

MARIA KAUPAS ACADEMY
Upper School
at
St. Thomas More Parish
116 Theodore St.
Scranton PA 18508
Educational Plan

*In all that awakens within us the pure and authentic sentiment of **beauty**, there is, truly, the presence of God. There is a kind of incarnation of God in the world, of which **beauty** is the sign.*

—Simone Weil

***Beauty**, whether that of the natural universe or that expressed in art, precisely because it opens up and broadens the horizons of human awareness, pointing us beyond ourselves, bringing us face to face with the abyss of Infinity, can become a path towards the transcendent, towards the ultimate Mystery, towards God.*

—Pope Benedict XVI, Address to the artists in the Sistine Chapel, November 21, 2009

*The truth, which is clothed by **beauty**, must be such as to ennoble the human person in terms of bringing out his or her very best, both of intellect and of will. The **beautiful** must embody that which is true, but is also ennobling to our human nature as made in the image and likeness of God. Whatever is **beautiful** must fix our minds and our hearts on the things above, according to St. Paul (Phil 4).*

—Bishop Robert Morlino, Diocese of Madison Catholic Herald, October 21, 2011

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“Beauty Gives Life”

The Rev. Eric Bergman

Talk for the Annual Homeschooling Moms’ Day Out

at

St. Michael Catholic Parish

Scranton, PA 18504

February 24, 2018

One of the sins confessed most often to me since my ordination nearly eleven years ago is the sin of bad language. On a fairly regular basis I hear about profanity, cursing, using the Lord’s Name in vain, vulgarity, gossip, slander, detraction, blasphemy, and lies. All of this, of course, is the language of hell. I am not averse to telling penitents that this is the sort of language that the devil and his angels use for all time: they curse God, blaspheme His Name, tell lies and utter vulgarities to disgusting for us to bear hearing. When we speak this way, we are not preparing to enter heaven but rather hell, and if our aspiration is to spend eternity before the Throne of Grace, then our language here on earth should anticipate what we hope is our eternal destiny.

We see in all the different forms of ugly speech that they are associated inherently with falsehood. We confess such speech, and we know that it is wrong, because in every instance to talk in this way is to bear false witness in some manner. And we know we should not use these forms of speech, because we are called to the Truth, not to him who is false. Thus, we may draw the conclusion that just as ugliness points to falsehood, beauty points to Truth.

This reality is reflected in the language we use at Mass. For example, our language in the liturgy is hieratic, implying the hierarchy that exists in the relationship between God and man. He is in the heavens above and we are on the earth beneath, so we talk to Him in a manner that befits His status. We use in church a manner of speaking that we don’t use on the street, because we desire to give to the Lord our best. We employ the beauty of chant, because, as St. Augustine of Hippo reminds us, he who sings prays twice. The language and the music we employ in church for the Holy Sacrifice of the Mass therefore intentionally prefigures heaven. By the same token, cursing like a sailor only makes sense if we are preparing for eternity in hell, where ugliness and falsehood hold sway, because the ruler there is the father of lies. Truly, if we are preparing to spend eternity with God, then all our speech here on earth ought to be reflective of how we speak to God when we worship Him.

These same principles I have articulated with regard to beauty and ugliness, truth and falsehood, can be applied to art and architecture as well. Traditionally, churches were preeminently designed to be beautiful, because beauty points to Truth. We see in old church buildings a design which makes sense, with the tabernacle in the center of the high altar, so that even a stranger unfamiliar with the Faith could comprehend where the most important space in the church is. We also note that the attempt was made in these old buildings to commission beautiful iconography, statuary, stained glass windows, stations of the cross, altars, and even lattice work for the pipe organ cases. Moreover, the vestments worn by the priest and other sacred ministers were made beautifully and of exquisite materials because they were used in the service of Truth.

Ugly churches, therefore, make no sense. They confuse the faithful and obscure the Faith. People come seeking Truth and the building points to falsehood. People come looking for that which exalts the mind and spirit, and they are brought low. People come seeking solace, and they leave offended. People come seeking heaven, and they get the earth. People come seeking God, and everything they see points instead to man. Ugliness breaks down trust, because it is associated with falsehood.

Beauty inspires trust because it points to Truth. This becomes discernible when we recognize the effort that is required to produce something beautiful, necessitating sacrifice. We associate trust with hard work, and we don’t trust those who are lazy. So even when ugliness doesn’t explicitly represent hostility, destructiveness, and death, it

is at its best ambivalent. Again, if we don't know which way one is going, we have a hard time building trust. Even as ugliness coarsens our interaction, the effect of beauty, when we consider this element of trust, is that it refines human relations.

The fruit of beauty then, is joy. The penance I assign to those who confess using foul language attempts to steer them in the direction of these truths. I tell them to remember something beautiful they have either seen, or heard, or read, that has left an impression on them over the years. I ask them to meditate upon that beauty, and give thanks for it, so they may hold it before their gaze whenever they are tempted to use ugly speech. Their meditations are intended to communicate this relationship between beauty and truth and between ugliness and falsehood, and doing so should remind them of their proper calling. We are called to use the language of heaven, because that is where we hope to be after our journey through this valley of tears. An encounter with true beauty does not cause anxiety, nor does it cause anguish. True beauty gives peace, and issues in joy.

