

THOMAS MORE COLLEGE OF LIBERAL ARTS



CATALOGUE

ACADEMIC YEAR 2025-26

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The Educational Mission of Thomas More College



Greeting from President William Fahey

Sapientia illuminat hominem, ut seipsum agnoscat.

“Wisdom illuminates man so that he may recognize himself.”

So wrote Hugh of St. Victor in his twelfth-century guide to learning, the *Didascalicon*. Thus, wisdom is sought in every discipline and through every discipline so that man might know not simply the art which he studies but, through the art, himself. To attain wisdom is the goal of all disciplined education. This remark, of course, echoes down the centuries the adage written on the tripod of the oracle at Delphi: “know thyself.” When we read Hugh and think about this more ancient saying, we are left with further questions: how does man know himself? Why does he wish to know? How does he know himself or his world with surety? How can he take rest that any of his knowledge is free from

error or false opinion or change?

A liberal education aims to free men and women from the constraints of error, false opinion, and—as much as possible—the flux and change of the age. This was at the heart of the great Greek educational system—*paideia*—the education that freed the minds of the young by giving them a sense of the order that the mind could attain and the principles by which ideas could be presented and shared. Wisdom and eloquence in this sense remain the heart of a Thomas More education.

From pagan antiquity we learn the care with which we must examine all of our knowledge, not merely as it relates to the world around us, but as it relates to us, to our own lives. Without careful examination, we do not know the origins of our own thoughts. Without the knowledge that comes from such an examination, we have no hope of self-mastery; we remain slaves of thoughts of others.

Thomas More College gazes with confidence at the heights which reason can ascend. Yet it understands too that the climb is arduous and requires something more than mere status or talent. It requires a path, a path-finder, companions, and—crucially—the desire to make the journey.

The path is the Catholic tradition. At Thomas More College student and teacher strive together within a single tradition, the great intellectual tradition of the West, of the Catholic Church, of our civilization.

In a poem on fallen Spartan warriors, the poet Simonides wrote,

These were men, and though they crown their
Homeland with an imperishable crown,
They entered the dark cloud of death.
Though dead, they are not dead;
From on high their virtues raise
Them from the dead, from out of the depth.

“Though dead, they are not dead...” Like all powerful literature, this remark casts light upon our own experience making it more intelligible to us. Who has not lost a friend or a family member? Yet we know the lasting impact that these fallen have. Though absent their presence abides, and often becomes more vivid. Spiritually, we see this in the communion of the saints. In literature and history, we know that our hearts are

moved upon hearing or remembering the grace, virtue, and sacrifice of the “fallen.” This is what a tradition brings us to encounter: those who are past and gone, yet not gone. It does not turn from the dark and deeper questions of our humanity, but it always reminds us that there on the heights is greatness to be met for our guidance and inspiration.

As a Catholic institution, Thomas More College is able to participate in a tradition which does not leave reason to stand cold and alone.

“The Church’s mission, in fact, involves her in humanity’s struggle to arrive at truth. In articulating revealed truth she serves all members of society by purifying reason, ensuring that it remains open to the considerations of ultimate truths.”

Thus Pope Benedict reminded Catholic educators in America. The Church has a mission unique unto Her, but the scholar and student at a Catholic college participate in the larger ministry of truth (the *diakonia* of truth). The world suffers in the darkness of anxiety and grows weary or numb. For it does not know if it can speak of true things, of good things, of beauty. It fears that these are merely matters of perspective and taste. If that were to be true, then all would be illusion, a veil behind which lies only an eternal night.

Our great intellectual tradition anchored in revealed truth allows us to move forward toward all our questions and to provide an answer. The answer is the great love of God, the love for man and for all creation, the love that brought order to all and provokes the desire to ask and search for the truth. This is true wisdom. This is an intellectual love, a love that allows us to uphold an essential unity of knowledge against any attempts to shatter learning. Such a fragmentation is all too common amongst those who leave reason to move in darkness and without hope of an abiding truth and goodness in things.

In our tradition, faith comes forth to a great partnership with reason. It respects reason and often listens to reason. This is a great love between the two: reason sharpening the understanding of the faith, and faith providing the desire reason needs at times to move on towards what is unknown or unseen.

The Thomas More College of Liberal Arts was founded to provide a solid education in the liberal arts, a Catholic education for students of all faiths, united in the quest for what is true, good, and beautiful. It pursues this mission by seeking wisdom and sharing it joyfully with the world.

I encourage you to read through the sections of our catalogue with leisure. I hope that what you find here provokes you to write to us and to visit. I hope most of all that your desire to know leads you to a deeper desire to know the Truth that is Jesus Christ, the eternal word of God and the source of all wisdom.

Pax,

A handwritten signature in black ink that reads "William Edmund Fahey". The signature is written in a cursive, flowing style with a large initial 'W'.

William Edmund Fahey, Ph.D.
President

A Catholic Liberal Arts College

The Thomas More College of Liberal Arts is a private educational community directed by lay members of the Roman Catholic Church. The Trustees, Administrators, Faculty, and Staff of the College all pledge unreserved fidelity to the Catholic Faith and undivided loyalty to the local ordinary, the Bishop of Manchester, and to the Vicar of Christ, our Holy Father the Pope.

The College joyfully finds its identity in the task of communicating the whole truth about man and God and, therefore, most especially in the confession of the saving mission of the Incarnate Son of God, Jesus Christ, continued and mediated by the One, Holy, Catholic, and Apostolic Church.

As an educational institution, Thomas More College is dedicated to the formation of young men and women for a life of faith and good works in the service of mankind. As a Catholic institution, Thomas More College also seeks to provide an intellectual, moral, and spiritual formation that will equip its graduates for the work of evangelization to which all baptized Christians are called.

Consonant with its mission and as an expression of its institutional fidelity to the Catholic Faith, Thomas More College fully accepts the Apostolic Constitution *Ex Corde Ecclesiae* (1990) and, as the Constitution itself dictates (General Norms, Article 1, §3), recognizes the Constitution as one of its governing documents.

The College welcomes and whole-heartedly embraces the Apostolic Constitution's teaching about the four essential characteristics of a Catholic university or college. Therefore,

- The College publicly professes an institutional commitment to the Catholic Faith;
- The College promotes reflection upon the “growing treasury of human knowledge” in light of the Catholic Faith;
- The College promises fidelity to the Gospel as taught by the living Magisterium of the Roman Catholic Church; and,
- The College seeks to instill in its students the desire to serve the common good through works of justice and charity, to answer the Church's universal call to holiness, and to serve the Church's mission of the evangelization of the world.

Thomas More College is dedicated to training undergraduate students in those liberal arts that furnish what Cardinal Newman called “discipline of mind” and to introducing them to the patrimony of Catholic culture and wisdom. Though the Faculty is encouraged to engage in research and publishing, the College is not a research institution. Those provisions of *Ex Corde Ecclesiae* that presuppose a university setting, specialized faculties, and the coordination of highly-disparate endeavors are not immediately relevant to the College's proper function. Indeed, the College's integrated curriculum is ordered chiefly to the mutual flourishing of reason and faith envisioned not only by *Ex Corde Ecclesiae*, but also by John Paul II's encyclical *Fides et Ratio*, subsequent papal statements on education, and, in general, by the venerable Catholic tradition of faith seeking understanding.

The Campus

Visitors to Thomas More College often say the campus looks just as they had imagined New Hampshire. Somehow, studying Robert Frost here is not merely appropriate but nearly compelling. Until the school purchased the property, the present location was a farm that had been in the Bowers family for more than 150 years. There is a 19th-century drawing of the site that shows the white house and the barn much as they look today, except that the huge maples that now line parts of the drive were not yet planted.

According to local historians, the white house, now used for the offices of faculty and administration, is the only building still existing on an original lot of the “Brenton Grant,” a piece of land granted to William Brenton by the Massachusetts Court in 1658. This was part of a militarized frontier between the English and French powers in the New World. Sometime after 1724, the Blanchard family claimed the land and built a farmstead on it. The property has been continuously inhabited, the old home has weathered the history of the nation since colonial times. In the years after the Fugitive Slave Act was passed, the Bowers home appears to have been part of the Underground Railroad, for there are still traces of a mysterious tunnel leading to a hidden room. Students and faculty who have lived or worked in the house claim that there are presences to be felt—whether “Aunt Emma” of school legend or what the old Romans would call the *manes* of so many generations. Since 2008 the campus has been consecrated to St. Joseph and receives the annual rogation blessing in the spring.

The Blanchard-Bowers House

The Blanchard-Bowers House, or white house, itself contains items of great interest: panes of glass dating to the 18th century, the core of the original cape and central hearth built by Col. Blanchard, secret stairwells, and horse-hair plaster. It is said that the wood now on the second floor incorporates the wood of the earliest house, cut and installed some fifty years before the American Revolution. The Blanchard-Bowers House is now used for the offices of faculty, staff, and administration. Beneath the great federal colonnade of the 1830s façade, faculty and students may converse in the shade while overlooking the center of the campus.

The Barn

The massive old red barn has been converted into a series of rooms where prayer, conversation, and feasting mark the seasons as much as the ruddy autumn leaves or the first spring crocus; where jollity and good food keep the winter at bay even with two feet of snow just outside. On the lowest level is the dining hall. The old exposed beams of the New England barn blend with a tile floor pattern based on the streets of Rome, connecting our American and Italian campuses. Here students serve one another during meals, harkening back to the medieval academic tradition. Although we have our own chef, much of the food preparation and cooking takes the color and taste of the diverse student body. The hall opens out into a piazza, which provides for open air dining in fair weather.

The large double doors marking the front of the barn open to the College chapel. Inside, the irregular structure of the original barn and stalls are still visible, reminding us of the humble origins of the Faith. The sanctuary lamp burns continuously to recall that this is the Eucharistic center of the campus. Daily Mass and the sacraments are available for all students. The walls of the chapel have been filled with original works—icons and other pieces of traditional inspiration—by artist David Clayton. The chapel is a place of calm sustenance, where the still point of the day can be rediscovered.

On the ground floor, just beyond the chapel one finds the Student Lounge, with space dedicated for studying, conversation, and recreation. On the second floor are faculty offices and a small classroom. On the third floor

beneath the original post and beam construction is a small workshop, where students may learn to work with wood.

The refurbished barn—with its dining hall, common room, and chapel—seems to have undergone a natural conversion, one most suited to the traditions being preserved and celebrated in the College. The primary meaning of “culture” is “cultivation of the soil,” and the later meaning—cultivation of the mind—has developed at the school from the earlier one. First a center for agricultural activity, the barn now stores the long cultural labor of the intellect and the imagination, gathered in books, celebrated in conversations over meals, and finally, in the supreme union of the bread and wine, the body and blood, exalted in the Sacrifice of the Mass. Grounded in the reality of labor, signifying more than an ordinary student center possibly could, this building is the focus of the happy simplicity of the school’s daily life.

Louis B. Warren Memorial Library

The Warren Memorial Library was dedicated in the fall of 1990 to the memory of Louis Bancel Warren, dear friend and patron of the College from its early days. Since then, the Louis B. Warren Memorial Library has been the center of the academic life of the College: classes in theology, philosophy, the humanities, natural science, literature, mathematics, writing, and the classical languages convene there regularly; the public lecture series, the film series, the annual summer program for high-school students, concerts, weekend colloquia, and occasional conferences for teachers and a visiting students are held within its walls; numerous local political and educational groups enjoy its scholarly setting for their assemblies; and Catholic religious associations have made use of the rooms for retreats.

The library’s present collection includes some 40,000 volumes of books, and periodical holdings equivalent to about 7,500 volumes. The library is affiliated with the state library system and connected to the statewide database of library holdings. Interlibrary loan is available for resources outside the library’s current collection.

The Grotto

Winding through a woods of Maple and Birch trees, one may take a small path down to an ancient spring, atop of which now sits a stone grotto, home to the College’s Marian shrine. The grotto was designed and built entirely by students and alumni under the inspiration of the rural shrines of the old world.

The Dormitories

In 1986, the College added the first modern building—Kopka Hall—a dormitory named after John Kopka, III, who found the site for the campus and donated the original buildings to the College. Kopka is the hall of residence for women.

In 1994, Stillman House, the second dormitory complex, was dedicated to Chauncey Devereux Stillman, the chief benefactor of the College. Stillman was a prominent Catholic convert, patron of the arts, and friend of the Catholic historian Christopher Dawson. Stillman is the hall of residence for men.

Rome—Villa Magnolia

Since 1983, Thomas More College’s campus has extended beyond the borders of the United States into Italy. For many years, several religious orders in and around Rome hosted the College. The current program residence, Villa Magnolia, is nestled at the top of Via delle Fornaci just a few steps from the ancient Via Aurelia Antica. Designed by Gaetano Minnucci, a notable Italian Architect, the villa’s beauty and charm is increased by

winding terraces, gardens and views. Stepping out of the gate, the students have, on one side, St. Peter's Square a few paces down the street, and the other side, the Janiculum Hill, the most desirable part of the city, where ancient Rome opens before them.

At the Villa, Thomas More College students enjoy communal life in a setting of beauty and tranquility that refreshes both body and soul after daily tours in the highly urban environment of Rome. The extensive grounds, the quiet spots for reading and writing, the frequent opportunities for conversation while relaxing on the terrace or warming up by the hearth all contribute to a fertile environment for intellectual, cultural, and spiritual growth.

On occasion, the program makes use of a beautiful ancillary location. Villa Serenella is nestled at the top of Via dei martuzzi just a few steps from the ancient famous Valle dei Casali. A maronite monastery with 14 acres of land, the villa's beauty and charm is increased by winding terraces, gardens and views, olive groves and pine and fruit trees of every kind. Distanced only 6 miles from St. Peter's Square and the centre of Rome.

Our Location

I shall be telling this with a sigh
Somewhere ages and ages hence:
Two roads diverged in a wood, and I
I took the one less traveled by,
And that has made all the difference.
—Robert Frost, "The Road Not Taken"

It is rather important to consider *the place* you will go to when you leave for College.

If one were to spread open a map of New England in order to find a place without the vexations of the city but with easy access to the cultural attractions of Boston, the coastline of the Atlantic, and the heights of the White Mountains, it would be difficult to find one more central than the site of Thomas More College. The standard maps and the histories, however, fail to reveal the depth of antiquity and the drama of the landscape.

Located in Merrimack, New Hampshire, a small town on the Merrimack River in the southern part of the state, the College is within an hour and a half of almost all major New England cities and only a few hours from Quebec. To our south lie the towns of Lexington, Concord, and Boston herself—all under an hour's drive. To our east, one finds the historic harbors of Portsmouth and Kittery, Maine, where John Paul Jones sailed his ships the *Ranger* and the *America*. The rugged White Mountains—some of the tallest east of the Rockies—are two hours to the north, the hiking grounds of students and faculty alike.

The often-told tale of New Hampshire begins in 1622 with the first of several failed attempts at establishing mercantile plantations along the Merrimack River valley. It was not until the 1720s, however, that permanent colonial settlements took root in the region around our College. In fact, there is an earlier forgotten history of the ground on which our campus rests.

Driven by man's zeal for exploration and a real need to supply fish for the various penitential days in traditional Christian society, fishing expeditions pushed further and further into the north Atlantic. By the early Sixteenth Century, the seas from what is now Newfoundland down to Cape Cod were already well-known to daring seamen.

In 1524, the Spanish Crown commissioned Esteban Gomez to explore the coastal areas just to our east. With twenty-nine sailors on his little ship the *Anunciada* (the Annunciation), Gomez mapped the coast, dubbing the region *Tiera Nova de Cortereal* (The New Land of the Royal Court)—nearly a century before the Englishman, John Smith, promoted the name “New England.” Gomez sailed into the mouth of the Merrimack, which he christened “Rio de San Antonio” (River of St. Anthony). The French, however, won the race to establish a claim on the region. The first European to receive a legal charter to colonize the region was Pierre Dugua, Sieur de Mont (1558-1628), who came to the area in 1604 to establish his claim for France. The area stretching down the coast of Maine and into the interior of New Hampshire came to be called Acadia, and its borders were hotly contested. The natives told Dugua that the river valley was called Merrimack, which in the Algonquin tongues means, “the mighty river valley.”

