, Augustine, Aquinas, Shakespeare, Kant, Melville, Tolstoy, Dostoyevsky, and Austen. All core courses are at the 600 level and take their number from the associated volume of the *Great Ideas Program*. 601 corresponds to the first volume, 602 matches the second volume, etc. In the literature courses, Adler and Hutchins originally included many more pages of reading in a single volume than students could realistically complete in a single-semester course. These volumes, therefore, have been split into multiple 3-credit-hour courses with a letter to differentiate them. 606a, 606b, and 606c correspond to the sixth volume of the *Great Ideas Program*, while 607a, 607b, and 607c correspond to the seventh.

#### **CLE/PHIL/ENGL 601 - The Education of a Free Man: Introduction to the Liberal Arts**

What does it mean for a man to be free? How does a man use his freedom well? These questions address the heart of the classical distinction between the liberal arts (Latin *liber* = free) and the servile or mechanical arts. A "liberal" education refers to the steps that lead away (*e-ducere* = to lead out) from the default, easy, servile starting point of our unrefined nature (*erudition* = being shaped and refined, i.e., not being *rudus* or "unformed") to the full life befitting a free man. In this course, we will explore the tradition of liberal learning from Plato to Karl Marx, examining these questions from all sides. We will ask what it means to be truly educated, what education is for, and what kind of freedom is desirable for man. Hopefully, this will lay a foundation for your other courses at Memoria College as you establish a basic understanding of what all these classes are about.

Texts likely to be read: Plato, *Apology*, *Crito*, *Republic* I–II; Sophocles, *Oedipus the King*, *Antigone*; Aristotle *Nicomachean Ethics* I, *Politics* I; Plutarch, *Lives* "Lycurgus and Numa Compared," "Alexander," "Caesar"; Job; Augustine *Confessions* I–VIII; Montaigne *Essays* (selections); Shakespeare, *Hamlet*; Locke, Second Essay on Government; Swift, *Gulliver's Travels*; Gibbon, *The Decline and Fall of the Roman Empire* 15–16; Declaration of Independence, Constitution, and *Federalist Papers* (selections); Marx and Engels, *Manifesto of the Communist Part*.

#### **PHIL/POLI 602 – Man in Society: The Development of Political Theory**

This course offers a study in the classic texts of political philosophy, addressing the questions faced by both ancient people and people today: What are the ends of political life? What is the best form of government to serve these ends? What is the proper relation between government and the individual,

and between government and religion? To answer these questions, we will need to go beyond the surface-level policy discussions that we hear on the news and examine instead the fundamental issues that these policy discussions rest upon. By taking in a broad range of great books, we will also gain some understanding of the long historical development of Western political ideas.

Texts likely to be read: Plato *Republic* I–V; Aristotle *Politics* I, III–IV; I Samuel; Tacitus *Annals* I, XIII–XVI; Aquinas, *Summa Theologica* I-II QQ. 90–97; Machiavelli, *Prince*; Hobbes, *Leviathan* Introduction, 13–21; Shakespeare, *Henry IV*; Montesquieu *Spirit of the Laws* Preface, I–VIII; Rousseau, *The Social Contract* I–II; Locke, Second Essay on Government; Kant, *The Science of Right* Introduction, Second Part; *Federalist* (selections); Hegel, *Philosophy of Right* Introduction, III.III; Mill, *Representative Government* I–VIII, *On Liberty*.

### **PHIL/NAT SCI 603 – Natural Philosophy and Modern Science: Classic Readings in Science**

The great natural philosopher Blaise Pascal wrote, “Nature has some perfections to show that she is the image of God, and some defects to show that she is only His image.” In many ways, this profound statement summarizes the findings of scientists throughout history. Text selections will help students learn how natural philosophy built the foundations of modern science and the pivotal role the Church played in shaping it.

Texts likely to be read: Selections from Archimedes’ *On Floating Bodies*, Ptolemy’s *Almagest*, Bacon’s *Opus Majus*, Copernicus’ *On the Revolutions of the Heavenly Spheres*, Kepler’s *Epitome of Copernican Astronomy*, Galileo’s *The Two New Sciences*, Pascal’s *Account of the Great Experiment Concerning the Equilibrium of Fluids*, Newton’s *Mathematical Principles of Natural Philosophy*, Newton’s *Optics*, Huygens’ *Treatise on Light*, Ray’s *The Wisdom of God as Manifested in the Works of Creation*, Lavoisier’s *Elements of Chemistry*, and Darwin’s *The Origin of Species*.