Finally then, true beauty issues in life, whereas ugliness in any form issues in falsehood and is destructive, leading to the rupture of human relationships, resentments, hurts, grudges, pain, and in a manner of speaking, death. In contrast to the rotten fruit of ugliness, we see that beauty points to truth and truth builds trust. Our relationships, then, flourish in the light of true beauty. Flourishing relationships tend towards love, and from love springs life. If we want this for our children, for our neighbors, for our countrymen, we must introduce them to beauty, because He who is the Truth is also the Way and the Life.

PART I: OUR OBJECTIVE AND MEANS

A classical curriculum does not propose that a student merely “shake hands” and develop a passing acquaintance with the greatest thinkers, the greatest artists, saints, and prophets, but rather that he becomes so wholly habituated to their thoughts and words, their prayers and psalms, their masterpieces of art and music, that he himself becomes like those great people.

—Anthony Esolen, “Classical Education Can Purge a Multitude of Sins,” 19 February 2015

Maria Kaupas Academy offers students an education firmly rooted in the Catholic faith, steeped in love of God and His Truth, wrapped in the search for and appreciation of His Beauty, and secured with rigorous, meaningful, and thought-provoking academics. We encourage our students to comprehend and appreciate the inherent value of learning.

Maria Kaupas Academy reasserts the belief that children are gifts from God, not commodities geared up to swallow and spew rote knowledge. Ephesians 2:10 tells us: “For we are His workmanship, created in Christ Jesus for good works, which God prepared beforehand, that we should walk in them.” We aim to teach students how to think, and to help them become active participants in their educations, their individual lives, the lives of their communities, and the life of the Church.

Goodness, rooted in Truth, is revealed in Beauty. So it is that our understanding of the sublime leads to the realization that it is Beauty, pointing to Truth, which manifests in Goodness. With Beauty as our foundation, we at Maria Kaupas Academy determine to seek Truth, in faith and with gratitude, ever sharpening our faculties of reason, in order that our students may, “...go into all the world and preach the gospel to the whole creation.” *Mark 16:15.*

1. Our Vision

Maria Kaupas Academy is committed to cultivating the individual, to reestablishing the Christian tradition, and to fostering a Christ-centered culture through family, community and country, a culture of people in daily awe at the wonders and beauty of the world, who recognize and seek Truth. We envision students *alive* in the world, moving as thinking children of God with knowledge, understanding, and love of Whence and from Whom they came. For it is only by realizing our Source that the meaning and everlasting worth of all things is recognized.

Just as Mother Kaupas dedicated her life to the education of immigrant children, that they would retain their Catholic faith in an adversarial world, our motto, “God’s Servant First,” indicates this aspiration for our students: that serving Him be first and foremost throughout their lives.

2. Our Mission

Maria Kaupas Academy offers a complete Classical Education utilizing the adaptable Hybrid Model, to meet the educational goals and desires of parents. The school is sponsored by St. Thomas More Parish and meets on the campus of St. Joseph Church in the Providence section of Scranton, Pennsylvania. Dedicated to helping parents educate their children according to a Catholic worldview, our Academy takes as its patron the foundress of the Sisters of St. Casimir, Venerable Servant of God Maria Kaupas, who was a parishioner at St. Joseph Church before entering the religious life.

Our mission is to offer a God-centered integrated education rooted in Truth and Beauty, that will prepare boys and girls, and young men and women to serve Christ through their families and communities, in college and in their careers, and which will help them discern their respective callings. We pursue this goal by offering beautiful worship, rigorous academics, and formation in music and the arts, that our students will learn how to pursue Truth, discern Goodness, and recognize genuine Beauty.

3. Beauty in the Life of the School

- We host events that encourage interaction between families and generations, and which provide opportunities for mingling in a wholesome environment.
- We require students to wear a uniform, which reflects our desire to instill respect for the body, for one another, and above all, for God.
- We incorporate tasteful art and furnishings in our parish and school buildings, which demonstrates our goal of using beauty to honor and glorify God.
- We expect students to adhere to a proper code-of-conduct. They address one another and their teachers politely and with respect, and their actions reflect the values and mission of Maria Kaupas Academy. Likewise, teachers interact with students in a manner reflective of the school’s values and mission.

4. The Mission and Status of Our Parish

Maria Kaupas Academy, under the direct supervision of our pastor, Fr. Eric Bergman, is diocesan in structure. The school is a ministry of St. Thomas More Parish, which was founded in 2012 in response to *Anglicanorum Coetibus*, the historic Apostolic Constitution issued by Pope Benedict XVI in 2009 to facilitate the reconciliation of former Anglicans with Holy Mother Church. Our diocese, The *Personal Ordinariate of the Chair of St. Peter*, was established by the Vatican on January 1, 2012 and is based in Houston, Texas, with Bishop Steven J. Lopes at the head. The particular mission of our diocese and parish as stated on the *Ordinariate’s* website is as follows:

“The primary mission of the Personal Ordinariate of the Chair of St. Peter is evangelization.

The Ordinariate exists for those who are and who will be coming into full communion with the Catholic Church. Through the reverence and beauty of our worship, study of sacred Scripture and charity for those in need, we desire to share the joy of being Roman Catholic!

