



ROSE HILL COLLEGE

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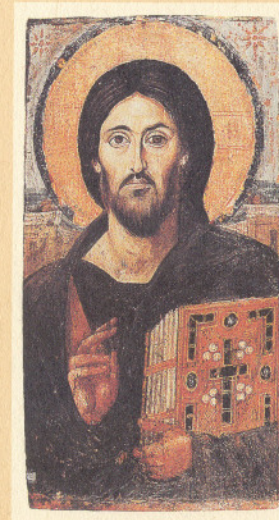
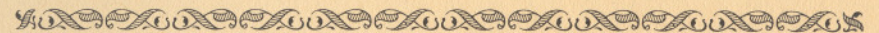
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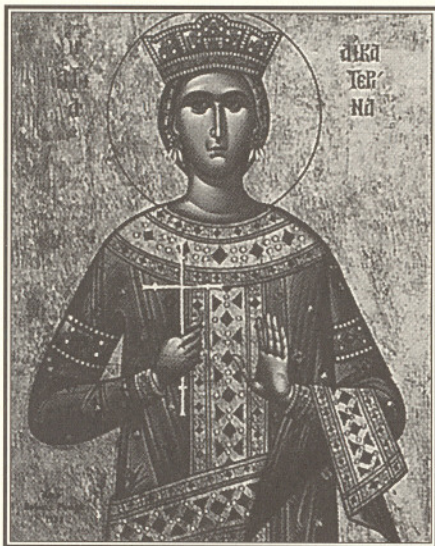
ROSE HILL COLLEGE

1996-97 CATALOGUE



A I K E N , S O U T H C A R O L I N A





*St Catherine of Alexandria
Patron of Rose Hill College*

Let us praise the all-lauded bride of Christ, Catherine, divine guardian of Sinai. She is our help and our defense, who by the power of the Spirit silenced brilliantly the affectations of the impious. Crowned as a martyr, she seeketh for all the great mercy.

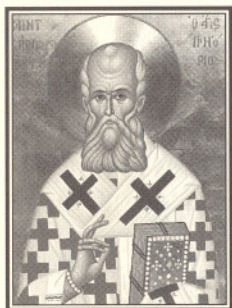
Troparion of Great Martyr Catherine

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Even if we were permitted to force a Christian curriculum on the existing schools with the existing teachers, we should only be making masters hypocrites and hardening thereby the pupils' hearts. I am speaking, of course, of large schools on which a secular character is already stamped. If any man, in some little corner out of the reach of the omniscient, can make or preserve a really Christian school, that is another matter. His duty is plain.

C. S. Lewis

ROSE HILL COLLEGE



To educate man is the art of arts, for he is the most complex and mysterious of all creatures.

St Gregory the Theologian

Rose Hill is a private, four-year, co-educational Orthodox college. Its purpose is to provide the very best in Christian higher education: an education firmly rooted in traditional faith, yet philosophically comprehensive and challenging in a way that will appeal to all serious students. Its extensive interdisciplinary curriculum, based on the reading and discussion of great books, leads to the degree of Bachelor of Arts.

From its inception in 1991 as a retreat and conference center, Rose Hill has been focused on serving the needs of college and university students. Young men and women who are looking for more than information and professional training—who are searching for a vision of life that is at once deeply faithful and intellectually penetrating—are offered very little today by the typical academic environment, regardless of whether they attend a secular university or a historically religious college. If anything, the cynicism and skepticism of many classrooms only serve to discourage their pursuit of truth. Through its Summer programs and seminars, Rose Hill has endeavored to provide these young people with much needed spiritual and intellectual nourishment.

Building upon its success in these programs, Rose Hill now joins a small but growing number of colleges which have been called the New Ivy League, schools which put their stress on the classics in a way neglected,

even opposed, by many older and better known institutions, where secular agendas, government intrusion, and multicultural superficiality are now the rule. Rose Hill College is meant for the student who is seeking the discipline and benefits that come from studying the traditional arts and sciences, and who would like to pursue such an education within a strong moral and religious context.

Three principles guide instruction at Rose Hill College: We believe that education is for the whole human being and not only the mind, that it should not be limited to formal classes but must embrace every aspect of life, and that at its best it involves teachers and students working and learning together in an atmosphere of collegiality and mutual respect. Putting these principles into practice means that our classes are always small, taking the form of tutorials and seminars instead of lectures, and that the emphasis is placed upon active inquiry into principles, not the passive collection of facts. Every course includes a close reading of classic primary texts, and students are encouraged to think and write across the boundaries which often artificially divide academic disciplines. Ample opportunities are provided for on-going conversation and reflection.

A college committed to these principles must obviously be more than an impersonal institution. It must be a true community having the structure, flexibility, and values of a family, and so it is with Rose Hill.

LIBERAL, CLASSICAL, ORTHODOX

The Rose Hill program is liberal, it is classical, and it is Orthodox. Liberal education is education that liberates. Based upon the traditional liberal arts, both literary and mathematical, such an education is meant to deliver us, not only from our own passions and

Happy is the man that findeth wisdom, and the man that getteth understanding. For the merchandise of it is better than the merchandise of silver, and the gain thereof than fine gold. She is more precious than rubies: and all the things thou canst desire are not to be compared unto her.

Proverbs 3:13-15

There never was a time when the reading public was so large, or so helplessly exposed to the influences of its own time. There never was a time when those who read at all, read so many more books by living authors than books by dead authors. There never was a time so completely parochial, so shut off from the past.

T. S. Eliot

ignorance, but from slavish allegiance to the unexamined opinions of the world around us, especially current opinions that are often passed off as so evident and sacrosanct that it seems impious to question them. In this way, liberal education provides an antidote to the widespread disease of chronological snobbery—the unthinking presumption that the way things seem to us at the present moment of time is the way they really are. The liberally educated mind is the mind which has been freed for thoughtful reflection on the enduring and timeless questions of human existence.

Classical Methods and Texts

We are like dwarfs seated on the shoulders of giants. We see more things than the ancients, and things farther away, but this is not due to the sharpness of our vision or the height of our build. It is because they carry us and raise us from their gigantic height.

Bernard of Chartres

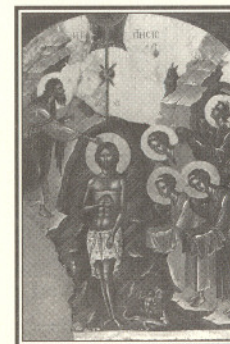
While the aims and ideals of a Rose Hill education are liberal, its methods are classical. This means at least two things. It means, on the one hand, that the emphasis is placed upon principles. Whatever the topic of investigation, the goal is to strengthen the student's ability to discern universals in the midst of particulars with a view to developing an integrated Christian vision. The approach is thus philosophical and principial, not historical and accidental.

The education is classical, too, in its focus on the classics themselves. Rather than studying textbooks and other secondary materials, students read a common curriculum of primary works from ancient times to the present, works which have had a formative effect on man's understanding of himself and his world. If the field of study is mathematics, such authors as Euclid and Lobachevski are read. If the interest is the natural sciences, then Galen and Harvey, Ptolemy and Copernicus, Newton and Einstein are among the chief sources. And if the focus is epic poetry, Homer, Virgil, Dante, and Milton are all included. This is sometimes called the "great books" approach to education, and it is the approach which Rose Hill uses throughout its curriculum.

An Orthodox Center

Rose Hill is finally, and most importantly, an Orthodox college. Great books programs are sometimes criticized for lacking a center and depth, and for producing a certain glibness in their students. Graduates of such colleges may be able to talk intelligently about individual classics, but they often do not have a comprehensive or inclusive grasp of things. The authors of the classics do not, after all, always agree with each other, and though they are considered great thinkers because of the profound impact of their works, this impact has not in every case been for the better. The student therefore often needs help in measuring the value of what he is learning, help in making his way through the often bewildering array of perspectives that have been advanced over the centuries. He needs, in short, a center of intellectual, moral, and spiritual gravity.

At Rose Hill, this center is provided by the Orthodox Christian tradition. While Rose Hill College is independently governed and not officially affiliated with any single ecclesiastical jurisdiction, it is nevertheless distinctively and thoroughly Orthodox in its understanding of God, man, and world, and it is unique among great books programs in its faithfulness to the teaching and practice of Eastern Orthodox Christianity. Etymologically, Orthodoxy refers to both "right belief" and "right worship". It embraces both a doctrine and a method. Orthodox Christians regard their faith as at once the most ancient, the most direct, the most ample, and the most realistic expression of the teaching of Christ and as alone fully guarding, therefore, the proper way of understanding God in theory and approaching Him in practice. It is on this basis that Orthodoxy claims to offer those who seek them both the maps and the provisions they need for a journey through the inward space of their heart toward participation, in the here and now, in the very nature of God (2 Peter 1:4).