### **PHIL/THEO 604 – The Numinous and the Divine: History of Religion and Theology**

In the end, all questions are theological. Pagans and Christians, atheists and saints have all shaped every aspect of the Great Conversation by the way they think (or don’t think) about God. In this course, we will try to develop an appreciation for the broad sweep of this history beginning with the Greeks, moving to the Christian Middle Ages, and ending in modernity. This class will not be a course in Christian systematic theology as you might expect to find at a seminary. Instead, we will be reading broadly from literature, drama, philosophy, epic, and Scripture in order to learn how mankind has thought about God, eternity, the soul, ultimate meaning, and worship.

Texts likely to be read: Plato, *Euthyphro*, *Laws* X; Aristotle, *De Anima*; Aeschylus, *Prometheus Bound*; Genesis, Exodus, and Matthew; Augustine, *Confessions* XI–XII; Aquinas, *Summa Theologica* I Q. 1, II-II QQ. 1–3; Dante, *Divine Comedy Paradise*; Hobbes, *Leviathan* I.12, II.31, III; Montaigne, *Essays* (selections); Milton, *Paradise Lost* I–III; Pascal, *Pensées* III–IV; Locke, *Concerning Toleration*, *An Essay Concerning Human Understanding* IV, XVIII–XIX; Hume, *An Enquiry Concerning Human Understanding* X–XI; Dostoevsky, *Brothers Karamazov* VI; Freud, *Civilization and Its Discontents* I–II, *New Introductory Lectures on Psycho-Analysis* Lecture 35.

### **PHIL/POLI 605 – Rights, Laws, and the Power of the State: Philosophy of Law and Jurisprudence**

This course will discuss the fundamental problems of human beings relating to one another in a civilized society. These problems deepen dramatically in importance and difficulty when we call upon the coercive power of the state to settle our disputes. The texts in this class will examine questions of justice, duty, right, and law, and they will ask about the extent to which these are grounded in positive human legislation versus the extent to which they are grounded in a higher divine or natural order.

Texts likely to be read: Aeschylus, *Agamemnon*, *Choephoroe*, *Eumenides*; Plato, *Euthyphro*, *Laws* I, IV, *Apology*, *Crito*; Aristotle, *Nicomachean Ethics* V, *Athenian Constitution*; Exodus 19–20, Deuteronomy 5–6, Matthew 15, 22:15–40, Romans 7–8; Plutarch, *Lives* “Solon”; Aquinas, *Summa Theologica* I-II QQ. 90, 94–97; Hobbes, *Leviathan* 14–15, 26–28; Shakespeare, *Merchant of Venice*; Montesquieu, *Spirit of the Laws* I, XIV–XVII, XXIX; Rousseau, A

*Discourse on Political Economy, The Social Contract II; Kant, The Science of Right Part I; Articles of Confederation, Constitution; Hegel, Philosophy of Right III.IIB; Dostoevsky, Brothers Karamazov XII.*

### **ENGL 606a – Sing O Muse: The Ancient Epic**

The ancient epic tradition of Homer stands at the beginning of all western literature. Many centuries later, Virgil self-consciously imitates this beginning in order to do for the Romans what Homer did for the Greeks. These poems tell the tale of larger-than-life heroes on the plain of battle, of gods aiding and foiling the plans of men, of glorious victory and pitiful loss—all in lofty lines of dactylic hexameter. In this course, we will study both the cultural milieu in which these epics were composed and the later culture that they helped to found.

Texts likely to be read: *Odyssey I–V, Odyssey VI–X, Odyssey XI–XIV, Odyssey XV–XX, Odyssey XXI–XXIV, Iliad I–V, Iliad VI–X, Iliad XI–XIV, Iliad XV–XX, Iliad XXI–XXIV, Aeneid I–II, Aeneid III–IV, Aeneid V–VII, Aeneid VIII–X, and Aeneid XI–XII.*

### **ENGL 606b – Songs of Heaven and Hell: The Christian Epic**

While many associate the tradition of epic poetry with the pagan Greeks and Romans, both Dante and Milton qualify for the laurel crown right along with the best of them. These Christian epics, however, expand the focus to the whole sweep of history from the fall of Satan to the return of Christ and the whole cosmos of heaven and earth, hell and purgatory. In this course, we will look at *The Divine Comedy*, including discussion of its background in medieval philosophy and theology, and we will cover *Paradise Lost*, including reflection on the culture of post-Reformation England.

Texts likely to be read: *Inferno* Intro and I–XI, *Inferno* XII–XXII, *Inferno* XXIII–XXXIII, *Purgatorio* I–XI, *Purgatorio* XII–XXII, *Purgatorio* XXIII–XXXIII, *Paradiso* I–XI, *Paradiso* XII–XXII, *Paradiso* XXIII–XXXIII, *Paradise Lost* I–II, *Paradise Lost* III–IV, *Paradise Lost* V–VI, *Paradise Lost* VII–VIII, *Paradise Lost* IX–X, and *Paradise Lost* XI–XII.