With respect and gratitude for the Anglican heritage that nourished us, we seek to build bridges with all our brothers and sisters who are drawn to the Church, so that we might build up the one Body of Christ.

Our mission is particularly experienced in our celebration of liturgy, which features Anglican traditions of worship while conforming to Catholic doctrinal, sacramental and liturgical standards. Through Divine Worship: The Missal — the liturgy that unites the Ordinariates throughout the English-speaking world — we share our distinctive commitment to praising God in the eloquence of the Anglican liturgical patrimony and Prayer Book English.”

The Ordinariate Liturgy, a fully valid and beautifully reverent form of the Roman Rite, reflects the liturgical tradition as enshrined in The Book of Common Prayer, and includes an exceptional musical tradition that encompasses the great English hymns and the superb choral tradition exemplified in English Cathedrals to this day. In *Anglicanorum Coetibus*, Pope Benedict XVI states:

“Without excluding liturgical celebrations according to the Roman Rite, the Ordinariate has the faculty to celebrate the Holy Eucharist and the other Sacraments, the Liturgy of the Hours and other liturgical celebrations according to the liturgical books proper to the Anglican tradition, which have been approved by the Holy See, so as to maintain the liturgical, spiritual and pastoral traditions of the Anglican Communion within the Catholic Church, as a precious gift nourishing the faith of the members of the Ordinariate and as a treasure to be shared.”

In deference to this “treasure to be shared,” all students enrolled in Maria Kaupas Academy Upper School are obliged to join the school Choir, thereby participating in the particular mission and ministry of our diocese, while at the same time gaining recognition of True Beauty in worship.

PART II: DISCIPLINES WITHIN A CLASSICAL CURRICULUM

The curriculum at Maria Kaupas Academy emphasizes the interrelation of all knowledge. Humanities are integrated, and the study of art, drama, and music is recognized as essential to the fostering of the whole person.

1. Art

Man has been creating art since the beginning of time. Plato, the Greek philosopher, emphasized the importance of fine / visual art as a classical education discipline and regarded fine arts as an integral part of the development of humanity and society. The study of art education and engagement in fine / visual art not only aid in forming a well-rounded individual, but they enable a greater comprehension of life and culture, both present and past. In addition, studies overwhelmingly support the belief that the study of and participation in fine / visual art is a key component to improving learning throughout an academic career. Fine / visual art develops neural systems that produce a broad spectrum of benefits ranging from improving fine motor skills, sparking creativity and improving emotional balance. In a study conducted by Judith Burton, Columbia University, “research evidenced that subjects such as mathematics, science, and language require complex cognitive and creative capacities ‘typical of arts learning’” (Bryant, “The Importance of Fine Arts Education”), and Eric Jensen tells us that “The arts enhance the process of learning. The systems they nourish, which include our integrated sensory, attentional, cognitive, emotional, and motor capacities, are, in fact, the driving forces behind all other learning” (*Arts with the Brain in Mind*).

Fine / visual art also provides learners with non-academic benefits such as promoting self-confidence, motivation, aesthetic awareness, and cultural exposure. It fosters creativity and emotional expression, problem solving, social harmony and appreciation of diversity, all emphasized in a classical education (Bryant, “The Importance of Fine Arts Education”).

The art curriculum at Maria Kaupas Academy is structured to develop and nurture creativity as students explore visual art concepts through fine art methodology, the study of aesthetics and art history, art critiques and the execution of artwork. This progression will allow students to gain a keener understanding of themselves and the visual world through creative expression.

2. Drama

"Tell me and I will forget.
Show me and I will remember.
Involve me and I will understand."

This Chinese proverb takes us to the heart of how we learn, and why children of all ages profit so much from participating in drama classes. It is only when we are truly engaged in a subject—when we are “doers,” activated in mind or body—that we begin to absorb and understand it. In fact, the Greek word “drama” (δράμα) means “to do, to act.” The dramatic arts are a window of discovery, opening to the student’s view the unknown depths of his own soul and all of the unfathomable complexities of the human condition. At the same time, they powerfully reinforce the study of the other arts in a school’s curriculum by putting the student into the shoes of figures in history and literature.

The “real life” benefits of a drama class, too, are immense, for at the center of all dramatic representation is communication. Through developing dramatic performance skills, the student hones his ability to communicate with poise, articulation, and confidence; to concentrate on the present situation with simultaneous awareness of surrounding activity; to work effectively as part of a team; to “think on his feet”; to act and react with spontaneity and without self-consciousness; and to exercise a practical self-control that will serve the student well in all aspects of life.

At Maria Kaupas Academy, the hope is that classes that study the Arts, such as Drama, will prove more than a form of enrichment. If man is made in God’s image, then man is, in turn, innately creative. Therefore, our creativity is a gift that allows us mastery over the earth, as God commands in Genesis. The study of Drama allows us to work toward this mastery of sound, movement and language and encourages students to discover their own creative voices, while enabling them to better understand the world through which they move.

3. History

The study of history should clarify, rather than obscure, where we came from, where we are, and where we are going. As moral posturing and secularist indoctrination take the place of education in the field of history, obfuscation about the roots of the freedom and order our contemporaries enjoy is the result. Done right, the study of history will reveal how elements of Truth are found in every civilization, which points to the immutable natural and moral law, which likewise indicates how ugly and false ideas lead to catastrophe and beautiful and true ideas bear fruit welling up to eternal life. A correct framework for history, informed by faith, will aid students in apprehending how God is the author of history and how He continues to intervene in it.