If any one put into your hand a flint, and asked you to bring outward and visible fire out of it for him, you would be unable to do so without the steel that belongs to it, with which you would have to elicit the spark slumbering in the stone. In the same manner, the heavenly light slumbers in the human soul, and must be struck out by outward contact, namely, by the true faith, through reading and hearing, and through the Holy Spirit whom Christ restored to us.

The Sophic Hydrolith

Ignorant and foolish men, with a labor as vain as it is obstinate, search out the natures of things while they remain in ignorance of the One who is the Author and Maker of all things alike. Yet they do not inquire after Him—as though without God truth might be found or happiness possessed.

Hugh of Saint-Victor

Spiritual reading, vigils, and prayer bring the straying intellect to stability. Hunger, exertion, and withdrawal from the world wither burning lust. Reciting the psalms, long-suffering, and compassion curb our incensive power.

Evagrius the Solitary

This characteristic stress on both doctrine and method is not without its implications for education. For certain religious traditions, the human mind is believed to have its own autonomy, and it is held that the physical world, accessible to the natural senses, may be studied on its own, independently of the spiritual life, and as a preparation for understanding, by deduction and analogy, the revealed truths of faith. For the Orthodox Christian, however, theological wisdom is a matter primarily of intellectual and spiritual vision, not of rational abstraction based upon sense experience. Moreover, the principles or truths perceived in this vision provide in turn the theoretical basis for all other learning, whether with regard to the created order of nature or the practical affairs of human society.

These principles, however, cannot be known by reason alone. Orthodoxy insists that true knowledge is more than new contents of consciousness. "Be not conformed to this world, but be ye transformed by the renewing of your mind" (Romans 12:2). Man's awareness must itself be transformed, and this can happen only insofar as he willingly undergoes the purification and illumination afforded by spiritual discipline and regular participation in the Christian mysteries or sacraments. An Orthodox education is one in which true intellectuality goes hand in hand with spiritual commitment. At Rose Hill College, the classical pursuit of a liberal education is therefore closely tied to Orthodox liturgical worship and prayer, with the goal of integrating the intellectual life with the life of Christian faith.

All Are Welcome

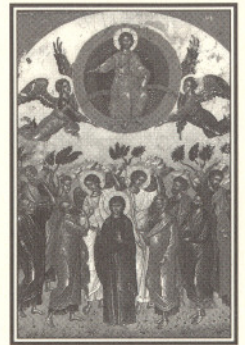
It should be stressed, however, that students are welcome at Rose Hill College whether or not they

are themselves Orthodox Christians. While many of our applicants are members of the Orthodox Church, others come from Roman Catholic and various Protestant backgrounds. Men and women of non-Christian faiths and serious seekers with no religious background at all are also encouraged to apply. At the same time, while Orthodox belief and practice are required of no one, students should understand in advance the distinctive character of the Rose Hill program: its unabashed commitment not to train but to teach—to teach its students, through a strengthening of their mental and spiritual muscles, how to see for themselves the deepest meaning of things. To put the matter as clearly and pointedly as possible: Rose Hill College means to prepare its students not just for this world but for the next. Some will object that such a program is too idealistic and impractical. We see it on the contrary as the most realistic and pragmatic of all. "Seek ye first the kingdom of God and His righteousness, and all these things shall be added unto you" (St Matthew 6:33). To be prepared for the next world is to be prepared at the same time for this world—to be prepared to make the most of the many occasions it affords us all for choosing wisely with a view to our divine vocation.

THE GREAT BOOKS

We have said that the Rose Hill curriculum is based on reading and discussing great books. What exactly is meant by Great Books?

A great book or a classic, as the phrase is used here, is any text which has had a major influence on man's view of himself and the world, whether in the domain of religion or politics, science or art. This influence may have been either for good or for ill. Great books, in other words, are not necessarily the books that a Christian would wish to adopt as his own personal



You are going, not indeed in search of the new world, like Columbus and his adventurers, nor yet another world that is to come, but in search of the other world that now is, though undreamt of by the many and by the greater part even of the few.

Samuel Taylor Coleridge

It is necessary to call into council the view of our predecessors in order that we may profit by whatever is sound in their suggestions and avoid their errors.

Aristotle

Books are to be call'd for, and supplied, on the assumption that the process of reading is not a half-sleep, but in the highest sense, an exercise, a gymnast's struggle, that the reader is to do something for himself.

Walt Whitman

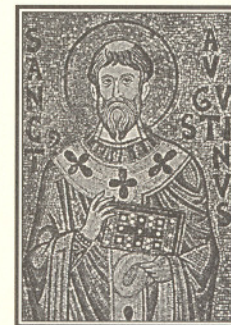
guides. Nevertheless they are books which have so deeply and lastingly affected the world that he is obliged to understand them if he wishes to make any deep and lasting sense of that world. A Christian great books curriculum is therefore not limited to Holy Scripture and the writings of the Church Fathers, or to a selected list of literary figures and philosophers who have shared the Christian perspective. It must also include those authors who have mightily, if perniciously, shaped the intellectual and cultural environment in which Christians must live. The ideas which have made the present age what it is have been anything but pious and godly. And yet the Christian who wishes to lead an effective life in this age must come to grips with those ideas, not simply in their effects, but at their roots, and this means that alongside of the Bible and the patristic tradition, and ancient writers like Plato, who have traditionally been called upon to help support the Christian worldview, he must also study the works of such figures as Descartes, Hume, and Kant, and Darwin, Marx, and Freud.

This, of course, is to put the matter in much too dreary terms, as if reading certain of the great books were mere obligation or duty. A classic is a classic precisely because many people have been strengthened by its words. Whether they agree with its message or not, they do agree that the author has led them to think more deeply than they had before. When it comes to our reading, this in fact might serve as the very definition of greatness. A great book is a book which refuses to be read passively, which engages us actively and provokes our attention. It is a book with which we must struggle, which will not leave us alone, and which bends our minds back to a recollection of first principles. We come away enriched from such books and find ourselves debtors, with St Paul, "both to the Greeks and to the Barbarians; both to the wise and to the unwise" (Romans 1:14).

SOCRATIC TEACHING, ORTHODOX ELDERSHIP

At Rose Hill, the role of the faculty is primarily to guide discussion. They do not teach the great books. They make it possible for the books themselves to do the teaching. Rather than serving as experts or specialists in particular subjects, with the responsibility of promulgating the fruits of their scholarly research, the Rose Hill faculty are tutors and Socratic interlocutors, whose task is to stimulate reflection and inquiry and to foster intellectual community and the fruitful exchange of ideas. Setting themselves and their own opinions aside, their aim is to join with their students in the hard work of wrestling with difficult and demanding ideas as well as in the delight and wonder which come from grasping the truth. Each of the Rose Hill faculty has a special competence in at least one field of study, but at the same time all faculty teach across the curriculum, fully expecting to learn something new each time they sit down to a book with their classes. What distinguishes the faculty from the other students in the classroom is their awareness of the depth and range of the issues raised and their skill in eliciting genuine insight.

The books are studied in the first place, of course, for their content—a content which we take to be objective and intrinsic to the works themselves, not subject to the ideological manipulation of a given reader nor determined by the historical settings in which they were written. We believe that a book means what it says, and that whatever the influences upon its author, this meaning is to be examined with a view to its possible truth rather than in the reductive terms supplied by certain presumed cultural and biographical contexts. On the other hand, the books are also read at Rose Hill simply as occasions for reflection and dialogue. It is our conviction that in the serious cross-examination of a great work, something happens that is unpredictable, unmanage-



Who is so stupidly curious as to send his son to school in order to learn what the teacher thinks?

St Augustine

There is but one world in common for those who are awake, but when men are asleep each turns away into a world of his own.

Heraclitus

The theology of the Orthodox Church, constantly soteriological in its emphasis, has never entered into alliance with philosophy in any attempt at a doctrinal synthesis: despite all its richness, the religious thought of the East has never had a scholasticism. If it does contain certain elements of Christian gnosis, the speculation is always dominated by the central idea of union with God and never acquires the character of a system.

Vladimir Lossky

able, and extremely rewarding, and that by studying in this way, students can often learn as much from a book that turns out to be wrong-headed as from one that conforms in some overt or measurable way to the Christian point of view. They will in any case be learning from each other and from their mentors on the faculty as together they enter upon a conversation that began over three thousand years ago.