### **ENGL 606c – The Theater of Humanity: Greek Drama**

The great treasury of Greek drama, the vast majority of which has now been lost, was written by a small handful of writers, in a single Greek city, with a population in the tens of thousands, emerging from the illiterate depths of bronze-age prehistory. One might be forgiven for guessing that the products of these writers would not survive the test of time. And yet—the treatment of the human condition by Aeschylus and Sophocles, Euripides and Aristophanes, has proved to hold enduring interest across centuries and cultures. As we read, we will ask what all these very old Greek things have to do with humanity today.

Texts likely to be read: *Prometheus Bound, Agamemnon, The Libation Bearers, The Eumenides, Ajax, Oedipus Rex, Oedipus at Colonus, Antigone, The Bacchae, Medea, Hippolytus, Helen, The Birds, The Clouds, and The Frogs.*

### **ENGL 607a – The Meaning and Purpose of Literature: The English Novel**

“[T]here is not a place of splendor or a dark corner of the earth that does not deserve if only a passing glance of wonder or pity,” says Joseph Conrad in his famous “Preface,” where he discusses the purpose of art and particularly of literary fiction. During the nineteenth and twentieth centuries, when the world lost (for good or ill) its sense of philosophical and theological grounding and consensus, we see a flowering of realistic fiction that seeks to portray both the splendid and the dark, to arouse wonder and pity, and to investigate questions of human meaning and purpose from a uniquely literary angle. In this course, we will study some of the great works of that period and will investigate these authors’ investigations of the human being. But we will also consider these authors’ reflections on their own art, asking with Conrad, “What is literature for? What is it meant to do for and to us?”

Texts likely to be read: *Mansfield Park* by Jane Austen, *Middlemarch* by George Eliot, *Great Expectations* by Charles Dickens, “Preface to the N— of the Narcissus” and *Secret Agent* by Joseph Conrad, *Babette’s Feast* by Isak Dinesen.

### **ENGL 607b – The Grim and the Glorious: Goethe and the Literature of Russia**

Using masterworks of Romantic and early modern literature, we will explore together two archetypal themes: the conflict between good and evil and man's struggle to find meaning. Goethe's rollicking, earth-shattering play *Faust*, Part I (1808) will set the frame for us. Then, we will proceed through Gogol's ironic and prophetic short story *The Nose* (1836), Dostoevsky's probing novel *The Brothers Karamazov* (1880), Tolstoy's incomparable novel *Anna Karenina* (1878), and conclude with Chekhov's searing play *The Cherry Orchard* (1903).

Texts likely to be read: Goethe *Faust* 1–807, *Faust* 808–2804, *Faust* 2805–3834, *Faust* 3835–4614, Gogol *The Nose*, Tolstoy *Anna Karenina* I–II, *Anna Karenina* III–IV, *Anna Karenina* V–VI, *Anna Karenina* VII–VIII, Dostoevsky *Brothers Karamazov* I–III, *Brothers Karamazov* IV–VI, *Brothers Karamazov* VII–IX, *Brothers Karamazov* X–XII and Epilogue, Chekhov *The Cherry Orchard* I–II, and *The Cherry Orchard* III–IV.

### **ENGL 607c – The Bard of Avon: The Plays of Shakespeare**

Few students will need to be convinced of the centrality of Shakespeare to English literature. At once poignantly true to life and perversely ironical, elevated, and farcical, Shakespeare gives the English language words and phrases for every season. In this course, students will read closely several of Shakespeare's most influential plays from each of his three genres: history, comedy, and tragedy. Students will consider what structures Shakespeare's plays, what drives his characters, what accounts for their deep insight into human affairs, and most importantly what makes his words so perfect.

Texts likely to be read: *As You Like It*, *A Midsummer Night's Dream*, *The Tempest*, *Henry V*, *Julius Caesar*, *Macbeth*, *King Lear*, and *Othello*.