Blessed John Henry Newman, the 19th century Cardinal and apologist for—and convert to—the Faith, once famously remarked that “To be deep in history is to cease to be Protestant.” He recognized the fog he had lived in prior to his proper study of history, a study that explained the past, illuminated the present, and helped chart a path for the future consistent with the truths the Catholic Church has upheld in every generation since her inception. He saw that the Protestant narrative, to which most students of history in the English-speaking world are, regrettably, still subject today, blinds many to the contributions the Church has made in the establishment of Western civilization, while also prejudicing them against the gifts Holy Mother Church still has to offer. Students at Maria Kaupas Academy will be spared this fog and, thus, be able to articulate why things are the way they are, and, with this proper understanding of history in hand, will become able advocates for a Catholic future.

At Maria Kaupas Academy Upper School, History class will be taught from a perspective favorable to the Church’s influence upon world events, one that recognizes her as an agent of salvation for mankind, without neglecting or minimizing the import of those occasions when the Church has failed in her duty to communicate and exemplify the love of Jesus Christ. Students will learn about early civilizations, Greece, and Rome in Freshman year; the Early Church to the Crusades in Sophomore year; the Renaissance, the Protestant Revolution, the Counter-Reformation, and Age of Discovery during Junior year; and American History, along with the French, Industrial, Communist, and Sexual Revolutions in Year IV. Based on reading assignments from source documents, ample opportunity will be given in class to discuss the implications of historical events for the modern day.

4. Latin

Our nation’s foundational relationship with Latin runs deep and is more than the presence of Latin mottos on our currency and in public buildings. We are a Western nation founded upon Western principles and truths about human dignity and natural law. These eternal truths have been retained and communicated to civilization in Greek and Latin. Latin is the language of Holy Mother Church. And because Latin is an ancient language, free from modern innovations and agendas, these truths remain clear and cannot easily be perverted when studied in the original language. Pope Benedict XVI lauds the importance of a basis in Latin in his memoirs: “In retrospect it seems to me that an education in Greek and Latin antiquity created a mental attitude that resisted seduction by a totalitarian ideology.”

Latin is not simply an academic subject. The study of Latin stretches the mind and is the great equalizer. All students, no matter how intellectually gifted they may be, are challenged when studying Latin. Students memorize the whole of Latin grammar and are encouraged to recite the grammar orally; individual grammar forms are drilled, and, essentially, the grammar form should be over-learned. A grammar-based approach to Latin teaches the student to learn and employ memorization techniques that encourage lifelong learning. This method establishes vocabulary into the long-term memory necessary for making connections and applications to other disciplines. The student begins to recognize the patterns and rhythms of the language and he develops a template

with which to study any language in the future. This “parts to the whole” method respects the development and maturity of the student.

Latin requires a mastery of skills and develops good old-fashioned grit in the student as it requires active participation, concentration, focus, memorization, and critical reasoning.

5. Literature

The study of great literature forms the basis of a solid classical education, because it helps us understand what it means to be human. As humans, we need to tell stories. This is the process whereby we define ourselves, contextualize our experiences, and know who we are, what we are, and where we might be going. We read great books so that we may “join in conversations with people who see farther or more deeply than most of us” (Esolen, “Read Literature to Learn and Love the Truth”).

The study of literature in a classical school, and specifically at Maria Kaupas Academy, is required so that students may develop a keen appreciation of the beauty and truth and goodness that great literature affords. We teach literature because it shines light on our essence as children of God, as human beings who must live and struggle each day with our imperfectability as we yearn for redemption. We read and teach stories that elevate students to new heights, which challenge students as they are invited to be present on epic journeys, ready in battle, witness to revelation and victory. Simply, literature helps us know and understand ourselves. The best literature shows us how we can endure and persevere through struggle as we hope for salvation. And the very best assures that we better know and love Christ Who made us.

At Maria Kaupas Academy, the focus in our Literature class will be on the epic, poetry, drama and fiction. Students are introduced to Homer, Virgil, and Sophocles in Freshman year; classics by Dante and Chaucer in Sophomore year; Shakespeare, Cervantes, Dickens, Austen during Junior year; and modern British and American writers such as Chesterton, Lewis, Hemingway, Faulkner, O’Connor and others in their senior year. And, of course, reading, analysis, discussion, and writing are integral to the experience of great literature. Students will write about the works we cover, and by learning and honing the skills of close reading, analysis and synthesis, they will master the art of the essay.

6. Mathematics

The study of mathematics should be rigorous and challenging; it is not a subject in which a student simply learns facts and information to be applied in a systematic way. Rather, the subject is cumulative, and demands comprehension and mastery of the material being presented in order to ascend to higher concepts. The study of mathematics helps shape the human being by facilitating clear thinking; it aids in forming the mind and character.

Algebra I introduces the manipulation of expressions, essentially how to do things: “what” one should do to solve a problem and then “how” to solve it. This discipline takes the four mathematical operations—addition, subtraction, multiplication and division—and teaches the student how to expand those operations using variables and properties.