Rose Hill is a Christian college, but as already explained, this does not mean that its curriculum is limited to Christian works. It is also, specifically, an Orthodox college, but neither should this be taken to imply that some official Orthodox interpretation is given to each of the entries on our reading list or demanded of our students. Applicants from non-Orthodox backgrounds may be concerned about this. They should understand that unlike certain other traditions, Orthodox Christianity is far more defined by its worship and spiritual life than by formulaic conformity to the propositional or juridical requirements of external authorities. The essence of Orthodoxy is living in accordance with truth, not fidelity to a system.

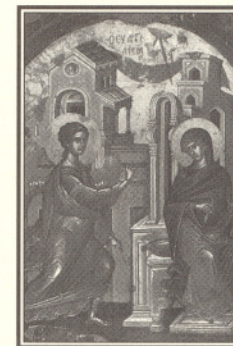
In studying the great works at Rose Hill, students are therefore not expected to come to the same conclusions or to draw the same benefits. We believe that each man and woman is a free creature in the image of God, and it would be incommensurate with our perspective to enforce the acceptance of a particular set of doctrines. The Rose Hill faculty strive to witness to the truth of their faith, not by insisting upon uniform assent to some established canon of correctness, but by attempting to live themselves in an intellectually, spiritually, and morally disciplined way. Together with daily Orthodox worship and the pastoral counsel of our clergy, we believe that such example can itself provide an appropriate framework and sufficient guidance for those who wish to benefit from their studies in the deepest way possible: not simply mentally, but in their hearts and for

their soul's salvation. We see this approach as consistent with the tradition of spiritual eldership in the Orthodox Church and as our way of respecting the apophatic nature of Orthodox teaching—its willingness not to cross every *t* or dot every *i*, its resignation before God and joy in His mystery.

CAREER PREPARATION

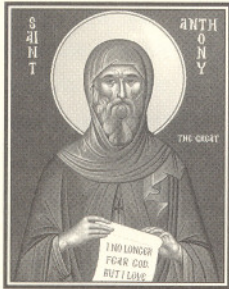
Students naturally want to know how a college education can help them prepare for a career. It should be clear from its emphasis on liberal education and the classics that Rose Hill College is in no sense a vocational school. It provides an education whose primary aims are intellectual, spiritual, and moral rather than technical. The Rose Hill student sees his college years as an opportunity to develop his mind, to come to terms with his responsibilities as a human being, and to begin understanding the intricate order of the world around him.

It should also be clear, however, that such an education can be of inestimable practical benefit to human endeavors of every kind. Clear and logical thinking and effective and persuasive expression are essential for success in any profession, and it is these abilities above all which a Rose Hill education helps the student develop. Technical training and the assembling of facts do not in themselves make for a well-ordered mind, but a well-ordered mind, accustomed to the demands and discipline of a classical curriculum, can make the most of the facts which come its way and is in the best position to profit from whatever specific training it might require. Liberal arts graduates go on to a variety of successful careers, including law, medicine, teaching, business and management, counseling, communications, politics, computer science, library administration, and scientific research.



Is it not the great defect of our education today that although we often succeed in teaching our pupils "subjects," we fail lamentably on the whole in teaching them how to think? They learn everything except the art of learning.

Dorothy L. Sayers



When intelligence is truly operative, we can properly be called human beings. When it is not operative, we differ from animals only in respect of our physical form and our speech. An intelligent man should realize that he is immortal and should hate all shameful desires, which are the cause of death in men.

St Anthony the Great

These assurances notwithstanding, it is important to underscore the fact that our primary concern at Rose Hill is with people rather than products or outcomes. Faculty counsel and work individually with students to help them overcome any special weaknesses and to build upon their strengths for particular careers, and yet the emphasis is always on developing the whole person. It has been said that a liberal education makes a man competent not simply to know or to do, but to be—to be a wiser, more fully human, and more adaptable person. If the Rose Hill graduate has done his work properly, he will be able to integrate a simple curve, read a line of music, perform a dilution, recognize the difference between a Matisse and a Monet, care for a rose garden, spot a logical fallacy, translate a passage from the original Greek, calculate a celestial position, and write a sestina. But more important than any of the things he can do will be the kind of person he has become.



THE CURRICULUM

It is in the very nature of truth to be one and indivisible. For a Christian, this truth is the *Logos* or Word, without Whom "was not any thing made that was made", and through Whose "light" alone is knowledge possible (St John 1:3,4). It is essential, therefore, that every aspect of the Rose Hill curriculum be so disposed as to bring the student's own *logos* or mind into the presence of the Divine *Logos* in all things. Unity must be underscored throughout the program. Hence the unique value of the classics, for it is similarly in the nature of the very greatest of the great books to elude classification in their own striving toward unity. A treatise by Aristotle may be at once a philosophical and scientific work, while a Shakespearean play may easily include such subjects as psychology, theology, and history. For this reason, too, disciplinary compartments and boundaries are kept to a minimum.

Nevertheless, in the interest of bringing a certain order to our studies, it has proven useful to organize the readings of the Rose Hill curriculum under several distinct headings. We distinguish, but without dividing.

TUTORIALS AND SEMINARS

A first distinction is pedagogical. Not all of the classics are of equal weight. Some are considerably



We have been taught that Christ is the First-begotten of God, and have testified that He is the Logos or Reason of which every race of man partakes. Those who lived in accordance with this Reason are Christians, even though they were called godless, such as, among the Greeks, Socrates and Heraclitus and others like them.

St Justin the Martyr

Not the least virtue of a great book is that it is active all of the time; it works and plays tirelessly, so that our attention, following its progress, is steadily on the stretch. Its density is beyond the ordinary. It is easier to read than the relaxed and vacuous book, because it is more continuously worth while. Many men have found it so. That is why it is a classic.

Mark Van Doren

more dense and demanding than others. The *Summa Theologiae* of St Thomas Aquinas and Cervantes's *Don Quixote* are certainly both great works, but the former requires a much more careful and detailed examination, owing in part to its technical vocabulary. In view of this fact, classes at Rose Hill are of two kinds. On the one hand, there are tutorials, which are reserved primarily for the weightier books, and in which the faculty take a firmer lead in discussion. Tutorials promote a close reading of a relatively small body of material. An entire class may be devoted to a single sentence or paragraph of a theological treatise, to an unusual grammatical construction, or to one geometrical proof. On the other hand, there are seminars. These provide an appropriate setting for somewhat more informal conversations concerning (among others) certain literary, political, and historical works, which while doubtless important do not always presuppose so fine a preparation. Seminars are broader in scope and may consider a complete work—perhaps a novel or play—in a single session. In the seminars, students take primary responsibility for conducting the discourse along relevant lines. Tutorials typically meet in the mornings and afternoons, while seminars are scheduled in the evenings, when discussion may continue beyond the usual class period.



SIX ESSENTIALS

A second distinction applies to the tutorials. Six distinct subjects are studied in the Rose Hill curriculum: Language, Mathematics, Natural Science, Theology, Philosophy, and Religion. It may come as a surprise to those familiar with other college curricula that specific tutorials are not set aside for literature, history, or the social sciences. Great works in these areas are read instead in the seminars. No college can claim to teach everything. The decision has been made at Rose Hill to concentrate on what is fundamental. This means that in reading such historians as Herodotus, Plutarch, Eusebius, Gibbon, and de Tocqueville, and such literary masters as Homer, Dante, Shakespeare, Wordsworth, and Dostoyevski, our concerns are often different from the modern historian and literary critic. The discussion of these books is guided by an interest not so much in historical fact or poetic and narrative virtuosity, but rather in the philosophical assumptions and theological visions expressed in these classics. Attention is directed as always toward a deeper understanding of God, man, and world.

Language

The Rose Hill language tutorial is focused on a study of classical and *koiné* Greek. All students take two full years of Greek. At the end of this time, they are expected to be able to read the Bible (Septuagint and New Testament) and selected Church Fathers in the original. The study of the Greek language, aside from its obvious scholarly benefit, provides the occasion for investigating the structure and principles of language in general. Traditionally, the study of language was three-fold, embracing the "three ways" or *trivium* of grammar, logic, and rhetoric—the liberal arts, as we might call them today, of reading, thinking, and writing. Rose



*Neither can his mind
be tho't to be in tune
whose words do jarre;
nor his reason in
frame whose sentence
is preposterous.*

Ben Jonson

Hill students are engaged in all three of these activities all the time, no matter the particular subject at hand, but in their study of a highly inflected language like Greek, they have the opportunity to reflect in a more systematic manner upon how it is that words work, to understand and appreciate the particular genius of the English language, and to become better readers, thinkers, and writers.