### **ENGL 607d – "A Nation of Mourners": The Redemptive Tragedy of American Literature**

"Blessed are they that mourn, for they shall be comforted." Tragedy speaks twice from one mouth, bewailing our frailty in the light of our splendor. American literature has learned both refrains. The purpose of this course will be to enrich our understanding of American liberty and patriotism through informed and earnest discussion. Beginning with our heritage in English literature and proceeding through the current age, this course will contemplate a practical approach to liberty worked out in our best books. The earliest American authors embarked on a project of taming the wilderness with law, regarding our Western heritage as a civilizing restraint on man's wayward nature. By way of introduction, we will examine how the practical sobriety of our first writers informs their celebration of a newly free society. Yet, as America begins to thrive, we will see this initial practicality eclipsed by the light of the American dream. We will close, then, with a sober examination of conscience, rooted in our earliest American works and arising from the conflict between the stain of our frailty and the beauty of our liberty. Is it better to cling to a beautiful promise or to acknowledge a truthful reality? Our goal in this course will be to reconcile the two through a clear understanding of James Fenimore Cooper's patriotic conception of "a nation of mourners."

### **PHIL/THEO 608 – The Art of Right Living: The Study of Ethics and Moral Values**

In this course, we will attempt to formulate as a science what is really an art: the art of right living. We will reflect on the question, "How ought we to live? What is the good life for man?" This question, however, will draw us into further perennial questions about the very nature of goodness and duty, right action and right feeling, freedom and fate. These questions have been central to the conversation of the great books since the time when man learned to write, and we will see the same themes arise

repeatedly in our texts over thousands of years. Hence, students will be asked to reflect both on their own answers to these questions and on the unfolding history of the questions themselves.

Texts likely to be read: Plato, *Laches*, *Gorgias*; Aristotle, *Nicomachean Ethics* I–III, X; Epictetus, *Discourses*; Aquinas, *Summa Theologica* I–II QQ.1–5; Hobbes, *Leviathan* (selections); Montaigne, *Essays* (selections); Spinoza, *Ethics* Part V; Locke, *Essay Concerning Human Understanding* (selections); Kant, *Fundamental Principles of the Metaphysics of Morals*, *Critique of Practical Reason*, I.II; Hegel, *Philosophy of Right* III.1; Mill, *Utilitarianism*; Darwin, *The Descent of Man* I.IV–V.

### **PHIL/ SOC SCI 609 – Soul and Science: Philosophies of the Human Nature**

Post-Enlightenment thought gave birth to a new set of philosophical, social, and political questions, which, in turn, gave birth to a new set of disciplines. Economics, psychology, sociology, anthropology, and a host of other fields of study came to prominence in the 19th century. These all involved a reassessment of human nature and proposed new, controversial, and sometimes radical views about the relationship between man and society and between man and himself. The purpose of this course is to understand and assess these views in light of the broader intellectual tradition of the Christian West.

Texts likely to be read: Kant, *What is Enlightenment?*; Darwin, *The Descent of Man*; Comte, *A General View of Positivism*; Spencer, *The Study of Sociology*; Smith, *Wealth of Nations* and *Theory of Moral Sentiments*; Bastiat, *That Which is Seen and That Which is Not Seen*; Keynes, *The General Theory of Employment, Interest, and Money*; Marx, *Economic and Philosophic Manuscripts of 1844*; Burke, *Reflections on the Revolution in France*; De Toqueville, *Democracy in America*; James, *The Principles of Psychology*; Freud, *The Origin and Development of Psycho-Analysis Selected Papers on Hysteria, A General Introduction to Psycho-Analysis*; Durkheim, *Elementary Forms of the Religious Life*; Weber, *The Protestant Ethic and the Spirit of Capitalism*; Laing, *The Divided Self*; Berger, *The Social Construction of Reality* and *The Sacred Canopy*.

### **PHIL 610 – Mind and Reality: Introduction to Philosophy**

All the questions we ask in other courses become philosophical questions in the end. To say anything meaningful about anything, we must at least tacitly make assumptions about the relationship between our minds in the world. Is it possible for fallible creatures like ourselves to know anything at all for certain? If we can know, what shape does this knowledge take and how far does it go? When we make claims about reality and think that some of those claims are true and others are false, what must the very structure of reality be? The deeper we go with such questions, the more esoteric they can seem, and yet they also press upon us with greater and greater urgency as we pursue a life of wisdom. This course will survey what has been said about such things by some of the great authors in the Western tradition.

Texts likely to be read: Plato, *Republic*; Aristotle, *Metaphysics* I, IV; Lucretius, *On the Nature of Things*, I–II; Aquinas, *Summa Theologica* I QQ. XVI–XVII; Montaigne, *Essays*, “Apology for Raimond de Sebonde”; Descartes, *Discourse on Method* I–IV; Spinoza, *Ethics* I; Locke, *Essay Concerning Human Understanding*, IV.I–IV; Berkeley, *The Principles of Human Knowledge*; Hume, *Enquiry Concerning Human Understanding* I–VIII; Kant, *Critique of Pure Reason* (selections); James, *Principles of Psychology* Ch. 28.