Geometry teaches “why” we can draw conclusions and use certain methods to solve problems. The study of Geometry is central to mathematics. It should never be reduced to applying a formula and performing the appropriate calculations. On the contrary, Geometry is studied in its most authentic form when one is *proving* a concept. Learning geometric proofs teaches logical reasoning and enhances understanding of the concept or

axiom being taught. The importance of the study of geometry may have best been proclaimed by Plato, who said, “The knowledge of which geometry aims is the knowledge of the eternal.”

Algebra II teaches “when” and “where” to use an operation to solve a problem. This discipline cultivates a more intricate understanding of operations and properties. Upon the completion of Algebra II, a student should have all the necessary operations, properties, concepts, and reasoning abilities in his “math tool box” to move into higher mathematical study, ultimately enabling deeper contemplation of the universe.

The study of Mathematics helps to shape the human being by facilitating clear thinking. It aids in forming the mind and character of the student, and, when properly disseminated, instills a quest for the eternal. At Maria Kaupas Academy, our aim is indeed on the Eternal, on God.

7. Music

The study and performance of music is critical in the development of the human person because it draws together within a single discipline many different but complementary threads which combine to produce an educational and spiritual impact that is far more powerful than the sum of its parts.

The study and performance of sacred music immerses students in the three transcendentals of Goodness, Truth, and Beauty, in the pursuit of musical excellence, in the sacred texts being sung, and in the study and appreciation of the composer’s art, respectively. Moreover, in our goal of instilling an abiding love for Jesus and the Catholic faith in the hearts and minds of our youth, sacred music engages students in the social, emotional, and intellectual modes of persuasion (Ethos, Pathos, and Logos), which Aristotle identified as central to acquiring and retaining our beliefs. Finally, music calls upon and intertwines both “Left Brain” (analytical) and “Right Brain” (creative) thinking, as students engage with systematic musical notation which at the same time expresses artistic beauty.

Classical Education seeks to heal the tragic schisms that the assaults of post-enlightenment modernity have torn apart in the fully integrated human person: body and soul, facts and values, public and private, home and vocation, science and faith. As we have seen, the study of music draws together so many of the threads of both humanity and divinity, that music is no extra-curricular offering here at Maria Kaupas Academy, but is part-and-parcel with all other academic disciplines. It should not surprise us that in the Middle Ages, music was grouped among the sciences; nor should it surprise us that a robust music education correlates with measurable improvement in both intellect and academics, with increased IQs and substantially higher math and verbal SAT scores.

Most importantly of all, the singing of sacred music opens a direct pathway to communicate our devotion to God Himself, when offered as an act of worship—that is, “worth-ship,” the act of offering to God with the greatest excellence we can muster an expression of His infinite worth, an offering of thanksgiving for the love He has shown us in Jesus Christ. To that end, our music studies here at Maria Kaupas Academy will be no mere academic pursuit, but will enable our students to put into service some of the finest sacred music by some of history’s greatest composers in the liturgy itself, multiplying its impact upon the current and future faith of these young Catholics.

“Train up a child in the way he should go, and when he is old he will not depart from it.” (*Prov. 22:6*)

8. Science

The study of science has not always been valued as part of a classical education. Part of the objection to the study of modern science is its lack of focus on mastery. The modern science curriculum bombards students with facts and terminology, which are soon forgotten when a class is through.

To combat this disservice to the discipline of science, we at Maria Kaupas Academy focus on a smaller amount of material, with greater emphasis on its mastery. The process and history of science will be highlighted; students will learn about important people and events that have shaped the practice of science and our modern world-view. They will complete hands on activities to help lead them to a better understanding of the created world and, hopefully, instill in them awe at the genius of our Creator.

Throughout the first year, students begin by learning about the non-living world. Students will study Physics, the nature and properties of matter, and energy. In the second year, students will focus on the study of the living world: Biology. Third-year students will delve into the study of microscopic processes and substances that make up the living and non-living world: Chemistry. The final year course is Anatomy and Physiology.

9. Theology

Fides quaerens intellectum. This motto of St. Anselm of Canterbury (1033-1109) aptly describes the Theology curriculum at Maria Kaupas Academy - faith seeking understanding. Theology points to the Source of all knowledge, uniting all subjects under One. God's plan for salvation, revealed in Sacred Scripture and Tradition and embodied in the person of Jesus Christ, provides our Catholic presuppositions regarding the dignity and purpose of human life. In the Theology program, the Catholic biblical-sacramental worldview is set apart from and compared to rival worldviews present in society, highlighting the uniqueness of a classical education.

Each year, students explore the basic teachings of the Catholic faith through a hermeneutic of continuity from age to age. Grounded in Sacred Scripture in Year I, theological doctrines, liturgical life, and moral teachings continue to be examined each year through Church documents and the writings of the saints. The Theology curriculum seeks to create an environment amenable to a genuine encounter with Christ, to empower students to put words to the faith they believe and be able to explain and defend the faith when needed, to offer role models in faith from throughout the history of the Church, and to form students both spiritually and intellectually.