The principal tribe in whose lands the campus is situated was the Pennacooks, the southern clan of which—the Nashua—converted to the Catholic Faith and lived under the direction of the Jesuit Missions based in Maine. Indeed, from the middle of the Seventeenth Century until the granting of this land to Col. Joseph Blanchard, who built the farmstead that constitutes the core of the campus, the Pennacooks did all in their power to resist the incursions of the English into the lands west of the Merrimack River.

By 1724, men from Massachusetts and coastal New Hampshire successfully orchestrated a war against the Jesuits and the Indians in the region. The center of Catholicism in New England, the mission at Norridgewock, Maine, was destroyed in August of that year and the Catholic Indians remaining in the region isolated from the spiritual and material allies in French-controlled territory. Fr. Sebastian Rasle, SJ, spiritual shepherd of the Abenaki and Pennacooks, was martyred along with hundreds of loyal Indians. In 1726, the year Blanchard built his homestead, the last five Pennacooks marched into French Catholic territory near the St. Lawrence, bringing to an end an early chapter of the history of our campus. Whether you call it Rio de San Antonio, Acadia, or the Merrimack Valley, you will find this area thick with traditions and nearly forgotten history for those who have the courage and imagination to look again, as Thomas More College endeavors to do.

The Academic Life at Thomas More College

The rest of their time, besides that taken up in work, eating, and sleeping, is left to every man's discretion; yet they are not to abuse that interval to luxury and idleness, but must employ it in some proper exercise, according to their various inclinations, which is, for the most part, reading. It is ordinary to have public lectures every morning before daybreak, at which none are obliged to appear but those who are marked out for literature; yet a great many, both men and women, of all ranks, go to hear lectures of one sort or other.
—from St. Thomas More's *Utopia*

In the Apostolic Constitution *Ex Corde Ecclesiae*, Pope John Paul II reminded us that the distinctive characteristic of an educational institution is its *gaudium de veritate*, that is, its joy in the truth. It was a much needed reminder. Our generation has lost confidence in the ability of the human mind to attain truth, and, consequently, finds it difficult to understand the nature of its own academic institutions, especially those dedicated to liberal learning.

For every institution finds its identity in a common purpose, and the common good at which liberal education aims is nothing less than the whole truth about man and God.

Once enunciated, this claim is hard to challenge; the difficulty is found in the living out of this high ideal. In our time, knowledge has been swamped by a vast sea of information, while the wisdom that plumbs the soul and reaches out to the hidden beauty of God seems almost entirely to elude our grasp. Solomon's lament fits our age: "the corruptible body burdens the soul and the earthen shelter weighs down the mind ... and scarce do we guess the things on earth ... but when things are in heaven, who can search them out?" (Wisdom 9:15-16) The answer to this dilemma lies in the Catholic intellectual tradition, ever ancient, ever new. From this treasure house of wisdom, our age can draw forth both classic works that illuminate our minds and a model of academic life that can help us to find and to rejoice in the truth.

At Thomas More College, the academic life is founded upon the principle expressed by St. Thomas Aquinas that "the vision of the teacher is the beginning of teaching," that is, that the source or principle of the transmission of knowledge and wisdom is the teacher's own contemplative life. The College takes its motto, *Caritas congaudet veritati*—Charity rejoices in the Truth—from the ideal of a common pursuit of wisdom. As wisdom—human and divine—is a common good, it is the common end of the whole community, faculty and students. There is, therefore, one curriculum for all, without division into specialties or departments. Since human wisdom is attained through reflection upon our experience of the world and deepened and refined through conversation with our ancestors, our program of studies encourages students and faculty alike to refine the experience of their senses, to hone and train the powers of their minds, and to follow attentively the development of human culture by the reading of great works from classical and Christian civilization. Our ideal is simple: to sit at the banquet table of the wise, together with Sophocles and Cicero, Augustine and Dante, Shakespeare and Eliot. And since divine wisdom is gained by reflection upon the Word of God, as transmitted and interpreted by the Fathers and Doctors of the Church and the living Magisterium, our common academic life culminates in the reading of Holy Scripture and reflection upon the great works of Catholic theology.

Throughout the program of studies, the College's faculty shares its learning and guides our students down the little streams that lead to the vast ocean of wisdom. The College has no prescribed method of teaching, for teaching is an art, and not every artisan uses the same methods to make his masterpiece. Yet we do privilege the great texts of the classical and Christian intellectual tradition and insist that these texts speak as living voices in the classroom. And mindful that the teacher's task is like that of the doctor who aids the body's own motion toward health, rather than the sculptor who imposes his idea upon the clay, we seek always to make the student's progress toward truth our immediate goal in the classroom and beyond. What follows from this principle is a confirmed emphasis upon small classes in which great texts are discussed conversationally. From classes such as these, deep reading and spirited conversation spread to the benches on the front porch of the Blanchard House, to the tables in the Student Lounge and cafeteria, and to the halls and common spaces of the old New England farm that is our campus, enlivening it with a radiant *gaudium de veritate*.

True Enlargement of Mind

In *The Idea of a University*, St. John Henry Newman coined the phrase “true enlargement of mind” to indicate the excellence at which a liberal education aims, explaining that it is a “power of viewing many things at once as one whole, of referring them severally to their true place in the universal system, of understanding their respective values, and determining their mutual dependence.” Although he elsewhere refers to such a power as characteristically “philosophical,” it is plainly both the knowledge of architectonic principles and the familiarity with the substance of the various arts and sciences of which a liberal education is composed, including such pursuits as history, literature, rhetoric, mathematics, and the study of the natural world. To a Catholic, of course, such an education includes—and as its ruling part—a sufficient quotient of Sacred Doctrine to enable the student to join Newman in affirming that faith is “an intellectual act, its object truth, and its result knowledge.”

To the end of specifying a common standard of true enlargement of mind, the President and Fellows declare that the graduates of the College’s Bachelor of Arts in Liberal Arts program of studies should be able ...¹

1. To read Latin or Greek at the intermediate level of proficiency.*
2. To express themselves in clear, cogent, and persuasive spoken and written English.*
3. To offer a thoughtful and careful analysis of the meaning and structure of an English poem.*
4. To recognize pattern, harmony, symmetry, and order in works of nature and art.*
5. To know the difference between knowledge and opinion, and to know when a proposition is held from experience or as the result of argument from prior principles.*
6. To demonstrate an understanding of the principal themes, figures, literary and artistic works of Western civilization, to situate them in their historical context, and to see and set them in conversation.*
7. To give an account of the relationship of the Roman Catholic Church and Western civilization to the major Eastern cultures and religions.
8. To give an account of the way in which nature acts for an end, and to be able to distinguish between the philosophy of nature and modern empirical science.
9. To argue from common experience to the nature and immateriality of the human soul.
10. To explain what is meant by happiness.
11. To explain what is meant by the common good.
12. To give an account of the various meanings of the term “wisdom”—speculative and practical, philosophical and theological, acquired and infused.
13. To give an account of the way in which theology is a science.
14. To demonstrate familiarity with the history of salvation narrated in the books of the Bible, and to grasp the ways in which “the New Testament is hidden in the Old and the Old Testament unveiled in the New.”*
15. To articulate and defend the mysteries of the faith contained in the Creed.

¹ The seven TEM standards applicable to the A.A.L.A. degree program are marked with an asterisk.

The Program of Studies – Bachelor of Arts in Liberal Arts (B.A.)

The Program of Studies at Thomas More College is a rigorous training in the liberal arts, humane letters, and the disciplines of philosophy and theology. The entire program is designed to help our students to “put on the mind of Christ” (Philippians 2:5) by forming them in human and divine wisdom and by preparing them for a life of service to the world as eloquent witnesses to the True, the Beautiful, and the Good.

Wisdom, as Cardinal Newman put it, is that “clear, calm, accurate vision, and comprehension of the whole course, the whole work of God.” It is, in other words, the habit of right thinking and judgment that comes from the reasoned-out knowledge of God as first cause and final end of all that exists. Human, or philosophical wisdom is attained after an arduous ascent that begins with the beauty and intelligibility that the senses discover in the world around us and proceeds to what our mind can apprehend of spiritual goods, the soul, and God. The liberal arts, and especially the art of logic, are the necessary equipment for such a course of study, which must be “rigorous,” “coherent,” and “systematic” if it is to result in authentic knowledge (*Fides et Ratio*, n. 4). For the Christian, human wisdom yields to divine as its completion and judge, as from revelation we receive the principles of Sacred Doctrine, and from the Holy Spirit the gift of infused wisdom, the inheritance of every confirmed Christian. In conformity with the constant teaching of the Magisterium, the wisdom that theology promises is to be sought first in the reverent, careful reading of Holy Scripture in light of the commentaries of the Fathers and Doctors of the Church and the decrees of Ecumenical Councils and Popes, and afterwards in the discipline of theology proper. And this learning, in order not to be sterile or unreal, must take place within a community of prayer that understands the Sacred Liturgy to be the privileged place of encountering the Truth about man, the universe, and God.

The search for Truth naturally leads to the desire to rejoice in and testify to the Truth one has attained. Thomas More College embraces the Church’s teaching that a Catholic education should lead its possessors to “try to communicate to society those ethical and religious principles which give full meaning to human life” (*Ex Corde Ecclesiae*, n. 33). By giving her students a true and integral humanistic formation, Thomas More College enables them to contribute to the evangelization of culture. In an age of cultural dislocation, such a formation must include not only reflection upon the principles of the good life, but also a course of study—almost an immersion—in the great works of classical and Christian culture and in the lives and writings of the saints, so that the student’s imagination and desires may be shaped in accord with what is truly good and beautiful. This humanistic formation is guided by philosophical and theological ethics and employs the tools of the traditional arts of grammar (through the study of one of the great classical languages), rhetoric, and poetics. Such a formation, culminating in the Tutorials, Junior Project, and Senior Thesis, leads to a kind of eloquence in its possessors, who become ambassadors of the *gaudium de veritate*, the joy in the truth that is a Catholic education’s characteristic fruit. Like the great Christian humanists throughout the ages—from St. John Chrysostom and St. Augustine to St. Thomas More and St. John Henry Newman—the Thomas More College graduate rejoices to have been given the great task of serving the world by communicating the saving truth of the Incarnate Word.

The Associate’s Degree (A.A.L.A.) – Foundations in Western Civilization

Thomas More College also offers students the Associate of Arts in Liberal Arts (A.A.L.A.). This degree was created especially for those B.A. students who discern a calling to professional studies, specialization in the sciences, the religious life, or the trades, or who simply wish to conclude their undergraduate studies in the liberal arts. The degree corresponds almost exactly to the first two years of the College’s Bachelor of Arts, and

the sequence of courses constitutes the equivalent of a “Foundations of Western Civilization” program. In May of 2023, the Department of Education, State of New Hampshire granted approval to this degree. In the Fall of that same year, the New England Commission of Higher Education recognized the degree as fully accredited.

The degree is fulfilled by completing the first two years of the B.A. program, followed by a capstone requirement (see below) after the second year. The degree fulfills the typical general education requirements of most undergraduate programs elsewhere.

Students who complete the A.A.L.A. may be readmitted at a later date to continue on to the B.A.

The Thomas More College Bachelor of Arts Program of Studies

(Credit hours noted in parentheses.)

FIRST YEAR OF STUDIES

Fall Term (17 credits)

Introductory Latin, I *or* Introductory Greek, I (3)
Humanities, I: The Greek Inheritance (4)
Euclid's *Elements of Geometry*, I (3)
Natural History, I (2)
The Way of Beauty, I (2)
Expectatio Gentium: The Desire for God (3)
Guild (Required, but no credits)

Spring Term (17 credits)

Introductory Latin, II *or* Introductory Greek, II (4)
Humanities, II: Rome & Early-Christian Culture (4)
Euclid's *Elements of Geometry*, II (3)
Natural History, II (2)
The Way of Beauty, II (2)
Redemptor Hominis: The Redeemer (3)

THIRD YEAR OF STUDIES

Fall Term (16 credits)

Humanities, V: Renaissance & Reformation (4)
Writing Tutorial, II: Mastery of Prose & Verse (3)
Nature & Motion (3)
On the Good Life, I: Ethics (3)
Upper Tutorial (3)

Spring Term (16 credits)

Humanities, VI: Enlightenment & Revolution (4)
Modern Scientific Thinking (3)
On the Soul (3)
On the Good Life, II: Politics (3)
Upper Tutorial (3)
Junior Project (Required, but no credits)

SECOND YEAR OF STUDIES

Fall Term (16 credits; in Merrimack)

Intermediate Latin *or* Intermediate Greek (3)
Humanities, III: The Christian Civilization of
Medieval Europe (4)
Writing Tutorial, I: Rhetoric & Composition (3)
Logic (3)
Coram Angelis: Prayer Seeking Understanding (3)

Spring Term (16 credits; in Rome)

Intermediate Latin *or* Intermediate Greek (3)
Humanities, IV: Approaches to the Eternal City (4)
Poetics (3)
Art & Architecture in Rome (3)
Mysterium Salutis: The Teaching of St. Paul (3)

FOURTH YEAR OF STUDIES

Fall Term (15 credits)

Humanities, VII: American Studies (4)
Metaphysics (3)
Theology, I: Faith Seeking Understanding (3)
Upper Tutorial (3)
Senior Thesis Research (2)

Spring Term (15 credits)

Humanities, VIII: The Modern Age (4)
Senior Seminar: *Nostra Aetate* (3)
Theology, II: Life in Christ (3)
Upper Tutorial (3)
Senior Thesis & Defense (2)

The Thomas More College Associate of Arts Program of Studies

(Credit hours noted in parentheses.)

FIRST YEAR OF STUDIES

Fall Term (17 credits)

Introductory Latin, I *or* Introductory Greek, I (3)
Humanities, I: The Greek Inheritance (4)
Euclid's *Elements of Geometry*, I (3)
Natural History, I (2)
The Way of Beauty, I (2)
Expectatio Gentium: The Desire for God (3)
Guild (Required, but no credits)

Spring Term (17 credits)

Introductory Latin, II *or* Introductory Greek, II (4)
Humanities, II: Rome & Early-Christian Culture (4)
Euclid's *Elements of Geometry*, II (3)
Natural History, II (2)
The Way of Beauty, II (2)
Redemptor Hominis: The Redeemer (3)

SECOND YEAR OF STUDIES

Fall Term (16 credits; Merrimack)

Intermediate Latin *or* Intermediate Greek (3)
Humanities, III: The Christian Civilization of
Medieval Europe (4)
Writing Tutorial, I: Rhetoric & Composition (3)
Logic (3)
Coram Angelis: Prayer Seeking Understanding (3)

Spring Term (17 credits; Rome/Merrimack)

Intermediate Latin *or* Intermediate Greek (3)
Humanities, IV: Approaches to the Eternal City
(4)
Poetics (3)
Art & Architecture in Rome (3)
Mysterium Salutis: The Teaching of St. Paul (3)
Capstone Project (1)

The Way of Beauty

God called man into existence, committing to him the craftsman's task. Through his "artistic creativity" man appears more than ever "in the image of God", and he accomplishes this task above all in shaping the wondrous "material" of his own humanity and then exercising creative dominion over the universe which surrounds him.

-Pope John Paul II, Letter to Artists

The traditional quadrivium is essentially the study of pattern, harmony, symmetry, and order in nature and mathematics, viewed as a reflection of the Divine Order. Along with Church tradition, the arts of the quadrivium provide the model for the rhythms and cycles of the liturgy. Christian culture, like classical culture before it, was patterned after this cosmic order, which is the unifying principle that runs through every traditional academic discipline. Literature, art, music, architecture, philosophy—all of creation and potentially all human activity—are bound together by this common harmony and receive their fullest meaning in the Church's liturgy.