### **PHIL/HUMA 611 – Beauty Is Not Optional: Western Art and Music**

Western culture has produced a body of music unsurpassed in expressive force and beauty. Grounded in the science of Pythagoras, forged in early Christianity, and refined by Renaissance ideals, the music we label as “classical” emerged as a cultural force by the mid-seventeenth century. Visual art has a far longer history of cultural and spiritual significance, linking us directly to our Greek heritage.

Great art and music deserve to take their places alongside the great books. The desire to hear, make, and be uplifted by music is born within each of us, yet music receives scant attention in today’s systematic curricula. A child is born with a magnificent capacity to create and respond to visual art but learns all too soon that art is an elective, over which more “serious” studies take precedence.

It was not always so. Artists, composers, writers, scientists, and philosophers were always entwined. Accordingly, in examining the period primarily between 1600 and the end of World War II, we will consider parallel developments in visual art and music. The masterworks we select will reflect the influence of literature, philosophy, and aesthetics; general and specific history; and the new technologies of each era. No music or art background is needed for this course.

### Seminar Courses

These courses concentrate on more modern classics, such as works by T. S. Eliot, Evelyn Waugh, Joseph Conrad, and J. R. R. Tolkien. These courses supplement the great books by focusing on a single work, author, or narrow theme. They are generally given course prefixes based upon the main field of inquiry.

#### **400-Level Special Topics Seminars**

These 1-credit-hour great books and ideas special topics seminars allow for more depth over special topics than might be covered in a core course. Seminars may be repeated for credit whenever topics vary.

#### **CLE 510 – 540 Classical Pedagogy Seminars**

These 1-credit-hour seminars address special topics that are of particular interest to those who are teaching in classical schools and homeschools.

#### **CLE 510 – Saving Western Civilization: An Introduction to Classical Education**

This five-week summer seminar course is designed to assist students in addressing the question "What is classical education?" In answering this question, we will discuss what education itself consists of, how classical education differs from other modern definitions of education, how classical education fits into the history of education, and the relationship of classical education to religious belief. We will address questions that are often asked about classical education such as:

- Is Dorothy Sayers' definition of education an adequate one?
- Should Christians read the pagan classics?
- How essential is the study of classical languages like Latin and Greek to a true classical education?
- Is classical education relevant in the age of STEM?
- Does classical education assume a particular worldview and, if so, what is it?
- What are the arguments against classical education and how are they best answered?

#### **CLE 520 – Order and Inspiration: An Introduction to Classical Pedagogy**

This five-week summer seminar course will offer an overview of teaching through the reading of classic texts on how best to teach and learn. Participants will be guided through a selection of readings covering the three modes of teaching, their origins in Aristotle's rhetoric, and their modern manifestation in Mortimer Adler's "Three Columns," which include didactic teaching (lecture), coaching, and Socratic teaching. The student will also learn the best method of approach to teaching the basic skills of reading, mathematics, and penmanship; classical languages; the trivium subjects of grammar, logic, and rhetoric; as well as the proper teaching of the humanities and the natural sciences. Participants will gain a basic knowledge of important pedagogical debates such as the content/process debate, the phonics/whole language debate, the competing strategies of reading instruction, and issues in the debate between traditional education and progressivism. Certain popular contemporary pedagogies will be critically analyzed as well as certain approaches to subjects such as "whole word" reading strategies and versions of the "new math" in mathematics instruction.

**CLE 530 – The Virtues and Methods of Learning**

In this short summer seminar course, we will learn some of the practical studying and writing skills that will help you to get the most out of your courses with Memoria College. We will discuss methods of reading, taking notes, and annotating great texts. We will practice strategies for fruitful conversations both in class and in our online discussion forums. Most importantly, however, we will reflect on the kinds of mindset and character that produce a flourishing intellectual life.

**CLE 540 – Introduction to the Great Books**

In this short summer seminar course, we will overview what students can expect from the great books curriculum established by Mortimer Adler that is used at Memoria College. We will discuss the ideas of a "Great Tradition" or a "Great Conversation" and critically examine how these approaches to classical material correlate with a purely Christian education. We will also examine Adler's division and selection of texts and his enumeration of "Great Ideas" or themes that we will trace throughout these texts. Finally, we will discuss ways that you may profitably supplement Adler's canon and follow-up texts or authors that you find of particular interest.

**550+ Seminars with an Educational Tourism Component**

These 1-credit-hour courses offer foreign travel to sites such as London and Rome that complement assigned readings in great texts. The seminar includes components of reading, lectures, site tours, discussion groups, and a written essay.