PART III: CURRICULUM OUTLINE - A FOUR YEAR PLAN

Year I: Ancient World

- *Art I:* Ancient World; Elements of Art, Principles of Design, Drawing
- *Drama:* Greek Tragedy, Medieval Mystery
- *English I:* Greek & Roman Mythology, Homer, Sophocles, Virgil
- *History:* Early Civilizations, Ancient Greece, Ancient and Imperial Rome
- *Language:* Latin I or Latin II
- *Mathematics:* Algebra I or Geometry
- *Music:* Sacred Music Choir, Musicianship
- *Science I:* Introductory Physics
- *Theology I:* Sacred Scripture
- *Writing & Research I*

Year II: Early Medieval - High Middle Ages

- *Art II:* Early European, Byzantine, Early Gothic; Calligraphy, Bookmaking
- *Drama:* Greek Tragedy, Medieval Mystery
- *English II:* Chaucer, Dante, Anglo-Saxon
- *History:* The Early Church, Early Medieval, Monasticism, Crusades, Black Death
- *Language:* Latin II *or* Latin III
- *Mathematics:* Geometry *or* Algebra II
- *Music:* Sacred Music Choir, Musicianship
- *Science II:* Biology
- *Theology II:* Patristics and Medieval Theology
- *Writing & Research II*

Year III: Renaissance

- *Art III:* Late Gothic, Renaissance, Baroque; Printmaking, Sculpting
- *English III:* Chaucer, Milton, Shakespeare
- *History:* Renaissance, Protestant Revolution, Counter-Reformation, Age of Discovery
- *Language:* Latin III *or* German I
- *Mathematics:* Algebra II *or* Precalculus
- *Music:* Sacred Music Choir, Musicianship
- *Philosophy I:* Introduction
- *Rhetoric / Oratory*
- *Science III:* Chemistry
- *Theology III:* Later Medieval, Renaissance and Counter-Reformation Theology

Year IV: Modern World

- *Art IV:* Classical, Romantic, Modern; Acrylics, Watercolors
- *English IV:* Dickens, Twain, Dostoyevsky, Thoreau, Chesterton, Lewis, Hemingway, Faulkner, O'Connor
- *History:* American; French, Industrial, Communist, and Sexual Revolutions
- *Language:* German I *or* German II
- *Mathematics:* Precalculus *or* Calculus
- *Music:* Sacred Music Choir, Musicianship
- *Philosophy II*
- *Rhetoric / Oratory*
- *Science IV:* Anatomy & Physiology
- *Theology IV:* Creed, Apologetics

PART IV: FACULTY BIOGRAPHIES

1. The Reverend Eric Bergman

Principal, Pastor, History

Fr. Bergman was born in Tennessee and raised as an Episcopalian in Bethlehem, Pennsylvania. He studied German and International Affairs at James Madison University, and after graduation in 1991 he was briefly employed by a law firm in London, England. Upon returning to Pennsylvania he worked with mentally handicapped adults, with the urban elderly as a local coordinator for Project CARE, and finally as Youth Director at the Episcopal Cathedral in Bethlehem. In 1994 he began studies at Yale Divinity School, where he received his Master of Divinity in 1997 and was ordained to the Episcopal priesthood the same year. He served as curate at St. Luke's Episcopal Church in downtown Scranton until 1999, and then as rector of the Episcopal Church of the Good Shepherd until the end of 2004. Perceiving a call to be reconciled to the Catholic Church, in consultation with Bishop Joseph Martino and Auxiliary Bishop John Dougherty, Fr. Bergman renounced his Episcopal priesthood and founded the St. Thomas More Society in January 2005, whereby he and half of his former parishioners at Good Shepherd were received into the Catholic Church as an intact congregation, under the care of Msgr. William Feldcamp at St. Clare Catholic Church. Fr. Bergman was ordained to the Catholic Priesthood under the Pastoral Provision of Pope John Paul II on April 21, 2007. In accordance with Pope Benedict XVI's apostolic constitution *Anglicanorum Coetibus* in 2009, Fr. Bergman became the first Priest incardinated in the Personal Ordinariate of the Chair of St. Peter in May 2012, concurrently with the St. Thomas More Society's erection as St. Thomas More Catholic Parish. As a former Anglican clergyman with special dispensation according to the Pastoral Provision, Fr. Bergman is married; he and his wife, Kristina, have ten children.

2. Mrs. Amy Hlavaty Belcher

Drama

Mrs. Hlavaty Belcher is a Summa Cum Laude graduate of Marywood University where she earned a Bachelor of Business Administration. She is a two time recipient of the Northeast Business Journal's Top 20 Under 40 Award. Amy served as the Event Planning Chairperson for POWER!, planned Scranton's 2006 Fashion Weekend, and was featured in the September 2007 issue of Happenings Magazine. For several years, Amy served as a Board Member for Dress For Success Lackawanna. During her time with this organization, she was Chairperson for the organization's 15th Anniversary Luncheon. She was also the Co-Chair for the Children's Advocacy Center Crystal Anniversary Celebration.

Amy has contributed to two articles in Dance Studio Life Magazine (a publication for dance teachers and studio owners.) She has taught dance classes at United Neighborhood Centers for preschool students, during their after-school program, and with their older active adults. Amy also volunteered her time to the Spotlight Theater group run by this organization, and she produced choreography for the original theater productions of "This Is It" (A Michael Jackson Revue) and "The Little Mermaid."