Mathematics

Philosophy is written in that vast book which stands ever open before our eyes, I mean the universe. But it cannot be read until we have learnt the language and become familiar with the characters in which it is written. It is written in mathematical language, and the letters are triangles, circles, and other geometrical figures.

Galileo

Where the approach to words is three-fold, the approach to number follows the four-fold scheme of the classical *quadrivium*. Here one finds the liberal arts of arithmetic, geometry, music, and astronomy, which examine respectively the qualities, dimensions, proportions, and motions of numbers. Arithmetic and geometry are studied initially in the traditional way, that is, with an emphasis on the qualitative properties of numbers and spatial forms. The great shift in western man's understanding of number, from the qualitative to the quantitative, is then carefully traced from Euclid's exposition of unity through the discovery of the calculus to modern times. Music theory and melodic and harmonic analysis are approached not only through great books on these topics, but through practical instruction in liturgical chant and through listening to the works of great composers (see Music and Art). Finally, the profound revolution in thinking which accompanied the transition from the geocentric to the heliocentric model of space is explored through classic texts in Astronomy.

Natural Science

Like all other subjects in the Rose Hill curriculum, the physical or natural sciences are examined in light of metaphysical principles. Our aim is not to make stu-

dents experts in the latest empirical discoveries of particular sciences, but to help them to grasp fundamental laws and relationships and to understand the methods of scientific inquiry by working through some of the most important examples of scientific procedure. Classic readings in biology, optics, mechanics, chemistry, electromagnetism, and relativity theory are coupled with observation and laboratory experiments. The profound changes which have occurred in man's apprehension of the natural world are highlighted in this tutorial. The student begins to recognize some of the causes for modernity's increasingly reductive and materialistic sense of the cosmos, while at the same time exploring (in the seminars and other tutorials) the consequences of this impoverishment in literature, art, and philosophy.

Theology

In Orthodoxy, technically speaking, a theologian is someone who has personally experienced the full fruits of the Christian life in an immediate knowledge of God. Only three figures have been accorded this status: St John the Apostle, St Gregory the Theologian, and St Symeon the New Theologian. As the term is used here, however, Theology includes the study of major Christian thinkers in general. Students read selected classics not only of Orthodox theologians, but of the greatest Roman Catholic and Protestant authors, although the emphasis of the curriculum is on the Eastern Christian tradition.

The study of theology also includes Holy Scripture. For the Orthodox Christian, *the* great book is the Bible. Unlike the writings even of the greatest of the Christian Fathers, Holy Scripture carries with it the revealed authority of God. More than just another book, it is the touchstone for testing the truth of all books. Scripture is read by the Orthodox Christian in the context of the tradition of which it forms the chief part,

We do not know God in His essence. We know Him rather from the grandeur of His creation and from His providential care for all creatures. For by this means, as if using a mirror, we attain insight into His infinite goodness, wisdom, and power.

St Maximus the Confessor

Ascending upwards from particular to universal conceptions, we strip off all qualities in order that we may attain a naked knowledge of that Unknowing which in all existent things is enwrapped by all objects of knowledge.

St Dionysius the Areopagite

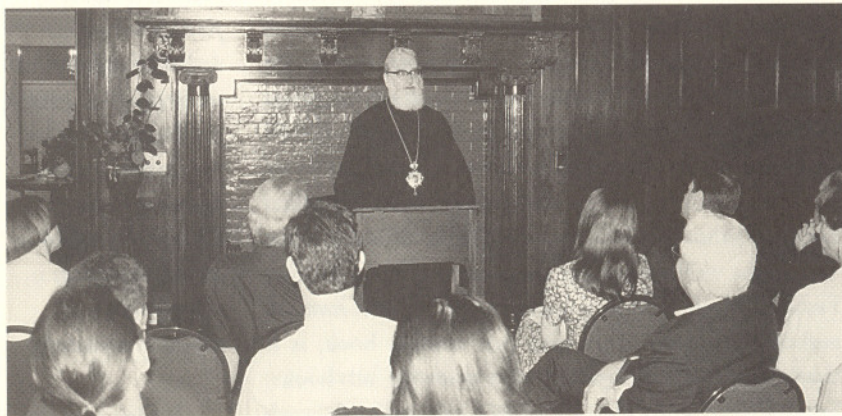
and this means in light of the inspired commentaries of the saints and with constant reference to its use in the liturgy and hymnology of the historic Church.

Philosophy

Philosophy is defined by everyone as love of truth and devotion to wisdom. But truth and wisdom are God alone, so it follows that lawful philosophy is no different from true religion, and lawful religion is exactly the same as true philosophy.

Marsilio Ficino

In contemporary academic discourse, philosophy has come to seem a rather nebulous and impractical affair. We often think of philosophers as the architects of mental systems and would-be solvers of conceptual riddles, for so indeed they have become in the modern world. For the ancients, however, philosophy was a way of life. Drawn by his desire for wisdom, the philosopher was prepared to undertake a strict regimen of intellectual, moral, and even physical training in order to attain his goal. Understood in this sense, philosophy and Christian faith are allies, and the works of the great philosophers can assist Christians in seeing the truths of that faith in a fresh and transformative way. At the same time, from the perspective afforded by this freshened vision, they can see in turn the dramatic degeneration which has occurred in philosophical thinking the further it has become removed from its traditional origins.



Religion

A particular point of distinctiveness about the Rose Hill great books curriculum is its inclusion of classic readings from the major non-Christian religions. Rose Hill is the only such college to provide this opportunity for undergraduates. While we certainly have no interest in contributing to the multicultural malaise of contemporary academia, we do firmly believe that the student is not fully prepared for today's world unless he is familiar with the sacred scriptures and spiritual classics of religions other than his own. This is an essential complement to a serious investigation of the major western philosophies. Readings include representative great books from the Hindu, Buddhist, Chinese, Jewish, and Islamic traditions.

READINGS

What follows is a list of specific books read either in whole or in part in the Rose Hill curriculum. As can be seen at a glance, the readings are organized over the course of four years in such a way that students are working simultaneously from both ends of the historical spectrum. In general, the work of the tutorials unfolds in the usual chronological order, from ancient to modern, while readings for the seminars—in the great classics of literature, history, economics, and politics—reverse that sequence, moving instead from more recent works backwards. This strategy is meant in part to disclose certain fundamental differences between traditional and modern thought and culture. Engaged in a dialogue spanning the centuries, students begin to see that how and what people think is closely linked with their choices, more and less informed as the case might be, and not the result of some blind historical fatalism.

All that is true, by whomsoever spoken, is from the Holy Spirit.

St Ambrose

As I myself neither own nor ever have owned any books, I have borrowed them from devout friends, and going through these books with great care out of love for God, I have given them back to their owners.... I went through all these slowly and diligently, trying to discover the root of man's destruction and salvation, and which of his actions or practices does or does not bring him to salvation.

St Peter of Damascus

FRESHMAN YEAR

Language

Hansen and Quinn *Greek: An Intensive Course*

Mathematics

Nicomachus *Introduction to Arithmetic*

Euclid *Elements*

Natural Science

Aristotle *Physics, Parts of Animals, Generation of Animals*

Archimedes *On Floating Bodies*

Galen *On the Natural Faculties*

Harvey *On the Motion of the Heart and Blood*

Fabre *Souvenirs Entomologiques*

Pascal *On the Equilibrium of Liquids*

Linnaeus *Systema Naturæ*

Darwin *Origin of Species*

Mendel *Plant Hybridization*

Scientific Papers of Driesch, Gould and Marler, Tinbergen, Goethe, Virchow, von Frisch, *et alia*.