This course teaches a deep understanding of these principles and their practical application through both lectures and workshops.

When we apprehend beauty we do so intuitively. So an education that improves our ability to apprehend beauty also develops our intuition. All creativity, even that employed in business or scientific endeavors, is at its source

intuitive. Furthermore, the creativity that an education in beauty stimulates generates not just more ideas, but better ideas—better because they are more in harmony with the natural order. The recognition of beauty moves us to love what we see, and leaves us more inclined to serve God and our fellow man.

The course draws on works of pre-Christian classical thinkers, the Church Fathers (especially Augustine and Boethius) who established it as a Christian tradition, the developments of later medieval thinkers such as Aquinas and Bonaventure, and the writings of more recent figures such as popes John Paul II and Benedict XVI which place it in a modern context.

Classical Languages

Illa vox et imploratio “Civis Romanus sum,” quae saepe multis in ultimis terris opem inter barbaros et salutem tulit.

—*Cicero, In Verrem*

Meritorious is that course of education which, during the academic formation of the youth, desires that the student carefully study the ancient classics in Greek and Latin.

—*from Pope Leo XIII, Ea disciplinae, On the study of languages in an undergraduate education*

To be without Greek or Latin is barbarism.

To the end of his days, the bullish Theodore Roosevelt contended that one thing was necessary for an individual to be educated to such a standard that he had a chance to lead in the world of politics or daily affairs. That “essential element” was “classical training.” There was never, until very recently, any opposition perceived between the liberal learning that came from the careful study of Latin and Greek and the often practical actions that students inevitably undertake beyond the college years. In the Catholic tradition, the recovery and preservation of Greek and Latin learning remains central—indeed, the very foundation of an education.

The so-called practicalities of life aside, mastery of Greek and Latin has long been viewed as part of the traditional self-mastery that marks a liberal education. As the New England author James Russell Lowell observed, translation of Greek or Latin “teaches, as nothing else can, not only that there is a best way, but that it is the only way. Those who have tried it know too well how easy it is to grasp the verbal meaning of a sentence or of a verse. That is the bird in the hand. The real meaning, the soul of it, that which makes it literature and not jargon, that is the bird in the bush.” Through translation from the classical languages we learn “the secret of words,” and from the secret of words we come to “real meaning.” Through the reading and speaking of Greek and Latin, we ask the students to ascend *ad astra per aspera*—to the stars through worthy exertion.

In the first year, students take four hours of language, which allows for a more humane pace of study and for an exploration of the spoken and written dimension of Greek and Latin. The emphasis in the first year is on correct diction and a firm understanding of the structure of language. Such a pursuit draws the student towards a consideration of his own language and the structure of his own thought.

In the second year, even as more advanced forms and style are learned, the students will begin to read real literature—original authors that they encounter elsewhere in the curriculum: Homer, Plato, Cicero, Virgil, St. Paul, St. Augustine, St. Thomas More. No longer will the students be confined by the limits of their own English

tongue, but the inner chamber of ancient and medieval thought will be unlocked and made available to them. Furthermore, the language of Greece and Rome will be studied on site in *Roma aeterna*. The inscriptions that marked the ancient monuments of the Forum and solemnly grace the churches and museums of the city will not be mute to the attentive student. In the eternal city, students will enter into a two millennium tradition as they read Cicero, Virgil, Livy, Augustine and others, perhaps on the slopes of Circus Maximus or perhaps under the shade of the olive groves at Villa Magnolia, our Rome campus.

There are many who contend that a good education can be attained without the study of classical languages. After all, are not the great works of the Western civilization readily available in translation? What is more, many Christians contend that such languages are no longer needed to understand their faith. St. Thomas More himself had to wrestle with such criticisms. “No one has ever claimed,” he admitted, “that a man needed Greek and Latin, or indeed any education in order to be saved.” Nevertheless, the humanities and the reading of Latin and Greek prepared the soul for virtue, according to More (*animam ad virtutem praeparat*). “Anyone who boasts that he can understand the higher subjects without an uncommon familiarity with these languages will in ignorance boast for a long time before the learned both to listen to him.” Greek and Latin are particularly indispensable for advanced work in philosophy and theology.

Classical languages shape the contours of intelligent thought and articulate conversation. When Samuel Johnson was told that he should stop seasoning his English with Latin and Greek expressions, he replied, “No, sir, it is a good thing; there is community of mind in it.” The study of a classical language at the College is meant to encourage such a community of mind. It is not simply that the correct use of expressions such as *in medias res*, *tertium quid*, or *deo volente* unites the student with his predecessors in felicitous speech. Rather, it allows him to sink his mind deeply into something other than his own age and the limited surface of informal language. Pius XII once remarked to students that Latin and Greek “remain without equal for the exercise and development of the most valuable qualities of the mind—penetrating judgment, breadth of intellect, subtle analysis, and the gift of eloquence. Nothing helps us to understand man . . ., nothing can teach us to weigh the value of words, to grasp the nuances of an expression or the logic of an essay and the strength of its argument as well as the exercise of reading and composing in classical languages.”

It is understandable, therefore, that the College encourages the use of Latin and Greek beyond the two-year language sequence. After all, if it is worth our study and if we contend that the encounter with these ancient tongues enlivens and transforms the student, why would we let that knowledge wither after the Sophomore year? Who would desire to abandon the hard-won gains of four semesters? During the upper division classes of the Junior and Senior years, therefore, faculty will regularly introduce and reinforce the class readings with selections in their original and supplement discussion with on-the-spot translations of related texts. Such is the common tradition lost to most institutes of higher learning and most students of classics after their undergraduate days. In the early days of American education, the tested hierarchy of studies remained firmly engraved on men’s minds. Alexander Hamilton, on march with the Continental Army, used to copy out Greek passages from the orator Demosthenes and the biographer Plutarch into the regiment’s pay book. Thomas Jefferson admitted he disliked giving time to the daily newspapers for that took “time from Tacitus and Homer and so much agreeable reading.” C.S. Lewis and J.R.R. Tolkien regularly composed in Latin, and still within the leadership of the Church one finds men who speak it with grace. Such is the habit of serious reading that Greek and Latin offer. There is no reason to believe that a dedicated student cannot in his later years at college and in the many years that follow continue to read authors in the classical languages for spiritual inspiration, edification, and sheer pleasure.

Beyond the choice made over which language to study formally, special attention is given within the academic program to Latin. The rudiments of it are encountered by all in the Way of Beauty program. The deep

substructure supporting the later musical achievement of Bach, Vivaldi, or Haydn—or of modern composers such as Arvo Pärt—remain a cryptic link without a firm acquaintance with Latin. Without an appreciation for Latin, that link will break and large swathes of western music would be only partially comprehensible for the student.

More profoundly, without Latin the western liturgical tradition can confront the individual like some dark prehistoric ritual, perhaps mysterious and compelling, but nevertheless unpossessed and alien. For those interested in solemn worship and the beautiful linguistic forms of western Christendom, Latin will have particular interest as a well-spring for deeper communion with both the past and present. We find ourselves in agreement with a recent statement by Pope Benedict XVI, that in “the multiplicity of languages and cultures, Latin—for so many centuries the vehicle and instrument of Christian culture—not only guarantees continuity with our roots, but continues to be as relevant as ever for strengthening the unifying bonds of faith for those within the communion of the Church.” Thus, students at the College will find that there are regular opportunities to participate in the living liturgical language of the Church.

Writing Tutorials

True Ease in Writing comes from Art, not Chance,
As those move easiest who have learn'd to dance.
—*Alexander Pope, An Essay on Criticism*

The Thomas More College Writing Tutorials program is a contemporary response to the traditional emphasis on grammar, logic, and rhetoric in the classical liberal arts.

The instruction in these courses follows the time-honored method of learning through imitation; students read selections from great works of the past—by authors ranging from Marcus Tullius Cicero through Dickens to Chesterton and Walker Percy—and craft their own writing in emulation of the classics. Paradoxically, students produce more creative and individual work by beginning with imitation than they would starting from scratch. That is why Shakespeare, St. Thomas More, Erasmus, Milton, and other widely venerated authors honed their talents through imitation before proceeding to original work.

The Study of the Humanities

In principio erat Verbum, et Verbum erat apud Deum, et Deus erat Verbum.
—*from the Prologue of the Holy Gospel according to St. John*

Our knowledge of human things is bound up in monuments, images, sounds, and, especially, words. From its rude beginnings to its splendid heights, civilization has always been associated with the public celebration and recollection of the deeds of men and women. From triumphal arches, equestrian statues, odes, symphonies, and tragedies, to cathedrals and palaces, sermons and orations, string quartets, essays, and epics: the learned and the talented throughout the centuries have sought to preserve their hard-won wisdom by handing it down in forms that would delight the senses, capture the attention, and inflame the admiration of succeeding

generations. All of these works of creativity—by scopos and bards, architects and composers, orators and philosophers—have a role to play in a liberal education, for, as the great Aquinas once put it, “Every kind of knowledge and art is ordered to one end: the perfection of man, which is his beatitude.” Indeed, any truly great human work draws forth from our souls those seeds of truth, beauty, and goodness with which we have been so liberally endowed by our Creator.

From the grand tours of European capitals made by the sons of the aristocracy to study-abroad programs today, from the study of the Latin and Greek classics to Great Books programs, a course of reading, hearing, and seeing human things, *res humanae*, has always been understood to be at the heart of liberal education. At Thomas More College we place ourselves in this rich, central tradition of humanistic formation, and with our eight-semester sequence in the Humanities, together with associated courses in the fine arts, poetry, and rhetoric, we aim to preserve and to articulate afresh for our generation an experience of human things that shapes the soul and readies it for a life spent in the pursuit of the true, the beautiful, and the good.

In the Humanities sequence, there is, most appropriately, a focus upon the word. Although other kinds of monuments are occasionally considered, these classes particularly dwell upon those great texts which our wise ancestors have themselves grappled with and chewed upon, from the *Iliad* and the *Oresteia* to *King Lear* and the *Wasteland*. By reading works from a wide variety of genres—lyric, tragic, and epic poetry, sermons and orations, biographies and chronicles, letters, essays, and treatises—our students encounter the full range of human experience, from the ancient world down to our own days. By approaching these texts as windows into human experience, the students profit from the virtues of both historical and literary study. From works of the imagination, they are exposed to the heights and depths of experience as piercingly portrayed by the artist. From other genres, they enter into the real, lived human experience of their own ancestors, and consider the first-hand reactions to and reflections upon those experiences by both the wise—from Tacitus to Thérèse of Lisieux—and the less wise. And just as distinctions are made among authors and genres, so some texts are read slowly and in full, while others are encountered in part or read more quickly. We privilege those works that merit long rumination—such as St. Augustine’s *Confessions*—but also meet and wonder at shorter, easier, and often lighter works, for these, too, have something to teach us about the human condition. In all of this reading, discussion, and writing, our object is one: to make our own the rich patrimony of human wisdom that classical and Christian civilization has to offer to our age.

Mathematics, Natural Science, and Philosophy

There are some who through knowledge of things natural construct a ladder by which to rise to the contemplation of things supernatural; they build a path to theology through philosophy and the liberal arts ... they adorn the queen of heaven with the spoils of the Egyptians.

—from St. Thomas More’s Letter to the Guild of Masters of the University of Oxford

In his celebrated *Regensburg Address*, Pope Benedict XVI declared that the virtue most required today by those who seek the truth is nothing less than a kind of intellectual fortitude: the “courage to engage the whole breadth of reason.” It is a program with which St. Thomas More would have heartily agreed. For More not only championed classical languages, but—as the passage above indicates—he also eloquently affirmed the noble task of the other liberal arts and of philosophy to prepare the mind for the arduous ascent towards wisdom.

At Thomas More College, students begin the path to wisdom—natural and revealed—with courses that seek to attune their senses to the beauty and intelligibility of creation. In the Way of Beauty sequence, they learn to

discipline their eyes, ears, hands, and even their voices, as they ponder the mysteries of proportion in the visual arts and music. Coupled with courses in Euclidean geometry and astronomy, the Way of Beauty sequence helps to reveal the sacred arithmetic and geometry built into creation and the human mind.

The arts are imitative of the essential grounding of beauty that is the natural world, the creation proper. In the first natural science course, Natural History, our students learn the principal plants and birds of our campus and its surrounding environment, while studying works by classical and modern naturalists. The course entails much listening, seeing, and walking, beginning on our orientation trip to the White Mountains of northern New Hampshire and continuing with laboratory work, field exercises on campus, and excursions in the Merrimack River valley.

In the second year of studies, students are introduced to the art of logic as taught by the man Dante called “the master of those who know,” Aristotle. Especially in Logic, but also more generally in all of our philosophy classes, we rely heavily on Aristotle’s guidance because, as John Henry Cardinal Newman pointed out, it was Aristotle’s great gift to have “told us the meaning of our own words and ideas, before we were born.” Though his philosophy has been hallowed by centuries of use and is, therefore, often thought of as a system to be imbibed or rejected as a whole, at Thomas More College we regard Aristotle as a master because he respects the beginnings of wisdom revealed in our common use of language, asks questions of universal interest, and insists upon an orderly pursuit of truth.

Having honed the senses and the mind, the students are ready in their third year to progress to properly philosophical courses, in which they are challenged to ask the kinds of questions that the wise have always pondered: What is nature? What is motion? What is life? What is the soul? In what does human happiness consist? What is the relationship of the individual to the community? In an extended conversation with Aristotle and his precursors, including Plato and the Pre-Socratics, and with the contribution of the wise through the ages, from St. Augustine to Benedict XVI, Nature & Motion, On the Soul, and the two courses On the Good Life constitute the rigorous and systematic pursuit of truth called for by John Paul II’s encyclical *Fides et Ratio*. At the end of the ascent from the senses to what can only be contemplated by the mind comes First Philosophy, or Metaphysics. In their fourth-year, while the students are reflecting upon the theological writings of St. Augustine and St. Thomas Aquinas, they also reach the term of natural inquiry with the study of being in itself. Here the ascent towards wisdom is particularly steep, but the summit affords clear, wide-ranging views for those with the courage to try its slopes.

Sacred Scripture and Theology

This is eternal life: that they may know you, the only true God, and Jesus Christ whom you have sent.

—*John 17:3*

The human person, created in the image of God, is made for truth. In the words of St. Augustine, the blessed life that all men seek consists in “joy in the truth—for this is joy in You, O God, who are truth.” (*Confessions* X, xxiii, 33) According to John Paul II, it is the privileged task of the Catholic college or university “to unite existentially by intellectual effort two orders of reality that too frequently tend to be placed in opposition as though they were antithetical: the search for truth, and the certainty of already knowing the fount of truth.” (*Ex Corde Ecclesiae*, n. 1) That intellectual effort finds its fulfillment in the study of sacred theology, the “science of faith”—the reasoned-out knowledge of things believed.