Serving as Artistic Director of *Arabesque Academy of Dancing* in Moscow, PA, Amy has been teaching students locally for 23 years. While under her direction, the students of *Arabesque* have participated in several regional parades, and the studio is a four-time winner of the Grand Marshall's Award for their appearance in the Greater Scranton Jaycees Santa Parade. The school's dancers have performed at LaFiesta Italiana, the Moscow Country Fair, the Greater Scranton Film Office Summer Film Event, the Harlem Globetrotters Basketball Game, the City of Wilkes-Barre's Pirouettes in the Park, and the Radisson Hotel's Princess Tea Party. In the past 15 years, Amy and her staff have also performed at United Neighborhood Center's Mardi Gras, the Red Cross Dinner Auction, Leadership Lackawanna's Charity Basketball Game, and the March of Dimes Walk America— all as gifts to the community.

With all of these accomplishments, Amy is still most proud of her two boys, Jacob and Matthew.

3. Mrs. Sylvia (Sue) Bergman

Writing & Research

Mrs. Bergman is a native of Knoxville, Tennessee, but her formative elementary school years were spent in and around Doylestown, Pennsylvania. When she was twelve, her family moved to Prince George County, Maryland, adjacent to Washington, D.C. where her father had begun working for the U.S. Department of Agriculture. She was raised in the Methodist Church and remained a faithful Methodist through college. She graduated from Maryville College, a small, very old Presbyterian college, in 1966 with a B.A. in history and a minor in English. Her husband, Eric, whom she met in college and married after graduation, “church shopped” in Maryville where they lived while he did graduate work at the University of Tennessee. They landed in the Episcopal Church where they found the best preaching and appreciated the beautiful liturgy. They were confirmed in an “Anglo-Catholic” Episcopal Church in Harriman, Tennessee. Sue taught sixth grade for less than a year in Tennessee before their children started arriving. They moved from Tennessee to the Lehigh Valley in 1972, and by that time, had three children. While living in Bethlehem, Eric and Sue had two more children. Sue did not work full time again until 1985 when she was hired as the Program Director of the Southeast Neighborhood Center in Bethlehem, a grassroots social service agency that provided youth and adult programming, as well as emergency food and housing services to the mostly Hispanic population of Bethlehem’s south side. Her qualifications for that position, in addition to a college degree, derived from her extensive volunteer experience at Trinity Episcopal, the Cathedral Church of the Nativity, Eric’s and Sue’s children’s schools, and in numerous sports organizations in which their children participated. Sue was hired as the neighborhood center’s executive director in 1987 and remained in that position until her retirement in 2006. In that position, Sue did continuous grant writing, supervised a staff of six full time and many part time employees, and was engaged in constant public relations. Eric and Sue were among the people who converted to Catholicism with their son, Eric II, early in 2005 and were, joyfully, confirmed later that year. They were privileged to be catechized by Father Charles Connor. Eric had retired in 2002, and he and Sue spent their retirement years traveling primarily to visit their children and grandchildren, as well as to Catholic conferences and two pilgrimages in Italy. Eric was diagnosed with Parkinson’s Disease in 2011, and they were able to continue with these activities until about 2016 when he was no longer able to travel any distance. Sue became a full-time care-giver to him until his death in May, 2019. As a volunteer, she also taught a writing class at Maria Kaupas Academy Lower School during the spring semester of 2017. When she was offered the position of Writing and Research teacher for MKA’s Upper School, she was delighted to accept it. In addition to having helped her children and continuing to help some of her 36 grandchildren hone their writing skills, she regards teaching as providing a wonderful opportunity to serve Our Lord and help children in a practical way to become warriors for the Faith and for the Church.

4. Mrs. Elena Brooks

Latin, German

Mrs. Brooks was born and raised in Frankfurt/Main, Germany, where she grew up with two older siblings. They were raised Roman Catholic by their parents, attending a humanities-oriented school where the first language was Latin. As one of only a few churches in Frankfurt, their church choir maintained and cultivated the tradition of singing Gregorian chant. Mrs. Brooks later attended the “Ruhr-Universitaet Bochum” where she studied German literature, linguistics, and medieval studies, as well as the science of theater and film. She moved to the United States in 2007 where she started to teach and tutor German. She has experience teaching German to adults and children of all ages, as well as tutoring college-students. She has been a teacher at the German Language School of Morris County, NJ since 2014. Mrs. Brooks travels to Germany on a regular basis to be with her family and to give her two daughters, who are bilingual, the chance to connect with their heritage. They live in East Stroudsburg, Pennsylvania.

5. Mr. Paul Campbell

Music

Mr. Campbell was raised as an Episcopalian in Bethlehem, Pennsylvania, singing in the Choir of Men and Boys at the Episcopal Cathedral alongside boyhood friend Eric Bergman. He received his Bachelor Degree in Sacred Music from Westminster Choir College, Princeton, in 1996, and a Master Degree in Choral Conducting from the Indiana University School of Music, Bloomington, in 1999. Since then he has overseen music ministries at several of the country's most notable flagship churches, including: House of Hope Presbyterian Church, St. Paul, Minnesota; the Cathedral of Saint Paul, St. Paul, Minnesota; and Truro Anglican Church, Fairfax, Virginia. Mr. Campbell and his family were reconciled to the Catholic Church while still serving at Truro on the Easter Vigil of 2008. That same day he received a call from Fr. Bergman indicating the St. Thomas More Society had raised sufficient funds to hire a Music Director and Administrator, which duties he assumed after moving to Scranton over the summer of 2008. Mr. Campbell and his wife, Sandy, have six children.