Theology

Justin the Martyr *First Apology*

Irenæus *Against Heresies*

Clement of Alexandria *Miscellanies*

Origen *On First Principles*

— *Sayings of the Desert Fathers*

Athanasius *On the Incarnation, Life of St Anthony*

Basil the Great *On the Holy Spirit*

Gregory the Theologian *Theological Orations*

Gregory of Nyssa *The Life of Moses*

The Holy Bible: Old and New Testament readings with Patristic sermons and commentaries

FRESHMAN YEAR (continued)

Philosophy

Pre-Socratics *Fragments*

Plato *Apology, Crito, Phædo, Gorgias, Protagoras*

Aristotle *Categories, On Interpretation, Prior Analytics, Posterior Analytics, Topics*

Seminar

Solzhenitsyn *The First Circle*

Jung *Analytical Psychology*

O'Connor *Everything that Rises Must Converge*

Camus *The Myth of Sisyphus*

Keynes *General Theory of Employment, Interest and Money*

Woolf *To the Lighthouse*

Joyce *Ulysses*

Freud *General Introduction to Psychoanalysis, The Future of an Illusion, Civilization and Its Discontents*

Kafka *The Metamorphosis*

Twain *The Adventures of Huckleberry Finn*

James *Psychology: A Briefer Course*

Tolstoy *Anna Karenina*

Marx *Capital, Communist Manifesto*

Melville *Moby Dick*

Mill *On Liberty*

Dostoyevski *Brothers Karamazov*

Feuerbach *Essence of Christianity*

Thoreau *Walden*

Goethe *Faust*

Malthus *Essay on the Principle of Population*

Austen *Emma*

Shakespeare *Hamlet, The Tempest, As You Like It*

Poetry by Auden, Eliot, Frost, Yeats, Hopkins

SOPHOMORE YEAR

Language

Hansen and Quinn *Greek: An Intensive Course*

Selected texts from Scripture and the Fathers

Mathematics

Aristarchus *On the Sizes and Distances of the Sun and Moon*

Plato *Timæus*

Archimedes *On Conoids and Spheroids*

Ptolemy *Almagest*

Apollonius *On Conic Sections*

Copernicus *Revolutions of the Heavenly Spheres*

Kepler *Epitome of Copernican Astronomy, Astronomia Nova*

Galileo *Assayer*

Natural Science

Aristotle *On Generation and Corruption*

Pascal *Treatise on the Weight of the Mass of Air*

Lavoisier *Elements of Chemistry*

Avogadro *Masses and Proportions of Elementary Molecules*

Dalton *Proportion of Gases in the Atmosphere*

Gay-Lussac *Combination of Gaseous Substances*

Scientific Papers of Berthollet, Couper, Lavoisier, Mendeleev, Richter, Wollaston, Cannizzaro, *et alia*.

Theology

Augustine *City of God*

Vincent of Lérins *Commonitory*

Dionysius the Areopagite *Divine Names, Mystical Theology*

John of the Ladder *The Ladder of Divine Ascent*

Maximus the Confessor *Chapters on Love*

John of Damascus *An Exact Exposition of the Orthodox Faith*

— *The Philokalia*

SOPHOMORE YEAR (continued)

Theology (continued)

The Holy Bible: Old and New Testament readings with Patristic sermons and commentaries, Decrees of the Seven Ecumenical Councils

Philosophy

Plato *Republic, Meno*

Aristotle *Metaphysics, De Anima*

Epictetus *Manual*

Plotinus *Enneads*

Porphyry *Isagoge*

Boethius *The Consolation of Philosophy*

Seminar

Lincoln Selected speeches

de Tocqueville *Democracy in America, The Old Regime and the Revolution*

Calhoun *Disquisition, Discourse*

Gibbon *Decline and Fall of the Roman Empire*

Smith *Wealth of Nations*

Hamilton, Madison, Jay *Federalist Papers*

— *Articles of Confederation*

— *Declaration of Independence*

— *Constitution of the United States of America*

Rousseau *Social Contract, Confessions*

Swift *Gulliver's Travels*

Vico *The New Science*

Racine *Phædre*

Corneille *Le Cid*

Moliere *The Misanthrope, Tartuffe*

Spinoza *Theologico-Political Treatise*

Hobbes *Leviathan*

Pascal *Pensées*

Montaigne *Essays*

Cervantes *Don Quixote*

Erasmus *In Praise of Folly*

Machiavelli *The Prince*

SOPHOMORE YEAR (continued)

Seminar (continued)

Shakespeare	<i>Richard II, Henry IV, Part One, Henry V</i>
Aristotle	<i>Nicomachean Ethics, Politics</i>

Poetry by Pope, Wordsworth, Coleridge, Longfellow, Tennyson



JUNIOR YEAR

Mathematics

Archimedes	<i>Quadrature of the Parabola</i>
Descartes	<i>Geometry</i>
Viete	<i>Standard Enumeration of Geometric Results,</i> <i>Introduction to the Analytic Art</i>
Griffin	<i>Mathematical Analysis</i>
Frege	<i>What is a Function?</i>

Natural Science

Galileo	<i>Two New Sciences</i>
Descartes	<i>Principles of Philosophy</i>
Newton	<i>Principia Mathematica</i>

Theology

Eriugena	<i>On the Division of Nature</i>
Symeon the New Theologian	<i>Discourses</i>
Anselm	<i>Proslogion, Why God became Man</i>
Bernard of Clairvaux	<i>On the Love of God</i>
Thomas Aquinas	<i>Summa Theologiae</i>
Bonaventure	<i>The Soul's Journey into God</i>

Philosophy

Pico	<i>Oration on the Dignity of Man</i>
Bacon	<i>The Great Instauration, Novum Organum</i>
Descartes	<i>Discourse on Method, Meditations</i>
Locke	<i>Essay Concerning Human Understanding,</i> <i>Second Treatise on Civil Government</i>
Leibniz	<i>Discourse on Metaphysics, Monadology</i>
Berkeley	<i>Dialogues Between Hylas and Philonous</i>
Hume	<i>An Enquiry Concerning Human</i> <i>Understanding, Dialogues Concerning</i> <i>Natural Religion</i>

JUNIOR YEAR (continued)

Religion

—	<i>Selected Upanishads</i>
—	<i>Bhagavad Gita</i>
Shankara	<i>Commentary on the Brahma Sutra</i>
Patanjali	<i>Yoga Sutra</i>
—	<i>Dhammapada</i>
—	<i>Lotus Sutra</i>
—	<i>Diamond Sutra</i>
Nagarjuna	<i>Vigrahavyavartani</i>
Dogen	<i>Shobo-Genzo</i>
—	<i>Zohar</i>
Maimonides	<i>Guide of the Perplexed</i>

Seminar

Milton	<i>Paradise Lost</i>
Shakespeare	<i>Julius Caesar, Othello, Cymbeline</i>
Spenser	<i>Færie Queen</i>
Chaucer	<i>Canterbury Tales</i>
Dante	<i>Divine Comedy</i>
Bede	<i>History of the English Church and People</i>
Augustine	<i>Confessions</i>
Eusebius	<i>Ecclesiastical History</i>
Tacitus	<i>Annals</i>
Plutarch	<i>Lives (Romulus, Numa, Fabius, Marius, Cato the Younger, Brutus)</i>
Virgil	<i>Æneid</i>
Cicero	<i>Offices, On Friendship</i>
Plato	<i>Theætetus, Symposium, Phædrus</i>

Poetry by Jonson, Donne, Herbert, Marvell, Traherne, Shakespeare

SENIOR YEAR

Mathematics

Taylor	<i>Integral Calculus</i>
Dedekind	<i>Essay on the Theory of Numbers</i>
Lobachevski	<i>Geometrical Researches on the Theory of Parallels</i>
Boole	<i>Laws of Thought</i>
Riemann	<i>Hypotheses of Geometry</i>
Cantor	<i>Transfinite Numbers</i>

Natural Science

Gilbert	<i>On the Loadstone</i>
Huygens	<i>Treatise on Light</i>
Newton	<i>Optics</i>
Ampère	<i>Papers</i>
Maxwell	<i>A Treatise on Electricity and Magnetism</i>
Millikan	<i>The Electron</i>
Einstein	<i>Relativity: The Special and General Theory</i>
Heisenberg	<i>The Physical Principles of the Quantum Theory</i>

Essays by Faraday, Lorenz, J. J. Thomson, Whitehead, Minkowski, Rutherford, Davisson, Bohr, Schroedinger, *et alia*

Theology

Nicholas Cabasilas	<i>Life in Christ</i>
Gregory Palamas	<i>The Triads</i>
Luther	<i>The Freedom of a Christian</i>
Calvin	<i>Institutes of the Christian Religion</i>
—	<i>Decrees of the Council of Trent</i>
Scupoli, <i>et al.</i>	<i>Unseen Warfare</i>
Edwards	<i>Treatise on Religious Affections</i>
Newman	<i>Essay on the Development of Christian Doctrine</i>
Theophan the Recluse	<i>The Spiritual Life and How to Be Attuned to It</i>

SENIOR YEAR (continued)