The subject matter of sacred theology is God himself, not merely as He is known to us by reason—by reflection on the things He has made—but as He is known to himself and has revealed himself to us. Through faith, we participate in God’s own knowledge of himself and his providential plan for us. Faith is, therefore, a certain beginning of eternal life, “a foretaste of the knowledge that will make us blessed in the life to come.” (St. Thomas Aquinas, *Compendium Theologiae* 1, 2; cf. *Catechism of the Catholic Church*, 163)

The mysteries of faith transcend reason. “Nonetheless, revealed truth beckons reason—God’s gift fashioned for the assimilation of truth—to enter into its light and thereby come to understand in a certain measure what it has believed. Theological science responds to the invitation of truth as it seeks to understand the faith.” (Congregation for the Doctrine of the Faith, *Donum Veritatis*, n. 6) Animated by love, the believer seeks to know better the One in whom he believes, and to understand better what He has revealed. Such growth in knowledge calls forth a more mature faith and a more profound love and equips the believer to give an account of the hope that is in him. (1 Pet 3:15)

The starting points of sacred theology are contained in the deposit of the faith, handed down to us from the Apostles, transmitted in Sacred Scripture and Tradition. Therefore, in the words of the Fathers of the Second Vatican Council, “the study of the sacred page should be the very soul of sacred theology.” (*Dei Verbum*, n. 24) Sacred Scripture must, however, be read theologically—not as a dead letter, but as witness to the living Word of God. It must be read, then, “in the light of the same Spirit by which it was written,” (*Dei Verbum*, n. 12) the Spirit of Truth that animates the Church and guides her into all truth (Jn 16:13). As Benedict XVI has recently remarked, “When exegesis is not theological, Scripture cannot be the soul of theology, and vice versa; when theology is not essentially Scriptural interpretation within the Church, then this theology no longer has a foundation.” (Address During the 14th General Congregation of the Synod of Bishops, October 14, 2008)

At Thomas More College, students spend two years building this foundation. We begin by considering the human search for God, its promise and its perils. We then examine God’s own initiative on behalf of man—the divine answer to the human question—as revealed in Sacred Scripture. Select texts of the Old and New Testaments are read in their essential unity—as manifesting the one plan of God centered on Jesus Christ—and within the living tradition of the Church—that is, as authoritatively interpreted by the Magisterium and faithfully expounded by the Fathers and Doctors—St. Augustine and St. John Chrysostom, St. Gregory the Great and St. Bernard, Newman and Benedict XVI. The Word of God is also considered as the source of the Church’s life of prayer and worship—as not only “informative” but also “performative.” (*Spe Salvi*, n. 2)

Having secured the foundation, students pursue scientific theology proper in the fourth year, examining the mystery of Christ—the Word made flesh for our salvation—and the mystery of our new life in Christ. As the recent Holy Fathers never tire of repeating, “only in the mystery of the Incarnate Word does the mystery of man take on light... [Christ] fully reveals man to himself and brings to light his most high calling.” (*Gaudium et Spes*, n. 22) Our principal guide here is St. Thomas Aquinas, the “Common Doctor,” whom the Church has always proposed “as a master of thought and a model of the right way to do theology.” (*Fides et Ratio*, n. 43)

Upper Tutorials, Junior Project, and Senior Thesis

He is at home in any society, he has common ground with every class; he knows when to speak and when to be silent; he is able to converse, he is able to listen; he can ask a question pertinently, and gain a lesson seasonably, when he has nothing to impart himself; he is ever ready, yet never in the way; he is a pleasant companion, and a comrade you can depend upon; he knows when to be serious and when to trifle, and he has a sure tact which enables

him to trifle with gracefulness and to be serious with effect.
—from *John Henry Cardinal Newman's* 'The Idea of a University

Most contemporary courses of study in higher education aim at the production of a specialized skill that will be immediately profitable in the modern economy. Liberal education, however, aims at the production of a certain kind of human being, a man or woman whose soul is characterized by a love for what is noble and whose speech and action are compelling witnesses to the value of a life spent in pursuit of the good. At Thomas More College, even those parts of the curriculum which are devoted to specialized learning have a crucial role to play in integral human formation.

The College's tutorial system provides an opportunity for individual students to shape a portion of their course of studies. Students take one tutorial course in each of their last four semesters of study. Some students will choose to pursue their own personally-tailored course of study in a particular academic discipline. Others may opt for a systematic testing of different talents and subjects. Classes may be arranged around an author, genre, time period, or problem, or may be devoted to a vocational pursuit, such as Architecture, Education or Law. In either case, the small size of the tutorials provides for careful training in thinking, writing, and speaking, so that students might further hone the abilities they have gained from the common curriculum.

In the case of the Junior Project—a course of independent reading leading to an oral presentation and examination—and the Senior Thesis, individual student interest and creativity are given a still sharper focus. The goal of these exercises is less to prove expertise than it is to bring to a level of polish and maturity those skills of analysis, judgment, and exposition that are the very backbone of any liberal education worthy of the name. These exercises are meant to be the fruits of the whole educational experience and to prove that each student has personally appropriated the wisdom and eloquence that the whole community seeks in common.

Course Descriptions

FIRST YEAR OF STUDIES

*NB: Students are required to take four semesters of classical languages, one course during each of their first four semesters. This requirement is normally fulfilled by a four-course sequence in one language. Students with advanced standing in a classical language, however, may fulfill the requirement by an alternative choice of four language classes (e.g., four semesters at the intermediate level).

INTRODUCTORY LATIN (2 semesters of 3 credits each semester)

A study of the grammar and syntax of the Latin language. Instruction emphasizes correct morphology and the principles of word-formation, as well as developing basic skills in composition and spoken Latin.

HUMANITIES I: THE GREEK INHERITANCE (4 credits)

A study of the origins of Western civilization with particular attention given to Greek society as it emerged in creative defiance of the surrounding regions and established the cultural, political, and philosophical foundation of the West. Central themes will include the tension between the individual and the community; the initial conception of the hero in eastern Mediterranean society; and the contrast in the founding myths of Hellenic and Hebraic societies. Authors and texts include Homer, Herodotus, the Tragedians, Thucydides, Plato, Aristotle, and Xenophon.

HUMANITIES II: ROME & EARLY CHRISTIAN CULTURE (4 credits)

A study of Rome's unification of the Mediterranean and Europe, both by arms and by the spreading of Hellenistic culture, and of the rise of Christianity within the Roman Empire. In addition to reading primary texts from the period, students will consider the evaluations made by significant commentators upon the period, notably, John Henry Newman. Authors and texts include Polybius, Caesar, Cicero, Seneca, Plutarch, Tacitus, Acts of the Apostles, St. Basil, and St. Augustine.

EUCLID'S *ELEMENTS OF GEOMETRY* (2 semesters of 3 credits each semester)

Students are introduced to the arts of geometry and arithmetic by mathematics' greatest teacher. While developing their reason, memory, and imagination, students master a science particularly suited to beginners. The discussion of the principles and definitions proper to the art will be followed by the examination of the theorems.

NATURAL HISTORY (2 semesters of 2 credits each semester)

This course develops the students' wonder at the splendor and intelligibility of the Creation through extensive field and laboratory study. Students will learn to identify the principal trees and common birds of our campus and study the ecology of the White Pine-Red Oak-Maple transitional forests that characterize the lower Merrimack Valley. Texts are drawn from the writings of ancient and modern students of nature, as well as from the writings of prominent New England naturalists.

THE WAY OF BEAUTY (2 semesters of 2 credits each semester)

A workshop aimed at the restoration of the students' ability to perceive the beauty of order and the order of beauty. This aim is achieved through a year-long series of classes on drawing and aesthetics as well as a practical and theoretical approach to traditional Catholic music. Privilege of place is given to the iconographic tradition and to Gregorian chant.

EXPECTATIO GENTIUM: DESIRE FOR GOD (3 credits)

A study of the initial stages in the history of salvation recounted in the narrative and prophetic books of the Old Testament. Our principal text will be the Bible, from Genesis to 1 Maccabees, together with select commentary by St. Augustine.

REDEMPTOR HOMINIS: THE REDEEMER (3 credits)

A study of the "the heart of all the Scriptures"—the Gospels—which are our principal source for the life and teaching of the Incarnate Word, our Savior. Our principal texts will be the four Gospels, together with select commentary by St. Leo the Great, St. Augustine, and Pope Benedict XVI.

SECOND YEAR OF STUDIES

All students complete one semester of studies in Rome during their sophomore year, either in the Fall or in the Spring semester. In the alternate semester, they pursue the following course of studies on the Merrimack campus.

INTERMEDIATE LATIN (2 semesters of 3 credits each)

A study of a major work of classical or early Christian Latin literature. After a review of advanced syntactical structures, students read extensively one or two great authors such as Horace, Virgil, St. Augustine, or Erasmus. More important than merely a study in the art of translation, the course assists the student in developing the ability to read Latin literature as literature and comment on artistic qualities in an intelligent manner, correctly identifying tropes, allusions, and appreciating the beauty of the works read.

INTERMEDIATE GREEK (2 semesters of 3 credits each)

A study of a major work of classical or early Christian Greek literature. After a review of advanced syntactical structures, students read extensively one great author such as Sophocles, Plato, St. Paul, or St. John Chrysostom. More important than merely a study in the art of translation, the course assists the student in developing the ability to read Greek literature as literature and comment on artistic qualities in an intelligent manner correctly identifying tropes, allusions, and appreciating the beauty of the works read.

HUMANITIES III: THE CHRISTIAN CIVILIZATION OF MEDIEVAL EUROPE (4 credits)

This class examines the ways in which Christianity conserved and reshaped the Empire of Rome upon the truth about the human person seen in the light of the Incarnation and in meditation upon the mystery of the Trinity. Text and authors include: Boethius, St. Gregory the Great, the *Rule of St. Benedict*, Anglo-Saxon Poetry, the *Cantar de Mio Cid*, narratives of the Crusades, Hugh of St. Victor, Joinville, Guild Statutes, and Chaucer.

WRITING TUTORIAL I: RHETORIC AND COMPOSITION (3 credits)

In this first Writing Tutorial, students consider correct diction and style, and ponder the abuse of words and the Platonic criticism against mere “rhetoric.” Sobered by the possibility that words—and hence truth—can be obscured and abused, students proceed with the response of Aristotle, Isocrates, and the Roman orators. As writers and readers, they begin to observe how a well-written theme can reveal what Richard Weaver called “the deep-laid order of things.” Time is given to the study of great essayists such as Johnson, Chesterton, Belloc, Orwell and others.

LOGIC (3 credits)

A course of training in the art of reasoning according to the doctrine of Aristotle. Students will hone their ability to use language in the pursuit of truth by studying substantial portions of Plato’s *Meno* and Aristotle’s *Categories*, *On Interpretation*, and *Prior Analytics*, as well as shorter selections from the *Posterior Analytics*, *Topics*, *Sophistical Refutations* and *Rhetoric*.

CORAM ANGELIS: PRAYER SEEKING UNDERSTANDING (3 credits)

An examination of the *lex orandi*, the law of prayer, through a consideration of such topics as worship, sacrifice, liturgical and private prayer, *lectio divina*, and the role of sacred art and music in Christian life. Particular attention will be given to the poetic impulse and figurative language in prayer. Students begin with a consideration of some English poets of religious sentiment—such as Southwell, Herbert and Newman. The majority of the course will be devoted to reading and discussing Sacred Scripture. Particular attention is given to the Psalms and the Song of Songs, with commentaries and supplementary readings from the works of the Fathers of the Church, St. Robert Bellarmine, St. Pius X, and Pope Benedict XVI.

THE ROME SEMESTER

POETICS (3 credits)

This class is an intensive examination of the traditional role poetry has played in deepening our understanding of the nature of language. In conjunction with the Writing Tutorials, this course develops the student’s basic knowledge of figures in language, as well as the means to communicate the tone and dramatic situation of a poem. The whole course explores the way poetry can help us to become attuned to the goodness of reality. Authors and texts include: Aristotle’s *Poetics*, Robert Penn Warren and Cleanth Brooks, *Understanding Poetry*, the English poet community in Rome (Keats, etc.), Richard Wilbur, and Robert Frost.

HUMANITIES IV: APPROACHES TO THE ETERNAL CITY (4 credits)

This class allows sophomores during their Rome semester intensively to study authors and works from a variety of periods that deepen their experience of Roman, Italian, and European culture. Texts and authors include Virgil's *Aeneid*, Dante's *Divine Comedy*, selections from Livy's *Histories*, two of Shakespeare's Roman plays, and Nathaniel Hawthorne's *The Marble Faun*.

ART & ARCHITECTURE IN ROME (3 credits)

An introduction to the patrimony of ancient and Christian art and architecture, with extensive site visits in Rome, Lazio, Umbria, and Tuscany. The 'texts' will principally be the buildings, sculptures, and paintings themselves.

MYSTERIUM SALUTIS: The Teaching of St. Paul (3 credits)

A careful journey through the writings of St. Paul with the goal of attaining a clear understanding of the mystery of salvation. In addition to the Pauline corpus, students will read Pope Benedict XVI's recent study of St. Paul.

THIRD YEAR OF STUDIES

HUMANITIES V: RENAISSANCE AND REFORMATION (4 credits)

A study of Renaissance Humanism, the Protestant Reformation, and the redefinition and reconsideration of the old universals under a reinvigorated Catholic orthodoxy inspired by the Council of Trent. Authors include: Alberti, Machiavelli, Erasmus, St. Thomas More, Luther, Calvin, Montaigne, St. Ignatius Loyola, Marlowe, Shakespeare, Calderon, Bacon, Locke, and Racine.

HUMANITIES VI: ENLIGHTENMENT AND REVOLUTION (4 credits)

A study of the rise of modern secular ways of thinking in the Enlightenment and the political and social revolutions following from them. Attention is given to the deepening psychological study of man and the triumph of classicism in style. Authors include: Voltaire, d'Alembert, Hume, Kant, Johnson, speeches and decrees from the French Revolution, Burke, Austen, Newman, Marx, and the First Vatican Council.

NATURE & MOTION (3 credits)

An inquiry into the principles, causes, and elements of natural things, those with an intrinsic source of motion and rest. Readings include selections from the Pre-Socratics, Aristotle's *Physics*, and Descartes' *Discourse on Method*. The course culminates in the comparison of modern and Aristotelian views of nature and motion.

ON THE SOUL (3 credits)

A study of living things, their distinctive activities of nutrition, growth, generation, perception, and self-motion, the powers that make those activities possible, and the principle of those powers, the soul. The course will culminate in a consideration of the human soul and its distinctive activities of knowing and willing. The principal text will be Aristotle's *On the Soul*, against the background of Plato's *Phaedo*, and together with passages from Aristotle's biological works. Attention is also given to challenges posed to the traditional understanding of the soul by Descartes and other modern thinkers.

MODERN SCIENTIFIC THINKING (3 credits)

A study of the emergence of modern scientific thought, beginning with its complex relationship to the Aristotelian tradition and moving through both iconic and lesser known figures from the 13th to the 20th century. Readings will draw upon the works of St. Albert the Great through Newton to Lemaitre and Hubble, as well as Papal documents on the sciences. Students will read and discuss challenging works in the natural sciences; give presentations; and become familiar with the different types of primary and secondary sources available for study. There will be opportunities to recreate several famous experiments, at least in a rudimentary form.

ON THE GOOD LIFE I: ETHICS (3 credits)

A study of human action, the virtues as principles of good human action, friendship as its sustaining context, and happiness as its ultimate end. The principal text will be Aristotle's *Nicomachean Ethics*, together with brief selections from Augustine, Aquinas, and John Paul II.

ON THE GOOD LIFE II: POLITICS & ECONOMICS (3 credits)

A study of human life in common. To be considered are the kinds of community—family, household, city, and nation—the kinds of rule appropriate to each, the common goods to which each is ordered, the kinds of regime and what preserves them, and the best regime and way of life for the political community. Texts include Aristotle's *Politics* and selections from Augustine, Aquinas, and the tradition of Catholic social thought. An introduction to the principles of economics and the political effects of various economic theories is also given.