Philosophy

Kant	<i>Critique of Pure Reason, Foundations of the Metaphysics of Morals</i>
Hegel	<i>Phenomenology of Mind</i>
Kierkegaard	<i>Fear and Trembling, Philosophical Fragments</i>
Nietzsche	<i>Beyond Good and Evil, Genealogy of Morals</i>
Wittgenstein	<i>Tractatus Logico-Philosophicus, Philosophical Investigations</i>
Heidegger	<i>What is Philosophy?</i>

Religion

Confucius	<i>Analects</i>
Mencius	Selected Readings
Lao Tzu	<i>Tao Te Ching</i>
Chuang Tzu	<i>Inner Chapters</i>
—	<i>Koran</i>
—	Selected <i>Hadith</i>
Rumi	<i>Mathnawi</i>
Ibn al-Arabi	<i>Bezels of Wisdom</i>

Seminar

Shakespeare	<i>King Lear, Macbeth, Coriolanus</i>
Basil the Great	<i>Advice to Young Men on Reading Greek Literature</i>
Plutarch	<i>Lives (Lycurgus, Pericles, Alcibiades, Aristides, Alexander)</i>
Aristophanes	<i>The Birds, The Clouds</i>
Æschylus	<i>Agamemnon, Choephoroe, Eumenides</i>
Sophocles	<i>Oedipus Rex, Oedipus at Colonus, Antigone</i>
Herodotus	<i>Histories</i>
Euripides	<i>Hippolytus</i>
Thucydides	<i>History of the Peloponnesian War</i>
Homer	<i>Iliad, Odyssey</i>
Valmiki	<i>Ramayana</i>
Plato	<i>Parmenides, Sophist, Ion</i>
Aristotle	<i>Poetics, Rhetoric</i>

MUSIC AND ART

No one is liberally educated who has not studied music and art. Too often, however, these studies consist in little more than "appreciation" courses, as they are often called. Such an approach is consistent with modern relativism and with the false platitude that beauty is in the eye of the beholder. As always, however, our guiding philosophy at Rose Hill is that education is meant to lead a man beyond his own opinions into a knowledge of the way things really are. When it comes to music and art, this philosophy is summarized best perhaps in the medieval maxim: *Ars sine scientia nihil*—"Art without science is nothing." Science in this case means a knowledge of objective principles, the principles which govern the universe, animate nature, and fashion our intelligence. The point of the maxim is that true art, far from being a subjective reflection of the individual artist, is a window onto eternity.

Byzantine Chant and Iconography

At Rose Hill, students are introduced to these principles by studying the sacred music and art of the Orthodox Christian tradition. The introduction is at once practical and theoretical. Students learn to read traditional Byzantine notation and to sing the *Octoechos* or Eight Tones of Byzantine liturgical chant while investigating the roots of this music in the classical modes of ancient Greece and following its development in the West from Gregorian chant and plainsong to the birth of polyphony. This study in turn is the prelude for examining the scores and listening to the works of the great classical composers. The approach to the visual and plastic arts is similar. Students receive instruction in the techniques of iconography while learning about the Orthodox theological defense of this art form. They also examine the designs for great masterpieces of eccle-

Harmonies unheard create the harmonies we hear and wake the soul to the consciousness of beauty, showing it the one essence in another kind; for the measures of our music are not arbitrary, but are determined by the Principle whose labor is to dominate matter and bring pattern into being.

Plotinus



Make all things according to the pattern shewed to thee in the mount.

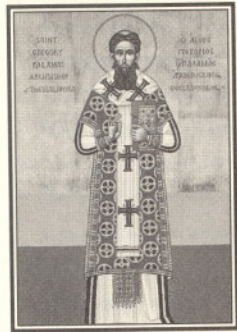
Hebrews 8:5

siastical architecture. These studies serve as the basis for exploring other great works of art: painting, sculpture, and architecture.

HORTICULTURE

We have said that a liberal education is an education that liberates—that it frees our minds from passion and ignorance, and from slavery to opinion and passing fashion. Man, however, is more than a soul or a mind. He also has a body, and his full liberation will therefore consist in a more than intellectual freedom. A certain dexterity of both mind and hand is required, and to this end a truly liberal education must concern itself on some level not just with knowledge but know-how.

While instruction in music and art helps to satisfy this requirement, the extensive gardens of the Rose Hill campus provide the perfect setting for yet another practical application of knowledge. The scriptures tell us that the occupation of our father Adam the Just was the tending of the Garden of Eden, and experience shows that much wisdom is to be gained in the keeping of plants. With this in mind, students receive weekly instruction in horticulture and are expected to assist in caring for the grounds. Classes include the historical and cultural aspects of horticulture, with field trips to other



This body which is united to us has been attached to us as a fellow-worker by God.

St Gregory Palamas



gardens in Aiken, to nature preserves and parks, and to some of the famous plantations of the South Carolina low country.

GUEST LECTURES AND SYMPOSIA

The Rose Hill curriculum is supplemented twice every year by special lectures and symposia presented by our visiting faculty. Once in the Autumn and again once in the Spring, the regular schedule of tutorials and seminars is suspended for a week in order that students and faculty might join in conversation with a visiting speaker. Past guests at Rose Hill have included literary scholars, theologians, intellectual and social historians, philosophers, and political scientists. In each case, noted Christian scholars deliver lectures and lead a series of discussions on a major figure, text, or theme connected with the restoration, defense, and practice of the traditional Christian faith. The aim is to assist students in bringing the wisdom of the classics to bear upon their life in today's world.

EVALUATION AND GRADES

In a great books program, formal examinations are not particularly important, though they may be given on occasion. Each class discussion in a sense is a test, an opportunity to develop one's dialectical powers. Students are expected to prepare themselves carefully for every tutorial and seminar and to be vigilant in the classroom. Classes normally begin with a question on the text for the day, and the students' ability to ask and to answer such questions is a clear indication of their diligence. Each student is held doubly accountable: for courteously listening to the comments of others and for patiently justifying his own observations.



One should follow the wise, the intelligent, the learned, the much enduring, the dutiful, the noble; one should follow a good and wise man, as the moon follows the path of the stars.

Dhammapada

Writing Assignments

When men aim at something precise, something refined, something really luminous, something really large, something choice, they avail themselves, in some shape or other, of the ancient method of oral instruction, of present communication between man and man.

John Henry Newman

It should come as no surprise that the largest part of a student's work at Rose Hill takes the form of written compositions. If there are few examinations, there are by compensation numerous writing assignments. Students are regularly asked to prepare expository essays on topics arising in class. Some assignments are exegetical and are focused upon a relatively short passage in a difficult text. Others are broader in scope, requiring the student to set forth a reasoned response to an entire book. The aim of these assignments is to provide sufficient space for pausing and pondering, for unraveling the consequences of an unexpected insight, or for following the thread of a single argument wherever it might lead. Essays are not research papers, nor do they take the form of book reports. The writer's concern is to demonstrate his grasp of the material under examination and his growing awareness of its implications. Rose Hill faculty give careful attention to both content and form in marking all writing assignments.

Senior Thesis

In their final year, students write a thesis on a topic of their choosing. The point of the thesis is to frame and then attempt to answer a question of the kind considered in the great books themselves. The answers need hardly be ultimate or irrefutable, but neither should they be superficial or a mere repetition of authority. The thesis is naturally of greater length than other compositions in the program, and it is defended before a committee of faculty in a session open to the entire college.

Grading

Twice yearly, each student meets formally with all of his teachers to hear their collective observations on his

work. Since learning at Rose Hill occurs primarily through reading the great books and discussing them in class, the faculty's counsel is concerned above all with how the student might improve his preparation and participation. At the same time, the faculty are interested in the student's own comments and in suggestions on how they might improve their teaching. Unlike the usual report card, the purpose of these meetings is to provide specific and detailed advice on what the student can do to grow intellectually. The aim is not so much to judge the student's mastery of a given book, but to enable him to pursue the wisdom embodied in all the great books.

While letter grades can be misleading, they are expected in our society, both by other academic institutions and by prospective employers, and therefore such measures are employed at Rose Hill. In assigning grades, every attempt is made to translate fairly and accurately the qualitative comments and advice of the faculty. Rose Hill College uses the standard grading scale of A, B, C, D, and F. Grades are recorded on the student's transcript for each tutorial and seminar. A cumulative average of C is required for graduation.

He that hath understanding in himself is best; he that lays up his brother's wisdom in his breast is good. But he that neither knoweth nor will be taught by the instruction of the wise—this man is naught.