WRITING TUTORIAL II: MASTERY OF PROSE AND VERSE (3 credits)

In addition to affirming the technical, structural, and stylistic principles of writing introduced and practiced in the preceding writing course, this course will further cultivate the love of and proficiency with the English language by studying and practicing a variety of poetic forms (the riddle, the ballad, and the sonnet) and prose forms (essays, imitations, and letters). In the first half of the semester, students will read and discuss Anglo-Saxon riddles, traditional ballads from England, Scotland, and America, and a variety of English sonnets from Wyatt to Wilbur, alongside readings on the principles of verse composition. In the second half, students will examine essays or excerpts by great English prose stylists like Samuel Johnson, John Henry Newman, G. K. Chesterton, Winston Churchill, Russell Kirk, and others. Students will engage in imitation and a careful evaluation of various stylistic and rhetorical strategies before composing their own short essays

UPPER TUTORIALS (2 semesters of 3 credit hours each semester)

The Tutorial system is the vehicle for the exploration of topics that are the special interest of students and professors in small groups dedicated to closely-guided reading, writing, and discussion. The Tutorials seek to pursue in greater depth and along particular branches of knowledge a special subject treated more broadly in the common curriculum, and may be defined according to an author or text, a genre or period, a question or theme, or an academic or vocational discipline. Examples might include: Sophocles, Northern European Literature, Shakespeare, the Novel, Literary Patrimony of France, the American Founding, Totalitarianism, Contemporary Legal Theory, Augustine's Sermons on the Psalms, Aquinas's Commentary on St. John's Gospel, the Pontificate of John Paul II, Historiography, Economics, Education, the Law.

JUNIOR PROJECT (required, no credits)

Arising out of the Upper Tutorials, this project and examination are the testing grounds for early mastery of the material in the curriculum; both focus upon an author and works of special interest to the particular student. Working independently, the student prepares over the course of his junior year for an oral presentation and examination before a faculty panel. The student must demonstrate not only depth of insight into the particular readings completed, but breadth and eloquence; in short, he demonstrates that he has been attentive not only for a semester, but has worked to integrate the knowledge of his various courses with the emergent interests that he has in a particular area.

FOURTH YEAR OF STUDIES

HUMANITIES VII: AMERICAN STUDIES (4 credits)

A study of the tensions present in the Americas as new societies were created from a fragmenting European culture. Particular attention is given to the symbolic and mythic understanding of the American Founding and

the emergence of a distinctive American character. Time is spent comparing the society that formed the United States of America with the cultures surrounding it in Canada and the Spanish-speaking Americas. Texts and authors read include the Diaries of Columbus, the Puritans, Bl. Marie de l'Incarnation, The Jesuit *Relations*, the Federalist Papers, The Constitution, Francis Parkman, Tocqueville, Hawthorne, and Willa Cather.

HUMANITIES VIII: THE MODERN AGE (4 credits)

A study of the culmination of the modern project, together with post-modern and Christian reactions to it. Authors and topics include: Leo Tolstoy, Friedrich Nietzsche, Sigmund Freud, St. Therese of Lisieux, T.S. Eliot, the Second Vatican Council, Aleksandr Solzhenitsyn, St. John Paul II, and Benedict XVI.

UPPER TUTORIALS (2 semesters of 3 credits each semester)

The Tutorial system is the vehicle for the exploration of topics that are the special interest of students and professors in small groups dedicated to closely-guided reading, writing, and discussion. The Tutorials seek to pursue in greater depth and along particular branches of knowledge a special subject treated more broadly in the common curriculum, and may be defined according to an author or text, a genre or period, a question or theme, or an academic or vocational discipline. Examples might include: Sophocles, Northern European Literature, Shakespeare, the Novel, Literary Patrimony of France, the American Founding, Totalitarianism, Contemporary Legal Theory, Augustine's Sermons on the Psalms, Aquinas's Commentary on St. John's Gospel, the Pontificate of John Paul II, Historiography, Economics, Education, the Law.

SENIOR THESIS RESEARCH & DEFENSE (2 semesters of 2 credits each semester)

During the last year of study, the student prepares, writes, and presents a thesis accompanied by a formal address on a topic chosen with the guidance of a faculty mentor. The defense is given publicly and involves a précis and speech that afford the opportunity for further review and reflection upon the totality of his studies.

METAPHYSICS (3 credits)

The culmination of philosophical inquiry, what Aristotle calls "first philosophy"—the study of being *qua* being and its causes. The principal texts will be Aristotle's *Metaphysics* together with selections from the metaphysical writings of St. Thomas Aquinas.

SENIOR SEMINAR: *NOSTRA AETATE*—OUR TRADITIONS AND CHALLENGE OF THE AGE (3 credits)

An examination of the continuous contact of Western Catholic culture with others; particular attention is given to understanding the Church's universal mission of evangelization in the context of contemporary dialogues with Eastern Orthodoxy, Judaism, Islam, and other non-Christian religions. Readings will be anchored by magisterial documents (e.g., *Satis Cognitum*, *Ut Unum Sint*, etc.) and primary sources of the other societies such as the *Koran*. Attention will be given to literary, philosophical, and theological works from these non Western-Catholic societies (Confucius, Averroes, Dostoyevsky, etc.) in order to encourage students to see how the imagination both shapes and is shaped by culture in the mind's apprehension of reality, and to enquire to what extent we can speak about generic patterns of order and ideas.

FAITH SEEKING UNDERSTANDING (3 credits)

A study of the nature of theology and of the central mysteries of the faith—Creation, Fall, and Redemption. The principal text will be Aquinas' *Compendium Theologiae*, with constant reference to his Scriptural and Patristic sources.

LIFE IN CHRIST (3 credits)

A study of the mystery of divine life granted to us in Christ. Topics include Grace and the New Law, beatitude and the Beatitudes, the theological virtues—charity in particular—and the Gifts of the Holy Spirit. The principal text will be Aquinas' *Summa Theologiae*, with constant reference to his Scriptural and Patristic sources.

UPPER TUTORIALS

Fall Semester AY 2025–26

Joseph Ratzinger and the Task of Theology

Miss Meghan Schofield

(Concentration: Scripture and Theology Concentration)

Joseph Ratzinger was one of the most significant and prolific theologians of the twentieth century. His clarity of thought and deep love of Christ's Church make him an exemplary model of the vocation of the theologian. Today, his works remain an indispensable theological guide, even as they challenge and deepen the frameworks implicit in our own thinking.

This tutorial seeks to engage key texts of Joseph Ratzinger and explore several important themes in his theological *oeuvre*. The readings will necessarily be highly selective and will be covered thematically (vs. chronologically). The course will begin with a brief introduction to his life and historical context. We will then move on to his theology proper, including: Christology; Revelation and Scripture; Liturgy, etc.

The purpose and goal of the tutorial is to give students a broad exposure to Ratzinger's texts and draw out some of his key hermeneutical principles that highlight the task of theology (and the theologian). The hope for students is that they begin to acquire certain habits of mind that allow them to actively engage and think with the Church through various theological issues.

Recusancy and Revival

Dr. Amy Fahey

(Concentration: Literature and Humane Letters)

Dos tua Virgo pia haec est—from a lost medieval altarpiece

“Arise, Mary, and go forth in thy strength into that north country, which once was thine own, and take possession of a land which knows thee not.”—St. John Henry Cardinal Newman

This course aims to better acquaint upperclassmen of Thomas More College with two rich periods of English literary history: the Recusant literature of the sixteenth and seventeenth centuries, and the

wave of Catholic literature that followed the “Second Spring” of which John Henry Cardinal Newman spoke in his famous sermon on July 13, 1852.

Students will begin by reading Newman: selections from his sermons, his *Apologia*, and his meditations on the Litany of Loreto, all of which strike the reader with the force of a discovery of lost treasures in need of reclamation. Students will then “go back” and read selections from England’s pre-Reformation period—Bede’s *Ecclesiastical History*, Anglo-Saxon and medieval devotional poems—which trace the coming of Catholicism to the British Isles and its flourishing for nearly a thousand years. Several weeks will then be devoted to the poetry and devotional writings of noted English martyrs like St. Edmund Campion and St. Robert Southwell, and lesser-known recusant writers like St. Philip Howard and Sir Henry Walpole. Students will also read biographical and fictional accounts of recusant saints by converts Evelyn Waugh (his biography of Edmund Campion) and Robert Hugh Benson (his novel *Come Rack, Come Rope*).

The remainder of the course will be spent reading and discussing works from what has come to be known as the English Catholic Literary Revival. Alongside poetry by Father Hopkins, Belloc, Chesterton, Alice Meynell, and others, students will read selections from Maurice Baring and the entirety of Belloc’s *The Four Men* and Waugh’s *Brideshead Revisited*.

In *The Catholic Literary Revival: Its Development from Newman to Chesterton*, Calvert Alexander, S.J., says that it was under the direction of Alice Meynell that “the Catholic Literary Revival first took on the form of a movement.” “Let us be of the center,” says Meynell, “not of the province.” And yet writers like Meynell and Baring have silently been pushed away from the center, largely through the ignorance of English-speaking Catholics who have not sufficiently understood or appreciated their own literary heritage.

In *Europe and the Faith*, Belloc argues that “the grand effect of the Reformation was the isolation of the soul.” Catholics of the English Literary Revival—no less than American Catholics of our own age—inherited this isolation and struggled to confront and surmount it in their lives and writings. In “A General Communion,” poet Alice Meynell articulates the way in which the reception of the Eucharist overcomes this separateness, “As each asunder absorbed the multiplied, / The ever unparted whole”:

I saw the people as a field of flowers,
Each grown at such a price;

The sum of unimaginable powers
Did no more than suffice.

A thousand central daisies they,
A thousand and the one;
For each, the entire monopoly of day;
For each, the whole of the devoted sun.

There is thus much left to discover and recover by spending a semester tracing the literary, historical, and artistic course of English Catholicism. The course, however, is not a semester-long exercise in hagiography; through careful reading and study, students will be better able to critique, defend, promote, censure, and, where urgently needed, further the complex legacy of the English Catholic writer. With Newman, we will ask: “Shall the past be rolled back? Shall the grave open? Shall the Saxons live again to God? Shall the shepherds, watching their poor flocks by night, be visited by a multitude of the heavenly army, and hear how their Lord has been new-born in their own city?” Perhaps, through an exploration and appreciation of the works of the Recusancy and Revival periods, we may yet answer as Newman did: “Yes; for grace can, where nature cannot. The world grows old, but the Church is ever young.”

Cities in Speech

Prof. Walter J. Thompson

(Concentration: Statesmanship and Moral Philosophy)

Plato’s *Republic* and Thomas More’s *Utopia* are among the most influential texts in the history of political philosophy. They are also among the most enigmatic. Indeed, few texts have been subject to such disparate interpretations down the ages.

It was More who coined the term, “Utopia”—a play on words meaning either “not a place (*ou topos*)” or “a good place (*eu topos*)” or both. The complete title of More’s work is, “On the Best State of a Commonwealth and on the New Island of Utopia.” In his inquiry into the best state of a commonwealth, More was following in a tradition inaugurated by Plato. In his *Republic*, Socrates and his interlocutors construct a “city in speech”—indeed, several cities—the last of which Socrates calls, “Kallipolis”—“the beautiful city.” That city has been taken to represent Plato’s “ideal,” a political community maximally desirable yet unlikely of realization. The *Republic*, in other words, has been taken to present Plato’s own vision of Utopia.

Still, neither work is immediately or solely about the cities they present in word (and image). Indeed, both somehow consider everything involved in a worthy human life. The two works share not only a theme, but also a literary form. Neither Plato nor More offers a treatise on the best state of a commonwealth, but a certain kind of drama—a dialogue. In addition to the difficulties of their subject matter, their literary form is one reason for the diversity of interpretations to which the two works have been subjected.

In this tutorial we will undertake a close reading of these two seminal political-philosophical dialogues, attending, in particular, to the consequences of their literary form for their proper interpretation. We will also consider a representative sample of the diversity of interpretations of both texts.

Spring Semester AY 2025–26

“Shakespeare”

Dr. Amy Fahey

Concentration: Literature and Humane Letters

In 1592, a now-obscure playwright named Richard Greene complained of a rival dramatist gaining popularity on the English stage. By the time of his death in 1616, this “upstart crow” had written no fewer than thirty-eight plays, among which are counted some of the greatest works in all of Western literature.

In this tutorial, students will be invited into a deeper exploration of a range of plays—seven in all—by William Shakespeare, the most gifted and influential playwright in the English language. Through an attentive reading and careful analysis of the plots, characters, themes, motifs, language, and other dramatic elements of these plays, students will gain a greater knowledge of and appreciation for Shakespeare’s creative genius. The plays will be considered chronologically, from *Midsummer Night’s Dream*, the fruit of what has been called Shakespeare’s earlier “sanguine” period; to the *Merchant of Venice* and *Henry V*, which continue a vein of philosophical speculation and complex characterization; to the mid-career reflections on justice, mercy, and power in *Measure for Measure*, *King Lear*, and *Macbeth*; concluding with *The Winter’s Tale*, signaling a return to earlier themes, albeit in a more mature, seasoned vein.

Building off of the introductory knowledge gained in Humanities V, students will engage in a more sophisticated consideration of the forms, sources, and interpretations of the plays. Why does it

matter for our understanding of the plays how Portia’s “quality of mercy” speech is staged and spoken? Toward what end and with what artistry does Shakespeare borrow from sources like Holinshed’s *Chronicles*, Ovid’s *Metamorphoses*, Scripture, or the medieval *Gesta Romanorum*? What are the strengths and limitations of historical, political, or even philosophical readings of the plays? Does *King Lear* present a Straussian view of political authority? Is it a meditation on postmodern nihilism? Is it a Christian comedy disguised as a tragedy? Is it none of these, all of these, or something in between?

Fundamentally, though, this course will further train students how to read, how to see, how to listen to—in a word, how to *admire*—Shakespearean drama. In this exercise, students will be guided by the wisdom of others, most notably by the excellent insights of longtime Royal Shakespeare Company Director John Barton and a team of seasoned stage actors in the 1982 BBC Masterclass “Playing Shakespeare,” from which we will occasionally watch and discuss excerpts.

But the Bard himself will be our primary and ultimate guide as we explore “this wide and universal theatre” of human action.

“*Russian Novel*”

Prof. Walter J. Thompson

Concentration: Literature and Humane Letters

Leo Tolstoy and Fyodor Dostoevsky are the acknowledged titans of 19th-century Russian literature (and beyond). Both were self-conscious innovators in that most modern of literary forms, the novel. *War and Peace* and *The Brothers Karamazov* are considered their masterworks and among the greatest novels of all time.

Russian literature is known for its high seriousness, its preoccupation with the great questions of human life, philosophical and religious. In these novels, ultimate questions are pursued with striking realism, psychological depth, honesty, and (occasionally) humor.

The purpose of this tutorial is to read these two masterworks in their entirety, to appreciate the artistry of their authors and the expressive power of the realist novel.

Since the reading in this tutorial will be extensive, writing assignments will be regular, but brief. Students will keep journals, noting their questions, observations, and responses to what they are reading.

“*The Thought of John Paul II*”

Dr. Matthew Walz/Dr. Denis Kitzinger

Concentration: Statesmanship and Moral Philosophy/Scripture and Theology

Poet, playwright, philosopher, theologian, professor, priest, bishop, cardinal, pope, saint: Karol Wojtyła, later known as John Paul II, was all of these. In this course we explore this great man's thought, with a special focus on his Thomistic personalism illumined by faith in Christ — a vision of the human being that is so timely for an age like ours in need of an adequate anthropology.

We will explore many different aspects of Wojtyła's thought — poetic, dramatic, philosophical, theological, pastoral, and spiritual — with a view to revealing how he apprehended and articulated the truth about the human person, God, and society, embodied it in his own life, and strove to pass it on to others.

Our exploration of Wojtyła's thought should help us grow in understanding and appreciating perennial philosophical and theological truths (especially regarding the human person), the salvific teachings of the Church, and the current intellectual climate in both the world and the Church.

“Sacramental Theology”

Miss Meghan Schofield

Concentration: Scripture and Theology

In this tutorial, we will consider the meaning and symbolism of the seven Sacraments of the Church. Sacraments are “powers that come forth’ from the Body of Christ, which is ever-living and life-giving” (CCC, 1116). They are ritual modes of Christ's continued presence with us and put us in touch with the Paschal Mystery (cf. ST, III.75). As visible signs of invisible realities which communicate grace, sacraments effect a profound communion with God and all in God.