Hesiod



CAMPUS LIFE

Though a weak Christian may believe great things by an implicit faith, yet it is very desirable his faith should be turned into assurance, and that cannot be but by the riches of knowledge and understanding.

Thomas Traherne

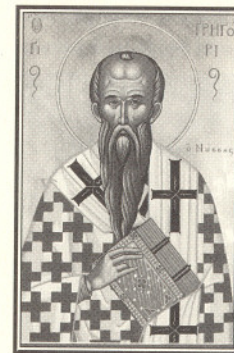
Rose Hill College is located in the beautiful and historic community of Aiken, South Carolina, just south of Interstate 20 between Columbia, South Carolina and Augusta, Georgia. Home originally to such Native American tribes as the Edistos and the Ashepoos, the Aiken area was visited in the sixteenth century by Spanish explorers, while the Revolutionary War brought the first permanent white settlers. The city itself was established in 1835 along the world's first long distance steam railroad—between Charleston, South Carolina and present-day Augusta, Georgia. The site of a famous Civil War battle, Aiken became well known in the late nineteenth century as a health resort, and since



the early 1900s, it has been a national center for thoroughbred horse training. Aiken's mild climate, shaded parkways, beautiful gardens, and magnificent Winter Colony properties, its golf, tennis, polo, and numerous other recreational opportunities—including horseback riding, hiking, and fox hunts in two thousand acre Hitchcock Woods—earned for the city a top-ten ranking in two recent national surveys. Culturally, Aiken combines features of the old rural South, including its renowned hospitality, with the interests and expertise of a cosmopolitan professional population.

The campus of Rose Hill College occupies a five-acre estate in the historic district of the city. Established at the turn of the century, the property includes a chapel, art studio, library, administrative offices, and bookstore, and a thirty-two room Dutch colonial mansion listed on the National Register of Historic Places. Once the home of the Colonel Sheffield Phelps family, Rose Hill has included among its many famous guests artists, publishers, scholars, industrialists, and statesmen. In 1991, the property was extensively renovated with special care being taken to preserve the beauty and character of the original estate. Rose Hill continues to be known in the Aiken community and throughout South Carolina for its beautifully landscaped lawns and Victorian gardens. In addition to many varieties of roses, camellias, and azaleas, the gardens include rare Chinese holly and exotic evergreens collected by the Phelps family during their trips to the Orient. The grounds and winding paths are shaded by live oaks, deodara pines, magnolias, leyland cypress, palmettos, and numerous other trees, providing an ideal setting for study and reflection.

Indeed, the entire Aiken environment, with its extraordinary natural beauty and quiet pace of living, is perfectly suited to the spiritual and intellectual life which Rose Hill seeks to foster. By its very nature, liberal education requires a certain detachment from the world.



A garden enclosed is my sister, my spouse (Cant.4.12). Does anyone claim to be the spouse of the Lord, because he is closely united to Him, or His sister, because, in the words of the Gospel, he does His will? Then he must become a flourishing garden, having within himself the beauty of all kinds of trees.

St Gregory of Nyssa

*Acquire inner peace,
and thousands around
you will find their sal-
vation.*

St Seraphim of Sarov

*The end of learning is
to repair the ruins of
our first parents by
regaining to know God
aright and out of that
knowledge to love
Him, to imitate Him,
to be like Him.*

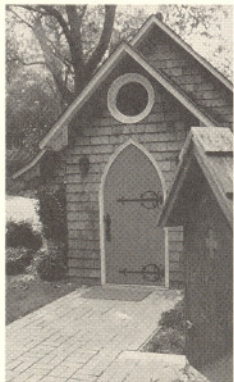
John Milton

This certainly does not mean that we should be aloof to the needs of that world. But in order truly to meet them, we must first acquire for ourselves a measure of wisdom and peace, and to this end, pausing from the distractions of life is essential.

RELIGIOUS LIFE

Essential, too, for the Orthodox Christian are worship and prayer. Detachment from the world is not an end in itself, but a support for concentration on God. "Set your affection on things above, not on things on the earth" (Colossians 3:2). If we are to heed this admonition, the intellectual dimension of our lives must be closely joined with the spiritual. Daily worship is therefore at the center of campus life at Rose Hill. As explained before, students of all backgrounds are welcome to attend Rose Hill College. They need not be Orthodox Christians, nor in fact need they practice any religion at all. Attendance at services and participation in the liturgical life of the community are required of no one. We do believe, however, that those who neglect these opportunities will be missing a most important part of their education.

Matins and Vespers are scheduled in the Rose Hill Chapel every day, and Compline is said on those evenings when there has been a gathering of the entire community. The Divine Liturgy is served every Sunday. All major feasts are celebrated, and menus are prepared in accordance with the fasts of the Orthodox calendar. The Rose Hill clergy are available for regular confession and spiritual guidance. During Holy Week, the normal class schedule is modified in order to provide more time for participation in the full cycle of services. Readings for the week include the great liturgical texts of the Orthodox tradition, such as *The Lenten Triodion* and *The Festal Menaion*.



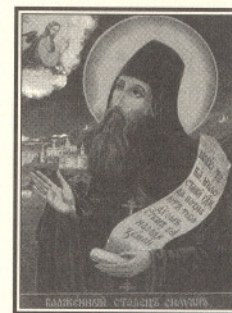
CHRISTIAN VALUES AND CONDUCT

Rose Hill, we have said, is a family. This means in practice that campus life is characterized by a subtle combination of rules and exceptions. Courtesy and informality, respect and love, seriousness and good humor come together in ways which no single code of conduct will fully account for. Since the family is a deliberately small one, the complicated policies and formal procedures of large institutions are not necessary. On the other hand, precisely because of its small size, the relationships between members of the community are often close-knit, and it is therefore very important that each of them is respectful of the others and understands what is expected in his daily conduct.

It is expected, in short, that everyone in the Rose Hill family—students and faculty alike—should be striving to live in a way that is becoming to traditional Christians. Time-honored Christian values, not contemporary permissiveness, are the basis for every aspect of campus life. These values are reflected especially in the following rules:

- Separate men's and women's dormitory areas are off-limits to the opposite sex.
- The possession or use of alcohol or drugs on campus is strictly forbidden.
- Dress is required befitting man's dignity as a creature in God's image and likeness. In the chapel, classrooms, and offices, and for evening meals, men are to wear slacks and collared shirts, and women are to wear skirts or dresses of modest length.

The college reserves the right to dismiss a student for using alcohol or drugs on campus, for incidents involving an intoxicated or drugged state of behavior, for con-



*We may study as
much as we will, but
we shall not come to
know the Lord unless
we live according to
His commandments,
for the Lord is not
made known through
learning but by the
Holy Spirit. Many
philosophers and
scholars have arrived
at a belief in the exis-
tence of God, but
they have not come
to know God.*

St Silouan

duct creating a safety hazard to other members of the community, or for other behavior which is in serious conflict with the Christian moral values of the college.

SOCIAL LIFE AND RECREATIONAL OPPORTUNITIES

In the Christian life, seriousness of purpose and good fun are not exclusive, but complementary. Much has been said about the emphasis at Rose Hill on moral and spiritual discipline and about the importance of rigorous intellectual work. It would be misleading not to add a few words about the many opportunities which also exist for relaxation and play.

Recreational activities on the campus itself include table-tennis, weight-lifting, volleyball, and outdoor basketball. Public tennis courts, playing fields providing for such sports as soccer and softball, and the many miles of trails in Hitchcock Woods are all just a short distance away.

Student life, of course, generates its own festivities and forms of entertainment, which are as various and unpredictable as human nature itself: dramatic and musical productions, chess exhibitions, poetry readings, talent and variety shows, cookouts, occasional in-house publications (often satirical), to name only a few. College-wide picnics, complete with South Carolina barbecue and bluegrass band, begin and end every school year. Classic films, teas, and ice cream socials are frequently scheduled, with formal dinners being held at Thanksgiving and Christmas and in connection with special guest lectures. Faculty entertain students in their homes on a regular basis.

Besides the many area equine activities and events, including the Aiken "Triple-Crown" every Spring, the city offers numerous additional opportunities. Concerts by visiting symphony orchestras and other musicians are

a regular part of the annual cultural series hosted by the University of South Carolina's Aiken campus. The city band is always pleased to welcome new members. There is also a local ballet company, a choral society, and a community theatre.

Columbia, the state capital of South Carolina, is only an hour away and boasts among other things a nationally acclaimed zoo and botanical garden. The Blue Ridge Mountains, the plantations of the South Carolina low country, historic Charleston and Savannah, the many beaches of the state's beautiful coastline, and the cultural opportunities and major sporting events of Atlanta are all within a two or three hour drive of campus.