In this course we will explore general issues relating to sacramental theology including: the nature of a sacrament; how grace perfects nature; the cosmic and historic dimensions of liturgy; sacramental causality, etc. In addition, we will explore questions relating to each of the seven Sacraments including: the number and necessity of the sacraments; specific matter and form; their development in the history of the Church; as well as their respective theological symbolism. To help us in this task, we'll read and think along with many great saints including Irenaeus, Bonaventure, Thomas Aquinas, John Henry Newman, and others.

The purpose and goal of this tutorial is to give the student a deeper understanding of the logic and nature of sacrament, and how each of the seven Sacraments, as instituted by Christ, are not simply something we perform — they are transformative and open a whole new way of understanding God, ourselves, and the world.

Concentrations

At Thomas More College, all our efforts aim at a share in that wisdom, human and divine, by which we behold and firmly stand in the truth, and especially the truth about the good.

Our patron eagerly sought that wisdom, and he applied himself above all to the study of humane letters and theology. He was a student of the great poets, orators, historians, and philosophers of antiquity, both Latin and Greek, and of the Fathers and Doctors of the Church, both Latin and Greek.

Following St. Thomas More the man, Thomas More College seeks not only to cultivate in our students the moral virtues, but to help them understand “the whole of reality, in order, rank and relation” and so to be great as Thomas More was in the use of these acquired virtues. For this is what it ultimately means to be educated: to know the totality of being, not a mere part. St Thomas More knew the great good of this kind of education. And, by the grace of God, he put his learning to the service of the truth.

Indeed, our patron, in his actions and life, presents to us the truth that only when we know reality and order our lives in the truth will we serve an order that is good, for ourselves and our communities. We are to strive to imitate our Lord in faith, hope and charity – only then are we able readily and gladly to serve others and the common good.

Thomas More College again looks to St. Thomas More when we offer students the opportunity to “concentrate” their studies. Mainly intended for those students desiring to prepare themselves for graduate school, concentrations enable students to hone their liberal education and formation of heart and mind along the following avenues:

Scripture and Theology

Through this concentration, students will be formed in theology rightly understood: “a discipline rooted in the study of sacred scripture and modeled upon the example and teaching of the Fathers and Doctors of the Church.” In this concentration, students will further develop their ability to read scripture intelligently and will grow further in their understanding of and ability to communicate God’s revealed truth. Moreover, students will appreciate with our patron that the purpose of theological study is not only to understand God’s revealed truth but, ultimately, to come to enjoy our ultimate good: eternal life with God.

Literature and Humane Letters

To be human and to live a human life means to be enveloped in God’s loving providence, to be placed within an ordered whole replete with both meaning and mystery. Through the study of “Literature and Humane Letters,” students further develop their ability to *see* reality: to appreciate the particular, the concrete, and the tangible, and to grasp the universal which is made visible in and through these concrete realities. Such a study enables us to learn from the past, act rightly in the present, and order the future. Both fiction and fact reveal that there are no truly private actions, that, as Richard Weaver reminds us, “ideas have consequences.” Tracing ideas and their consequences in literary and historical studies, the student hones his critical faculties, nurtures his moral imagination, and cultivates his capacity to discern and evaluate the character and judgment of others. In the process, the student is led to a greater love and understanding of the workings of grace in everyday life and the nature and goodness of the order God has made. As Hopkins reminds us, “Christ plays in ten thousand places . . . To the Father through the features of mens' faces.”

Statesmanship and Moral Philosophy

To lead is to judge and order wisely. To be able to do that, a man must know the truth about the good and the corresponding hierarchy of goods; he must understand and love the truth of the whole order of things and accurately apprehend his own place and role – with his responsibility – in it. The student in this concentration learns the intimate connection between order in the soul and order in society; students will understand that the greater the share of virtue in a people, the more likely is the achievement of the political common good of justice and a humble share in happiness. Students will refine their knowledge and their ability to communicate both the truths about human action and happiness as well as the truths about the political order and the common good. With Thomas More, they will realize that genuine freedom and happiness is possible only within the divinely intended order.

In order to achieve a concentration, which will appear on the student's transcript, 3 of 4 tutorials plus the *Senior Thesis* must be in the discipline of the concentration. (The fourth tutorial and the JP can be in any other discipline.) The student must make his intention "to concentrate" known in writing to the Dean no later than the beginning of the second week of the fall semester of the senior year.

A.A.L.A. Capstone Course

CAPSTONE: Synthetic Reflection (1 credit)

Students who wish to receive the A.A.L.A. must be both in good academic standing (CGPA of 2.0 or above in a minimum of 32 credit hours of classes offered at Thomas More College) and good moral standing (no disciplinary action on record).

They must apply for admissions into the A.A.L.A. program to the Dean (normally, before the end of the fourth semester, but with Presidential approval afterwards). A committee composed of the Dean, the President, and one further faculty member all vote on the suitability of the applicant (in most instances *pro forma*). An application to the program includes a formal letter stating the reasons why the student seeks the A.A.L.A. Degree.

An admitted student is given a faculty advisor and is required to complete one of the following as his capstone project:

- (1) Submission of a portfolio of two (revised) humanities essays;

or

- (2) Composition of a new essay (5-6 pages; 12 point font; double space; Garamond font) on a foundational “great book” selected from the following list (or from among any canonical text read in Humanities I-IV) to demonstrate familiarity and comprehension of the text (Homer’s *Iliad*, Thucydides’ *Peloponnesian War*, Plato’s *Republic*, St Augustine’s *Confessions*, St Augustine’s *City of God*, Boethius’ *Consolation of Philosophy*, Virgil’s *Aeneid*, Dante’s *Divine Comedy*, Chaucer’s *Canterbury Tales*). Such a proposal must be approved by the Dean and one of the Fellows of the College; or
- (3) An hour-long oral defense of one of the submitted humanities essays or the great books selected from among the list above. In their oral exam, the student must meet the requirements and standards similar to a satisfactory *Junior Project*, adjusted according to the student’s Sophomore status.
- (4) In the case of a student who is beyond the fourth semester, but within five years of departure, the capstone requirement may take the form of a reflective essay. In these circumstances Presidential approval is required.

The capstone requirement is pass/fail. It is intended to present an opportunity for the student to demonstrate the ability to see the work of the last four semesters as a unity and to express that unity as it relates to the student’s own intellectual formation.

Traditio

Among those colleges and programs that offer an education in the “Great Books,” Thomas More College stands out for its commitment to presenting these works within the context of a narrative of Christian, and particularly, Western civilization.

The most important manifestation of that commitment comes in the teaching of the Humanities courses themselves, both by the selection of texts and by the manner in which they are discussed in class. An example may be seen in our choice of the *Rule* of St. Benedict as a crucial text in the sophomore Humanities course on the Christian Civilization of Medieval Europe. The *Rule* is itself a deeply traditional text, for St. Benedict closely followed the teachings of several holy abbots before him when assembling his own statement of the monastic ideal. And while our students do not read St. Benedict’s principal literary sources, they do ponder one of the sources of his spirituality in St. Athanasius’ *Life of St. Antony*. They also read the *Rule* against the background of St. Gregory the Great’s *Life of Benedict*, a practice that helps them to appreciate both texts better for seeing their relations. Finally, and crucially, they read the *Rule* as an important marker in the development of Christian civilization, as one of the privileged witnesses to what Benedict XVI has called the “Christian roots” of Europe. This marker, in turn, anchors in a concrete, historical reality their study of monastic art in their Way of Beauty course, their reading and singing of the Psalms in their sophomore theology course *Coram Angelis*, and their experience of the mystery of holiness during their visit to the cave hermitages at Subiaco during their Rome semester.

Another crucial part of Thomas More College’s commitment to handing on a basic narrative understanding of the rise, fall, and perpetual rebirth of Christian civilization is its regular series of all-College readings, lectures, and performances known as *Traditio*—the Latin phrase for tradition or the handing down of stories and learning.

In this feature of Collegiate life, the students are invited several times per semester to consider an historical figure or event or work of art in greater depth than the Humanities curriculum allows, and assisted by a visiting lecturer or one of the College’s own Fellows. While these moments are an outgrowth of the Humanities cycle and remained rooted in them, in *Traditio* students are expected to reflect upon and communicate to others the learning they have received in their previous classes and conversations.

All students of the College will stop during these *Traditio* days to read a text or consider a great work together. On the assigned day, the whole College takes the morning to consider the work in very small groups of peers or with individual professors. After Mass and lunch two professors lead a long seminar for the entire student body. In the evening, the in College supper is followed by a formal lecture—given at times by a Fellow of the College, at times by a distinguished guest.

The lectures, seminars, and conversation of the *Traditio* sequence present to each and every student an opportunity to enter into the Catholic tradition and see that the reality of Christian culture provides a response not only to the deepest longings of Humanity, but to the questions that rise up in every human heart.

The Guild Program

Thomas More College has established a series of medieval-style Catholic guilds that enable students to gain skills and experience from master craftsmen in areas such as woodworking, sacred art, and music. These guilds take their spirit from the associations of men and women who advanced their trades and responded to the needs of their local communities in the Medieval Age. Although guilds arose in historical circumstances very different from our own and although the existence of guilds has waned in the last two centuries, these institutions have something perennial to offer. Two principles which animated the original guilds likewise animate the guilds at Thomas More College: a concern for the quality of the craft and a concern for the common good.

What is it like to join a guild?

The original guilds were an answer to this question: *how can I pursue excellence in my particular skill in a way that serves God, family, and community?* Guilds navigated difficult artistic and economic questions with a series of measures like the following:

- Apprentices studied under masters who had spent years perfecting the skills of their trade.
- These apprentices had to meet a series of benchmarks to verify the quality of their new skills.
- Guild members got firsthand experience of the knowledge which can only be gained by personal contact and observation.

In addition, guild members could count on the spiritual support of their fellow members.

- Guilds placed themselves under the protection of certain patron saints.
- Guilds prayed together, attended mass communally on certain feasts, and celebrated these feasts in common.
- They cooperated to donate funds or skills to local parish projects and other works of mercy.

Guild members enjoyed the camaraderie of good work and common experience as well as the deeper spiritual fellowship which the guilds offered and the Catholic Church blessed. For many centuries, guild associations produced excellent work and fostered strong communities. To offer our students a similar worthy experience, Thomas More College has established four guilds. These guilds train students in specific skills and offer opportunities for building the spiritual fraternity associated with the original guilds.

In 2025-26 we offer the following guilds, whose names are derived appropriately from the patron of the guild's particular focus:

- **St. John Ogilvie Folk Music Guild (Fall)** – Learn the folk art of reciting poetry and singing in common. Guild members learn traditional song, poetry, and lore, principally in the Scottish and English traditions. The mission of the guild is the restoration of Catholic folk culture within homes and communities. Guild members know songs and poems that celebrate either the old nobility of Christendom or the good things that unite individuals within civilization, e.g., family, camaraderie, and love of country. Such songs and poems are in themselves good and beautiful. They are also useful for engendering noble affections and ideals, which strengthen and elevate the natural bonds between friends and family.
- **St. Philip Neri Sacred Music Guild (Spring)** – Students will develop a broad repertoire of Gregorian chant, Renaissance polyphony, and other works that belong to the Church's living tradition of sacred music. Through ongoing instruction and coaching, students will be led beyond the "grammar" of

singing sacred music to an ever growing integration of prayer and musicality. In this pursuit of choral excellence at the service of the Liturgy, students bring a gift of joy not only to themselves but also to the entire College community. In addition to singing, the Sacred Music Guild also provides the opportunity for students to learn more about Church teachings on sacred music, the philosophical and anthropological principles on which these teachings are based, and how to implement them in parish liturgical life.

- **St. Joseph Woodworking Guild (Fall and Spring)** – Explore the properties of the major kinds of wood used in fine woodworking, the use and care of hand tools, the preparation of rough lumber for finish work, joinery, project conception and design, and finishing. The class culminates in the completion of a small project of the apprentice’s choice, such as a bookcase.
- **Sts. Isidore and Maria Homesteading Guild** – The first French and English settlers of North America could not, on a daily basis, focus on practicing only one skill. Each man had to be a “jack-of-all-trades.” The settlers brought traditions, crafts, and skills with them from their European communities, and they learned new skills from the Native Americans communities they encountered, such as the Abenaki and Pennacook. Despite war, epidemic, and many other struggles, there were moments of great economic and spiritual cooperation between the native tribes and new settlers. Thomas More College lauds the cooperative relationship between the New and the Old world—communities such as those guided by the Jesuit Fr. Sebastian Rasle or established by Thomas Morton. These moments resemble what animates the traditional medieval style guild—economic cooperation, personal contact, and both spiritual and natural fellowship. The Sts. Isidore and Maria Guild differs in that students do not master any one specific skill, but rather study under several different mentors to explore the world of skills necessary to survive and thrive in early America. This includes fire-building, foraging, agriculture, baking, animal husbandry, bee-keeping, sugaring (traditional maple-syrup production), and other similar skills.
- **St. Hubertus Outdoorsman Guild (Fall and Spring)** – “Lord, what would thou have me do?” So spoke the early medieval nobleman Hubert of Aquitaine, whose return to his faith took place amidst hunting and the exploration of the wilderness. The St. Hubertus Guild gives recognition and praise to the majesty of the created order, and sees in it opportunities for stewardship and spiritual growth through the union of practical arts and contemplation. Members of this guild are offered certified training with licensed conservation instructors. In the Autumn, guild members will have the opportunity to take a hunter education course (gun and bow), in which they will learn firearm safety, wildlife identification, tracking, and conservation stewardship. The course culminates in both a written and field examination; successful students receive New Hampshire State certification and may obtain a hunting license. In the Winter and Spring, parallel courses are offered in trapping, basic fishing and fly fishing. Throughout the year, the Guild will offer opportunities for small group wilderness outings, traditional woodcraft classes, hunting, and hiking. The guild takes its inspiration from the International Catholic Order of St. Hubertus, whose motto is *Deum Diligite Animalia Diligentes*—“Honor God by Honoring His Creatures.”
- **St. Brigid of Ireland Brewing Guild (Fall and Spring)** — In the brewing guild we study the ancient and modern art of brewing beers and ales. As they progress through the guild, the students learn the basics of small scale brewing: developing recipes, fermenting, and bottling. The guild is also tasked with providing beer for the many banquets throughout the school year. Thus, the guild members gain an experience of making something good to enjoy with the whole community.

The Rome Semester

“Rome!” The pilgrims took up the cry and repeated, “Roma, Roma!” Then I knew that I was not in a dream, but truly I was in Rome.

—*St. Therese of Lisieux*

Catholic liberal arts education is the study of God and man, and of God made man. So students are called to learn from and love the works of man—especially those made for the glory of God. That is why Thomas More College students spend a whole academic term in one of the world’s great cities—site of the empire that shaped Western history, and the seat of the universal Church. In their Rome semester, Thomas More College Sophomores traverse catacombs and cloisters, piazzas and palazzos, exploring the heart of the Christian West. The history of Christendom is written in the stones and on the ceilings, in the streets and the cemeteries, and the skyline is dominated not by skyscrapers but by the dome of St. Peter’s.

Through most of Rome, every 500 yards or so there stands an exquisite chapel or church—one perhaps designed by Bernini, or Borromini, ornamented with art that ranges from ancient mosaics to high Baroque altarpieces, from Renaissance frescos to affectionate memorials of Padre Pio festooned with plastic flowers. Each day, Rome Program Director Prof. Paul Connell leads the student body on explorations of the city focused on theology, art, and architecture. The Rome semester immerses students in the details of ancient, medieval and Renaissance art, and the history and teachings of the Church. Students also explore Renaissance churches in Florence and Orvieto, and visit the cave of St. Benedict in Subiaco, the eerie Etruscan tombs at Cerveteri, and the city of St. Francis, Assisi.

Students are able to attend numerous events with the Holy Father, including weekly Angelus greetings in St. Peter’s Square, Sunday Masses said by the pope, monthly rosary at Paul VI Hall, and a General Audience with pilgrims from all over the world, as well as the many special celebrations of the Church’s high holy days in processions and festivals of various kinds.

The Rome semester is offered in both the Fall and Spring semesters, and all full-time Sophomores participate. Because this program is a unique and integral part of the whole education at Thomas More College, it is normally open only to students enrolled full-time. However, in unique circumstances, exceptions may be made if students exhibit a particular interest in the Rome Program, and can demonstrate how it will enhance their own course of study. Room and board is exactly the same price as the Merrimack campus. Only transportation costs, airport transfers, and museum admissions are extra.

Graduation Requirements for the Bachelor of Arts in Liberal Arts (128 Credits)

Humanities	32 credit hours
Classical Languages	12 credit hours
Fine Arts	7 credit hours
Writing/Rhetoric/Poetics	9 credit hours
Tutorials	12 credit hours
Senior Seminar	3 credit hours
Senior Thesis	4 credit hours
Mathematics	6 credit hours
Natural Science	7 credit hours
Philosophy	18 credit hours
Sacred Scripture	12 credit hours
<u>Theology</u>	<u>6 credit hours</u>
Total:	128 credit hours

Graduation Requirements for the Associate of Arts in Liberal Arts (67 Credits)

Humanities	16 credit hours
Sacred Scripture	12 credit hours
Classical Languages	12 credit hours
Fine Arts	7 credit hours
Logic/Rhetoric/Poetics	9 credit hours
Mathematics	6 credit hours
Natural Science	4 credit hours
<u>Capstone Course</u>	<u>1 credit hours</u>
Total:	67 credit hours*

**Students normally complete 67 credit hours, but only 61 credit hours are required for the Associate's-level degree.*

Academic Policies

Curriculum and Transfer Policies

Thomas More College offers a single, integrated Catholic liberal arts curriculum to all its students. The College does not normally accept transfer credit for individual courses. An exception is made for veterans of the United States Armed Forces, whose previous courses corresponding to courses in our curriculum will be considered for transfer. In certain rare cases in which the academic program of a sister institution closely matches the College's, a student may be eligible to transfer with several semesters of advanced standing.

Students at the College are expected to take all of the courses offered for their particular place in the curriculum and no others. Petitions to the Dean must be made for deviations from or additions to the program of studies. Withdrawal from classes is normally allowed only in the case of serious illness or family tragedy; under those circumstances the Dean may counsel that the student take an incomplete. The requirements for incomplete courses must be fulfilled no later than the mid-point of the following semester, or the incomplete will be changed to a failing grade. Students who have failed a course may repeat it once in the effort to earn a passing grade. Students who fail the same course twice are automatically dismissed from the College. Students may retake a course in the attempt to earn a higher grade upon successful petition to the Dean.

It should be noted that students are expected to fulfill the requirement of 12 credit hours of classical language by courses in either Latin or Greek (or, in some cases, both languages) taken at Thomas More College. This requirement will normally be fulfilled by the sequence of four semesters in the Latin language: two semesters at the introductory level and two at the intermediate level (for which students will earn 14 credit hours). Students who demonstrate proficiency in Latin may proceed directly to the Intermediate level or, in some cases, to the study of Greek, with the permission of the Dean.

Credit Hour Policy

In conformity with federal regulations, the College understands the credit hour to be “an amount of work represented in intended learning outcomes and verified by evidence of student achievement that is an institutional established equivalence that reasonably approximates not less than: (1) One hour of classroom or direct faculty instruction and a minimum of two hours of out of class student work each week for approximately fifteen weeks for one semester hour of credit, or the equivalent amount of work over a different amount of time; or (2) At least an equivalent amount of work as required in paragraph (1) of this definition for other academic activities as established by the institution including laboratory work, internships, practica, studio work, and other academic work leading to the award of credit hours.” (NECHE Pp 111) The College adheres to this definition in all its assignment of credit.

Attendance

Regular and punctual attendance is expected for all College classes. Individual instructors take note of class attendance in the assigning of the course grade. A student missing the equivalent of four weeks of classes will automatically fail the course. For purposes of this rule, there is no distinction between excused and un-excused absences. Students with significant health problems may face the need to withdraw from their classes and are expected to seek counsel from the Dean.

Late Assignments

All instructors enforce the common rule of 1/3 of a letter grade reduction per 24 hours late.

Civility

At all times Thomas More students are to comport themselves in accordance with Christian standards of decorum, but especially in the classroom. Serious disturbances to the peaceful order of the classroom will be reported to the Dean of Students and will merit disciplinary penalties.

Technology in the Classroom

The use of electronic devices in the classroom is prohibited. Medical exemptions may be granted by the Dean upon a request accompanied by sufficient documentation.

Grading

The College does not publish class rank, however, it does adhere to the following standard grading system for the computation of cumulative grade point averages.

93–100	A	4.00	80–82	B-	2.70	67–69	D+	1.30
90–92	A-	3.70	77–79	C+	2.30	60–66	D	1.00
87–89	B+	3.30	73–76	C	2.00	59 and below	F	0.00
83–86	B	3.00	70–72	C-	1.70			

Academic Warning, Probation, and Dismissal

The minimum cumulative grade point average to attain the Bachelor of Arts is 2.00. Students with a grade point average below 2.00 in any one semester will receive an Academic Warning. Students with a grade point average below 2.00 in two successive semesters or below 1.50 in any single semester will be placed on Academic Probation. Students on Academic Probation must earn a grade point average of 2.00 or higher in the following semester or be subject to Academic Dismissal. Students with a cumulative grade point average below 2.00 after four semesters are normally subject to Academic Dismissal. After the fourth semester, students whose cumulative grade point average falls below 2.00 will be placed on Academic Probation and must raise their cumulative average to 2.00 or higher in the following semester or be subject to Academic Dismissal.

Academic Records

Transcripts are kept by the Registrar's Office and may be requested at any time. Student records are kept private and secure in accordance with New Hampshire and Federal laws and regulations.

Accreditation

The Thomas More College of Liberal Arts is recognized and approved of by the New Hampshire Department of Education, Division of Higher Education – Higher Education Commission. Through the Commission, the College has the authority to grant undergraduate degrees in the State of New Hampshire.

The College is accredited by the New England Commission of Higher Education (NECHE), the nation's oldest accreditation association.

The Honor Code and Pledge

In the Apostolic Constitution *Ex Corde Ecclesiae*, St. John Paul II affirmed that it is “the honor and responsibility of a Catholic University to consecrate itself without reserve to the cause of truth.” Although in the first place this affirmation was meant to be applied to truth as the *end* of the academic endeavor, that is, truth as the good of the created intellect, it also plainly applies to the *means* or the very life of an academic community as well. Signaling his intention by the use of such terms as “impartial,” “disinterested,” and “free” to describe the academic life—the common search for truth—St. John Paul painted a noble and challenging picture of what might be called the moral constitution of an academic community. Since truth is the good of the intellect, the highest human faculty, an institution “consecrated” to the truth is constrained to view any departure from impartiality, disinterestedness, freedom, and truthfulness in the work of its members as a betrayal of its own nature. As a Roman Catholic college, therefore, Thomas More College insists upon the highest standard of rectitude from all of its members, both in terms of the moral life generally and, most especially, in truthfulness of utterance and written work. Accordingly, the College requires all of her students to subscribe to the Honor Code and Pledge.

The Honor Code is the formal affirmation on the part of every member of the College that the common good of truth can only be attained by those who live in accordance with forthright and complete truthfulness.

Accordingly, unless explicit permission for group work is given by the professor, all assignments are to be the creative work of each individual student. Moreover, plagiarism in the form of unattributed borrowing from sources—whether in print form or electronically—is forbidden without qualification. All cases of suspected plagiarism are to be reported to the Dean. The normal penalty for cheating or plagiarism is failure of the course for which the work was submitted. Repeat offenders will be subject to a disciplinary hearing convened by the Dean of Students. The normal penalty for a repeat offence is expulsion from the College.

As a sign of their affirmation of the Honor Code, students subscribe to the Honor Pledge on each and every assignment, test, and quiz they complete. The Pledge is made in Latin to signify that the student’s pursuit of wisdom is made in union with the One, Holy, Catholic, and Apostolic Church, present throughout the world and reaching back in time to the Lord Christ.

**Per fidem meam obtestor auxilium
neque mihi datum
neque a me acceptum
neque ullatenus indagatum esse.**

The text of the pledge is to be understood in these terms: *On my faith I testify that aid has not been given to me, nor has it been provided by me, nor sought out by me in any way whatsoever.*

As a sign of their recognition of the students’ commitment to truthfulness, the Fellows of the College normally do not proctor examinations.

Academic Calendar 2025-26

FALL 2025

Saturday, August 23
Sunday, August 24 through Wednesday, August 27
Tuesday, August 26
Tuesday, August 26 and Wednesday, August 27
Thursday, August 28
Friday, September 12

Sunday, October 12 and Monday, October 13
Thursday, October 16 through Sunday, October 19
Monday, October 20
Saturday, November 1
Monday, November 24 through Sunday, November 30
Monday, December 1
Monday, December 8
Thursday, December 11
Friday, December 12
Monday, December 15 through Wednesday, December 17
Thursday, December 18

SPRING 2026

Sunday, January 18
Monday, January 19
Tuesday, January 20
Friday, January 30
Friday, February 6
Sunday, February 15 and Monday, February 16
Wednesday, March 25
Thursday, April 2 through Saturday, April 11
Monday, April 13
Wednesday, May 6
Thursday, May 7 and Friday, May 8
Monday, May 11 through Wednesday, May 13
Saturday, May 16
Sunday, May 17

SPRING 2026

Tuesday, January 27
Wednesday, April 8

MERRIMACK CAMPUS

Dormitories open at 12:00 p.m.; new students arrive
New student orientation
Continuing students arrive
Registration
Classes begin*
Convocation (no classes); final day for changes in course registration
Fall Open House**
Mid-semester break
Classes resume
Solemnity of All Saints
Thanksgiving break
Classes resume
Solemnity of the Immaculate Conception (no classes)
Last day of classes
Study Day
Final examinations
Dormitories close at 12:00 p.m.; students depart

MERRIMACK CAMPUS

Dormitories open at 12:00 p.m.; students arrive
Registration
Classes begin
Final day for changes in course registration
Traditio (no classes)
Spring Open House**
Solemnity of the Annunciation (no classes)
Easter break***
Classes resume
Last day of classes
Thesis defenses
Final examinations
Commencement
Dormitories close at 12:00 p.m.; students depart

ROME CAMPUS

Campus opens at 12:00 p.m.; students arrive
Campus closes at 12:00p.m.; students depart

*Short introductory classes. **Alternative class schedule. ***Easter Banquet, Sunday, April 12

Collegiate Life

Thomas More College is, at heart, a residential college. Almost all our students live with us for all four years, including a semester in Rome. Since the reading and writing load is substantial, dormitory life is ordered to provide the peace and security necessary for study. The Rules and Regulations governing conduct are outlined in the *Rules for Collegiate Life*. Resident proctors, resident assistants, and staff members maintain these and other rules which guarantee privacy and reflect a Christian respect for human dignity.

Those local residents who do commute are encouraged to have meals on campus and to join in campus activities. Faculty often take meals with the students. Details of campus regulations are found in the *Rules for Collegiate Life*. Students congregate in the cafeteria, the chapel, the Marian shrine in our woods, and the Student Lounge in the Barn. Extracurricular activities include impromptu one-act plays and musical performances, various intramural sports, and hiking and skiing trips to the White Mountains.

Many Thomas More College students are eligible for the Work Program, by which they defray the cost of their tuition by helping to keep our historic campus neat and tidy. Work assignments range from the sacristan's position in the chapel to the admission's assistants in the Blanchard House, with plenty of cooking, cleaning, and gardening chores to go around.

Conveniently located across the street from campus is the Merrimack YMCA—and it is free to students of Thomas More College with a TMC ID. The Y offers an Olympic-sized pool; a track and fitness center; courts for tennis, basketball, and racquetball; and Karate and yoga classes. Students regularly travel off campus to the region's many attractions. The neighboring town of Nashua hosts both theatre and opera companies, a ballet troupe, and concerts performed by both the Nashua Symphony and the Nashua Chamber Orchestra. The largest big city, Manchester, has a minor league baseball team, frequent classical and pop concerts at major arenas, Irish folk music bars, and a wide array of ethnic restaurants, architectural gems, and historic churches. Thomas More students receive special discounts at most events. Other regional attractions include the city of Boston—just one hour away by car at off-peak travel times—the White Mountain National Forest, Mount Monadnock, the Lakes Region of central New Hampshire, and the historic New England towns of Portsmouth, NH and Concord, MA.

Kindly consult our website for up-to-date details about collegiate life, news, and campus events: www.thomasmorecollege.edu.

Admissions

Here is our road map for applying to Thomas More College.

1. Get to know Thomas More College: Browse our website, call one of our counselors, and request an information packet. Be sure to check out what other people are saying about our school.
2. Schedule a Visit: Plan to make an overnight visit to Thomas More College, sit in on a full day of classes, chat with some of our professors, and get to know our students. We will arrange a schedule for you to be able to experience the invigorating conversations, the challenging classes, and the close-knit community. We will also schedule an admissions interview during your visit.
3. Submit an Application to the College:
 - I. Fill out the Online Application.
 - II. Write your application essay as found on the application form.
 - III. Contact your high school and/or colleges you have attended to request that your transcripts be sent to Thomas More College. Unofficial transcripts are sufficient for admissions purposes.
 - IV. Request two academic recommendations from your teachers or academic advisors.
 - V. Optionally request that your CLT, SAT, and/or ACT scores be sent to us.
(Our codes are: SAT 3892, ACT 2531)
4. Complete the Free Application for Federal Student Aid (FAFSA) and make sure that the Student Aid Report is sent to Thomas More College. (FAFSA Code: 030431)
5. If you have been accepted:
 - I. Request that your final and official high school and/or college transcripts be sent to the College.
 - II. Sign and return to the College your Financial Aid Package.
 - III. See your doctor to fill out the medical form and have it sent to us.
 - IV. Register for classes through the College's online portal.

If you are unable to visit the campus due to time or travel constraints, an Admissions Counselor will conduct a phone interview with you. Be sure to take this opportunity to let us know more about yourself, particularly things that might not be apparent in the application. You should also take this opportunity to ask any questions that you have regarding Thomas More College, its curriculum, staff, or community life.

Within two weeks of submitting your entire application, you will receive a letter in the mail containing our decision. If you are accepted, you will need to submit a \$250 deposit by May 1 or within two weeks of the date of your acceptance letter if you are accepted after April 15. If you have any questions or concerns, feel free to call one of our counselors at any time at (603) 880-8308.

Financial Aid

Tuition and Financial Aid

Thomas More College is committed to providing you with an affordable, high-quality education that does not burden you with a lifetime of debt. We are proud to offer one of the lowest tuition rates among our peer institutions and among most private and state schools throughout the country. Understanding that all students have varying levels of financial need, we offer generous financial aid to help further reduce the tuition rate.

The Thomas More College Financial Aid Office is here to help guide you through the financial aid process and realize that an education at Thomas More College is within your reach. If you have any questions, contact Tryphena Reidy, Financial Aid Coordinator at (603) 546 0372, or by email at treidy@thomasmorecollege.edu.

Financial Assistance

All financial assistance offered by the College is determined by calculating the student's demonstrated financial need. Financial need is determined by subtracting your Student Aid Index (SAI) from the total educational costs at Thomas More College. The SAI is derived from the information you report on your Free Application for Federal Student Aid (FAFSA), which is the federal methodology for determining family contribution. Need-based financial assistance is awarded to help fill the gap that exists between your cost of attendance and your SAI.

What Does This Mean for You?