I do not know what I may appear to the world, but to myself I seem to have been only a boy playing on the seashore, diverting myself in now and then finding a smoother pebble or a prettier shell than the ordinary, while the great ocean of truth lay all undiscovered before me.

Isaac Newton



And Moses was learned in all the wisdom of the Egyptians, and was mighty in words and in deeds.

Acts 7:22



ADMISSIONS AND FINANCIAL AID

A little or superficial knowledge of philosophy may incline the mind of man to atheism, but a farther proceeding therein doth bring the mind back again to religion. Therefore, let no man, upon a weak conceit of sobriety or an ill-applied moderation, think or maintain that a man can search too far or be too well studied in the book of God's word or in the book of God's works, divinity or philosophy, but rather let men endeavor an endless progress or proficience in both.

Francis Bacon

The Rose Hill curriculum is conceived as an integral and comprehensive four-year program, and therefore only those applicants are admitted who intend to enter as freshmen. Transfer students are not accepted.

Although the college is Orthodox, no one is excluded on the basis of religion or creed. Students are admitted without regard to race, color, non-disqualifying physical handicap, or national and ethnic origin to all the rights, privileges, programs, and activities generally accorded or made available by Rose Hill College.

Because of its unusual curriculum and teaching style, Rose Hill attracts students from all regions of the country, from abroad, and from all parts of society. Despite differences of personality and background, applicants must be of good moral character, and they should demonstrate an honest desire to learn. These are the two most important criteria in all admissions decisions. The Rose Hill program does not demand genius. Students of modest abilities can be successful and are encouraged to apply. But it does require good study habits, industry, and intellectual thoroughness.

It is expected that an applicant will have followed a college preparatory course that includes four years of English language and literature, and at least three years of mathematics and two years of a foreign language. At least two years of natural science are also advised.

APPLICATIONS

Every applicant must take the Scholastic Aptitude Test (SAT) of the College Entrance Examination Board. When requesting that test scores be sent to Rose Hill College, please use the CEEB code number 2598. This number should be entered in the proper space on the registration and answer forms. Three letters of reference are required, including two from teachers in the school last attended. The student's written application is especially important. The requested essays can often tell more than the other required documents. One should take great care in composing these essays and in completing and presenting the application. A fee of \$25 must accompany the application.

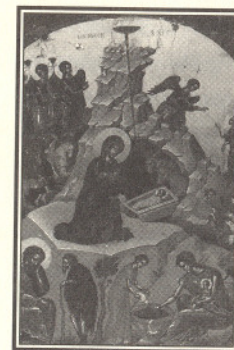
Personal interviews, when possible, are most desirable. Applicants are encouraged to visit Rose Hill or to meet with representatives of the college who may be visiting in their area. Applications may be submitted as early as the second semester of the eleventh grade. There is no application deadline, but students are well advised to apply as early as possible. Upon acceptance, a student will be asked to respond in writing within thirty days with his decision. This letter must be accompanied by a non-refundable tuition deposit of \$300 to reserve a place in the incoming class. This deposit also holds any financial aid awarded by the college.

The chief distinguishing feature of Orthodox thought is that it seeks, not to arrange separate concepts in accordance with the demands of faith, but rather to elevate reason itself above the usual level—to strive to elevate the very source of understanding, the very means of thinking, up to sympathetic agreement with faith.

Ivan V. Kireyevsky

TUITION AND FEES

The total cost of attending Rose Hill College for the academic year 1996-97 is \$10,000. This figure includes tuition, room and board, activities fees, and the cost of all books. Students who do not have their own medical insurance and are no longer covered by their family will be required to purchase insurance through Rose Hill for an additional fee.



FINANCIAL AID

And now, O philosophy, hasten to set before me not only this one man Plato, but many others also, who declare the one only true God to be God, by His own inspiration, if so be they have laid hold of the truth.

St Clement of Alexandria

Rose Hill College is committed to making it possible for any qualified student to attend the college even if he is unable to pay the full tuition and room and board fees. In fact, no student pays the full cost of attending Rose Hill. That cost far exceeds the fees charged. The difference is made up by contributions from individuals and charitable foundations. Rose Hill College accepts no direct federal aid, nor does it participate in federal programs such as the Stafford Guaranteed Student Loan. All financial aid applicants to Rose Hill are ineligible for any form of federal assistance.

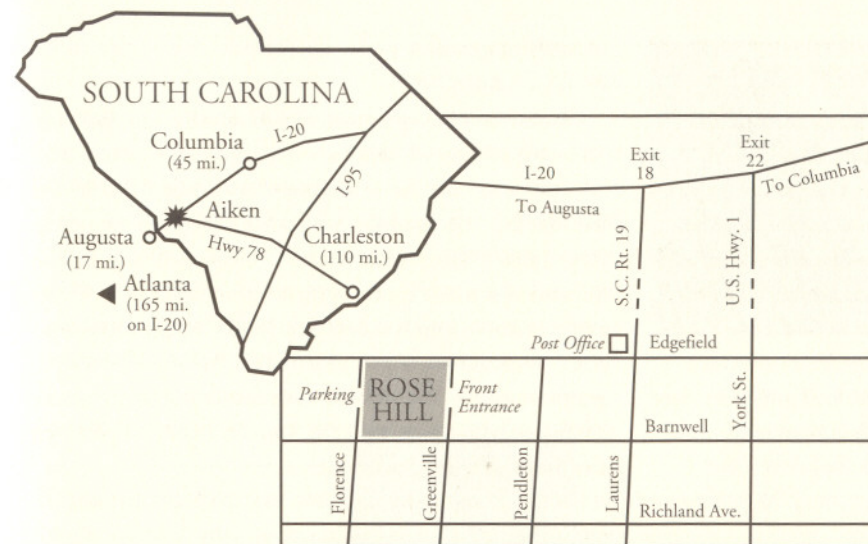
When a student and his family are prepared to make their maximum effort to assist the student in paying for his education, the college will make aid available on the basis of demonstrated financial need. Such aid is offered in the form of service scholarships. Aid is offered only to students who have been admitted to Rose Hill College. A student and his family may, however, request a preliminary evaluation of their financial circumstances and an estimate of possible forthcoming assistance. All financial aid information is kept separate from the student's application for admission.

CAMPUS VISITS

It is good to get firsthand knowledge of any college that one may be thinking of attending, but it is especially wise in the case of Rose Hill because of its unique curriculum and methods. Arrangements can be made by calling toll free 800-684-3769, or by writing to the Office of Admissions.

For those traveling by car, Aiken is located approximately 8 miles south of Interstate 20 on U.S. Highway 1 and South Carolina Route 19. For those who choose to fly, the closest airports are in Columbia, South Carolina

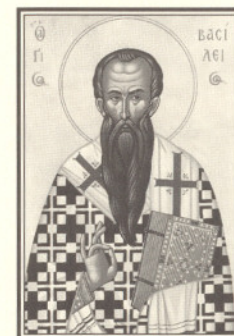
Plato



(one hour from Aiken) and Augusta, Georgia (thirty minutes). The college will make arrangements to meet visitors at either airport.

ACCREDITATION

As a new college, Rose Hill is currently seeking accreditation through the American Academy for Liberal Education, a national accrediting agency approved by the Department of Education. Entering students should understand that while there is every reason to expect that accreditation will be granted, the required reviews can be completed only when four years of classes—Freshman through Senior—have been admitted and are in session. In the meantime, the college promises to make every effort to assist each of its students in securing positions in the very best graduate schools or in starting successful careers in their chosen professions. We are confident that the high quality of our faculty and the rigorous character of our curricu-



It is for eternity that I would exhort you to acquire travel-supplies, leaving no stone unturned, as the proverb has it, wherever any benefit towards that end is likely to accrue to you.

St Basil the Great



*The holier a man,
the more rational,
since he sees the Truth
in the undistorted
mirror of his heart.*

St Nikolai Velimirovic

lum will more than make up for any temporary lack of official validation.

It has been the experience of similar small colleges in their early unaccredited years that graduate programs and employers are far less concerned with matters of institutional certification than with the students' own proven strengths. Organizational skills, clarity of writing, and the ability to think on one's feet are what count the most, and it is precisely such strengths that the Rose Hill program is best suited to develop. Moreover, the small size of the college and the close relationship which students enjoy with the faculty mean that letters of recommendation can be very specific and very personal. We know our students well and are happy to work closely with each of them as they plan for their years after graduation.