The Financial Aid Office at Thomas More College will determine your eligibility for financial assistance and prepare an Award Summary for you, which is a combination of need-based institutional funds and federal financial assistance programs. In recent years, more than 90 percent of students enrolled at Thomas More College received some type of financial assistance. Thomas More College reserves the right to adjust financial aid awards in compliance with institutional policy and federal guidelines.

To learn more about the financial aid process, click here thomasmorecollege.edu/apply/finances/

Step-by-Step Financial Aid

Step 1. The Free Application for Federal Student Aid (FAFSA)

- Complete your FAFSA online at <https://studentaid.gov/h/apply-for-aid/fafsa>.
- For dependent applicants at least one parent must electronically sign the FAFSA.
- The school code number for Thomas More College of Liberal Arts is: **030431**.
- The FAFSA must be completed each year a student is enrolled at Thomas More College.

Step 2. Verification

- Upon completion of the FAFSA, some students are selected for a process called verification by the U.S. Department of Education. If you have been selected, the College will guide you through the process. If you would like to know if you have been selected, simply contact the College.

- If your FAFSA was selected for verification, you and/or your parent may be required to provide a copy of your IRS Tax Transcript which can be requested here: <https://www.irs.gov/individuals/get-transcript>
- Once these documents have been received and verified, the College will provide you with an award summary.

Step 3. The Award Summary

- The award summary provides information about the financial aid you are being offered.
- New students are awarded as their financial aid application becomes complete.
- If you are a returning student, you will be awarded once your financial aid application is complete. The financial aid award is contingent upon your cumulative GPA at the end of the Spring semester.
- If you wish to decline any particular assistance, you may draw a line through it and the amount offered to you.
- If you wish to accept a lower amount, you must cross out the annual amount and write in the lower figure. The annual amount is disbursed in equal payments for each semester.
- In order to accept and receive the funds, you must sign and return one copy of the *Award Summary* to the TMC Financial Aid Office within 30 days of receipt.
- The College cannot credit or otherwise disburse assistance to your student account without a signed copy of your *Award Summary* on file.

Step 4. Information on Federal Student Loans

If you are accepting federal loans in your financial package, you must complete the following steps:

- You must complete a Federal Direct Loan Master Promissory Note (MPN) at [www.studentaid.gov/mpn/](https://studentaid.gov/mpn/). You will need to electronically sign the MPN with your four-digit PIN number. (See step one.)
- Complete the student loan entrance counseling process through <https://studentaid.gov/entrance-counseling/>
- Both the MPN and entrance counseling **must** be completed for the College to disburse your loan.
- Upon departure of the academic program and/or graduation, student borrowers must complete the student loan exit counseling process at <https://studentaid.gov/exit-counseling/>.

Financial Aid For International Students

The process for receiving a financial aid package is simple for international students. All new and continuing international students must complete the International Student Financial Aid Application in order to be considered for any funding from Thomas More College of Liberal Arts, including scholarships. All awards are subject to the availability of funds, thus completion of this application does not guarantee an award.

The International Student Financial Aid Application is due on or before April 15 of the year you intend to enroll. The application can be found on our website at <https://thomasmorecollege.edu/apply/financial-packages-for-international-students/>

Upon receipt of your aid form and all required financial documents, the college will prepare and send you an award summary.

Scholarship Funds

To help you reduce your tuition rate even further, TMC offers various scholarship opportunities, which include:

- **The Saint Francis Award**

This scholarship is awarded to students who demonstrate financial need as determined by the Free Application for Federal Student Aid (FAFSA). The amount of this scholarship is determined year to year based upon the demonstrated need of each student as reflected in that year's FAFSA analysis.

- **The Faith and Reason Essay Contest**

This award requires students to submit an essay of two to three pages on a topic determined by the Dean of the College. Available awards are two full tuition scholarships, three half tuition scholarships and five \$3500 scholarships, and other scholarships at the discretion of the Admissions Office.

Winners of these awards will be notified by the admissions department.

To learn more about other available scholarships, click here www.thomasmorecollege.edu/apply/scholarships

Satisfactory Academic Performance

The Financial Aid Office at Thomas More College is charged with the responsibility of reviewing student academic performance in accord with applicable federal law and is also charged with monitoring student achievement in accord with scholarship renewal provisions. All entering students are automatically considered to be making satisfactory academic progress. All returning students must have their academic record reviewed annually and their cumulative grade point average monitored each semester to confirm that they are making satisfactory academic progress in their degree program.

In addition to reviewing all students for compliance with the satisfactory academic progress policy, all recipients of merit-based scholarships have their cumulative grade point average reviewed annually to determine the renewal status of their scholarship for the next academic year.

After grades are posted, the Financial Aid Coordinator reviews the cumulative grade point average, the number of attempted credits, and the number of credits earned for each continuing student. Because grades are not always available in a timely manner, your Award Summary may be considered tentative until such time as the academic review is completed. Should the funds need to be adjusted, a revised Award Summary will be prepared and sent to you for your signature.

Standards of Satisfactory Academic Progress to Maintain Financial Aid Eligibility

- **Qualitative Measure**

All students are expected to maintain a cumulative grade point average of 2.00 on a 4.00 scale. The Registrar, in accordance with the academic rules and regulations of the College, calculates the grade point average.

- **Quantitative Measure**

All students are expected to successfully complete at least 75% of all credits they attempt. The percentage is calculated by dividing the total number of credits earned at TMC plus the number of credits accepted for transfer to TMC by the total number of credits attempted at TMC plus the number of credits accepted for transfer to TMC. Credits attempted are those for which the student is enrolled as of the end of the add/drop registration period for each semester. Credits earned are those credits assigned a passing grade. Failure, withdrawal, and incomplete designations to the credits attempted are not considered credits earned. Credits that are repeated will be counted in the total credits attempted and the total credits earned.

- **Maximum Timeframe**

The maximum timeframe for completion of the Bachelor of Arts (B.A.) degree is 5 years of full-time enrollment.

- **Review—Probation—Suspension—Appeal**

Satisfactory progress will be determined at least once each year using the academic record of the student for all terms entered on the student's transcript. The cumulative grade point average will be reviewed at the beginning of each semester.

Failure to meet any of the standards (1, 2 or 3, above) will result in the student being placed on financial aid probation. The maximum financial aid probationary period will be one semester.

At the end of the financial aid probationary period, a student not meeting all standards will have their eligibility for financial aid suspended.

The decision of the Financial Aid Office to suspend a student's financial aid may be appealed to the Financial Aid Committee under the following conditions:

- a. The student's degree plan cannot be completed according to policy because of serious illness.
- b. The student is caught between academic policy changes.
- c. The student's degree plan changes.
- d. The Dean recommends appeal.

The Financial Aid Committee may reinstate a financial aid probationary period only when it is compliant with applicable federal regulations and college policies.

Fees, Accounts, and other Administrative Policies

COST OF EDUCATION (ACADEMIC YEAR 2025-26)

RESIDENTS

Tuition	\$30,000
Food and Housing	\$11,440*
Fees	\$ 400
TOTAL	\$41,840

COMMUTERS

Tuition	\$30,000
Meal Plan	\$ 2,080
Fees	\$ 400
TOTAL	\$32,480

Commuters may have one meal per day and when available snacks and beverages between meals. Students wishing to have additional meals on campus should contact the Business Office.

Part-time students will be charged \$900.00 per credit hour. Any non-degree-seeking student auditing a course will be charged \$500.00 per credit hour.

*ROME FEE – Rome students will be assessed an additional food and housing fee of \$520.00 and an additional mandatory fee of \$500.00.

GRADUATION FEE – Seniors will be assessed a graduation fee of \$900. The fee will be included in the spring invoice.

Room Fine

At the end of each semester, student's rooms are checked and evaluated for cleanliness and condition. If it is found that a student has caused damage to a room, the student will be fined a charge equivalent to the cost of repairing the damage. If the room is left in an unclean condition, the student will be charged a cleaning fee.

Room Key

A room key is available for student dorm rooms. It is suggested that students keep their room locked. At the end of the semester the student MUST return the key to the Proctor or place it in the key drop box. Any student who does not return his or her room key will be charged a replacement fee of \$100.00.

PAYMENT

Payments may be made with cash, check, MasterCard, Visa, Discover, American Express, or money order. Credit card payments may be process through our website. Simply click on Student Life, Current Students, Pay Bills Online. <https://thomasmorecollege.edu/current-students/pay-bills-online/>

Checks or money orders must specify U.S. funds if issued by a foreign bank. Any student who has difficulty exchanging foreign currency for U.S. funds should speak with the Director of Business and Registrar Affairs.

Checks for tuition and food and housing must be made payable to The Thomas More College and must be submitted to the TMC Business Office. The full amount less deposit and aid are due as stated below. Checks returned by the bank for non-payment (insufficient funds) may carry a charge of up to \$35.00 which will be added to the student's account and due immediately.

Certain exceptions to the above-stated policy may be approved by the Director of Business and Registrar Affairs.

The College offers three payment plans:

Plan 1: Payment in full of total charges for tuition, food and housing, and fees less any deposit and/or aid is due August 1 for the Fall and January 1 for the Spring.

Plan 2: Payment of tuition, food and housing, and fees may be made in 4 equal payments each semester; beginning August 1 for the Fall and January 1 for the Spring. Payments 2, 3, and 4 are due on the 1st of each succeeding month during the semester.

FALL

First payment due August 1
Second payment due September 1
Third payment due October 1
Fourth payment due November 1

SPRING

First payment due January 2
Second payment due February 1
Third payment due March 1
Fourth payment due April 1

Plan 3: Payment of the yearly tuition, room and board, and fees may be made in 9 monthly payments beginning August 1 and ending on April 1.

FEES ASSOCIATED WITH MONTHLY PAYMENT

Students choosing Payment Plan 2 will be charged a fee of \$100.00 per semester. This fee will be due with the first payment. Any monthly payment not received within ten days of the due date may be subject to a \$25.00 late fee.

Students choosing Payment Plan 3 will be charged a one-time fee of \$100.00. This fee will be due with the first payment. Any monthly payment not received within ten days of payment date may be subject to a \$25.00 late fee.

Students and/or parents should contact the Business Office for Payment Plans 2 and 3 prior to the first payment (August 1 or January 2). Late arrangements may incur a fee of up to \$500.00. Invoices are mailed to students on or around the 15th of June for the Fall semester and around the 15th of November for the Spring semester. If a student is accepted after the invoice date of either semester, the balance owed will be due at the time of registration.

If, for any reason, unpaid balances exist on a student's account after the deadlines set forth above, they may accrue interest at the rate of 1.5% per month until paid. If any balance is still outstanding after a three-month period, the College, after proper notification to the student and/or parent, may turn the account over for

collection. Any attorney fees or other reasonable collection fees will be assessed and charged to the student's account at time of collection.

Note - Graduating seniors must pay all outstanding balances owed to the College prior to graduation.

Any student owing monies at the end of any semester may not be allowed to register for the following semester until the account is paid in full. The College reserves the right to hold grades and transcripts.

The above-mentioned fees may be waived at the discretion of the Business Office.

BOOKS

Students will be required to purchase their books for classes through outside sources.

PARKING TAGS

Any student wishing to have a vehicle on campus must notify the Business Office no later than August 1st for the Fall and January 1st for the Spring. At registration, a parking tag will be issued to be placed in the back window of the vehicle. Parking spaces are limited and are available on a first come, first served basis. Any student who does not notify the Business Office prior to August 1st for the Fall and January 2nd for the Spring may not be guaranteed a parking tag.

TRANSCRIPTS

An official transcript may be requested through our website at <https://thomasmorecollege.edu/current-students/request-transcripts/>. You may request that your transcript be sent electronically for a fee of \$10.00. Mailing a transcript will cost \$10.00 within the U.S. and \$15.00 internationally. A transcript will be mailed only if the student has no outstanding balance with the College.

LATE REGISTRATION

Any student not registering on time may be charged a \$500.00 late fee due and payable with registration. Office.

WITHDRAWAL AND REFUNDS

Some students may receive a refund due to the composition of their financial aid packages. As soon as an overage on a student account occurs, the Business Office will issue a refund check to the student. When a parent takes out a loan on behalf of a student, this loan is applied to the student's account. Should an overpayment occur, the refund will be issued to the student.

To withdraw from the College at any time other than the close of the semester, the student is required to secure written permission from the Dean of the College and present such authorization to the Business Office. Once authorization is received, the Business Office will proceed with the necessary calculations. If a balance is owed on the student's account, the student has two weeks to pay the balance. If the student is entitled to a refund, the Business Office will mail a refund check to the student's home address on file.

Discontinuation of class attendance or notification to an instructor of withdrawal does not constitute an official withdrawal and refunds will not be made on such action. In such instances, the student will be responsible for the payment of his or her account in full. A student who withdraws from the College during the Fall or Spring semester, with written permission from the Dean of the College, is allowed a refund of tuition as follows:

Withdrawal During	Portion Refunded
First Week	80%

Second Week	60%
Third Week	40%
Fourth Week	20%

No refunds will be issued for food and housing and fees.

No refunds are made after the fourth week. All monies due to the College by the student at the time of withdrawal become due and payable immediately. All scholarships, grants, and awards issued to the student will be pro-rated based on the above. The date used to calculate refunds will be that on which the student presents his or her written withdrawal to the Dean of the College.

REFUNDS FOR STUDENTS RECEIVING TITLE IV FEDERAL FINANCIAL ASSISTANCE

Title IV funds are awarded to a student under the assumption that the student will attend school for the entire period for which the assistance is awarded. When a student withdraws, the student may no longer be eligible for the full amount of Title IV funds that the student was originally scheduled to receive.

Up **through the 60% point** in each period of enrollment, a pro rata schedule is used to determine the amount of Title IV funds the student has earned at the time of withdrawal. **After the 60% point** in the period of enrollment, a student has earned 100% of the Title IV funds.

For a student who withdraws after the 60% point-in-time, there are no unearned funds. However, a school must still determine whether the student is eligible for a post-withdrawal disbursement.

VETERANS REFUND POLICY

To withdraw from the College at any time other than the close of the semester, the student is required to secure written permission from the Dean of the College and present such authorization to the Business Office. Refunds are determined on a pro-rated basis.

PRIVACY POLICY

The Thomas More College of Liberal Arts does not give out information about any student without the written consent of the student. The only exception to this is when information is requested by the Department of Education or any Government official.

POLICY OF NON-DISCRIMINATION

The Thomas More College of Liberal Arts admits students without regard to race, color, religion, sex, national or ethnic origin to all the rights, privileges, programs, and other activities generally accorded or made available to students at the school. The College does not discriminate on basis of race, color, religion, sex, national or ethnic origin in administration of its educational policies, scholarship and loan programs, and athletic and other school-administered programs.

TITLE IX STATEMENT

It is the policy of Thomas More College (TMC) to comply with Title IX of the Education Amendments of 1972 and its implementing regulations, which prohibit discrimination based on sex, in the College's educational programs and activities. Title IX and its implementing regulations also prohibit retaliation for asserting claims of sexual discrimination. TMC has designated Mrs. Tryphena Reidy as the Title IX Coordinator. The Title IX Coordinator coordinates TMC's compliance with Title IX and receive inquiries regarding Title IX, including complaints of sexual discrimination.

The Thomas More College *Title IX Policy* applies to administrators, faculty, and other College employees; students; applicants for employment; customers; third-party contractors; and all other persons who participate in the College's educational programs and activities, including third-party visitors on campus. The College's prohibition of sexual discrimination and sexual harassment extends to all aspects of its educational programs and activities, including, but not limited to, admissions, financial aid, employment, academics, housing, and student services.

The College has jurisdiction over conduct covered by this policy that occurs on campus, during an official College program (regardless of location), or off campus when the conduct could create a detrimental environment on campus. The College will investigate all complaints made under this policy and, if necessary, take action to prevent the recurrence of sex discrimination and remedy its effects.

The College's Title IX Policy can be found on our website at:

<https://thomasmorecollege.edu/current-students/current-students-2/title-ix/>

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