6. Dr. Carmina Chapp

Theology

Dr. Chapp is a Catholic theologian, educator, and speaker. She completed her PhD. in Roman Catholic Systematic Theology at Duquesne University and has worked in higher education and seminary formation her entire career. Dr. Chapp spent eight years at St. Charles Borromeo Seminary, and currently directs an online theology program for Saint Joseph's College of Maine. While she has taught a wide variety of theological subjects, her areas of special interest include liturgy and sacraments, which she finds enable her to integrate Sacred Scripture, doctrine, and spirituality as she teaches. Her hope for all her students is a closer relationship with Jesus Christ.

7. Mrs. Kristen Ciaccia

Latin, Geometry, Algebra II

Mrs. Ciaccia was born in San Francisco and raised in Marin County, California. She was baptized Episcopalian and grew up in a nominal Christian environment but converted to the Catholic faith when she was eighteen years old. She graduated from Villanova University with a Bachelor of Arts in Philosophy and then served as the Program Director for Pennsylvanians for Human Life in Southeastern PA. In this position, Mrs. Ciaccia wrote grants, conducted speaker recruitment and training sessions, helped to refine the Respect Life Curriculum used in the Archdiocese of Philadelphia's schools, and served as media spokeswoman.

Mrs. Ciaccia has been homeschooling her children from grade school through high school for sixteen years, and she has taught Latin and Logic to homeschooled children, including her own, in a co-op setting for fourteen years. Currently, she teaches Algebra I & II, Geometry, and Latin to students in her home and at Maria Kaupas Academy Lower School. Additional teaching experience includes employment with ClubZ! In-Home Tutoring in Luzerne County and with Studyworks SAT Prep in Philadelphia where she worked for seven years.

Mrs. Ciaccia lives in Dallas, Pennsylvania. She and her husband, Paul, have seven children and one grandchild.

8. Mrs. Ellen Deak

Science

Mrs. Deak earned a Bachelor of Science in Biology and a certification to teach 7-12 grade science from The State University of New York at Fredonia. She also completed graduate course work in Health Education at The State University of New York at Cortland. Before becoming a mother, her educational experience included teaching preschool, elementary, middle and high school students as well as developmentally challenged youth and adults. For eighteen years, Mrs. Deak has homeschooled her three children. During the past eleven years, she and they

have been active members in a homeschool co-op in Moscow, Pennsylvania where she continues to teach science at all grade levels. She joined Maria Kaupas Academy in 2018, teaching in the Lower School. Mrs. Deak, her husband, John, and their children live in North Abington Township.

9. Dr. Annie Hounsokou-Lefler

Philosophy

Dr. Hounsokou-Lefler, earned a doctorate in Philosophy from the Catholic University of America. In addition to teaching in various colleges in the Scranton area, Dr. Hounsokou-Lefler has been a Spanish interpreter, translator, and teacher since 2009. In addition to teaching in the Upper School, she serves as program Coordinator for Maria Kaupas Academy Lower School, teaching Spanish and Literature classes therein. Dr. Hounsokou-Lefler lives in Scranton with her husband, Nathan, and their three children.

10. Mr. Mark J. Kelly, KM

History, Theology

Mr. Kelly is a teacher and writer. He earned a Masters of Theology from St. Charles Borromeo Seminary, studied Divinity at Reformed Episcopal Seminary, and completed a BA from Regents College USNY. He previously taught and chaired a department in the Archdiocese of Philadelphia secondary school system. Mr. Kelly is a veteran, senior non-Commissioned Officer. In over 30 years of military service (20 Active, 12 Reserve), he has instructed civilians and military, both foreign and domestic, on five continents. Mr. Kelly has published numerous print articles and media content concerning history, culture, biblical typology, and theology. His current study is concentrated upon, "The Influence of John Henry Newman and the Oratory upon J.R.R. Tolkien." Mr. Kelly remains a congenital autodidact and an active member of the Order of Malta.

11. Mrs. Jessica M. Nickel

English / Literature

Mrs. Nickel earned the following degrees from The State University of New York at New Paltz: B.A. in English (2005); M.A. in Teaching English, grades 7-12 (2012); M.A. in English (2013). Her experience in the classroom includes, but is not limited to: teaching gifted students at Vassar College; teaching English as a Second Language at the University of Louisiana; teaching English courses at SUNY-New Paltz and Misericordia University. Mrs. Nickel is a published literary scholar and poet, and she has served as book editor and program chair for many conferences; she has presented her work at over twenty national and international literature conferences to date. Mrs. Nickel loves literature for its ability to illuminate the human condition to show how suffering can lead to redemption and an understanding of a person's wholeness. Her great passion and mission is to glorify God through her everyday living and teaching. She sees herself as God's instrument, and her greatest desire is to do His will and His work. Mrs. Nickel is the happy and blessed wife of Matthew and mother to Charles.

12. Mr. Paul Prezzia

Latin

Mr. Prezzia graduated from St. Gregory's Academy in 2002. He holds a BA in History from the University of Pittsburgh, and an MA in History from the University of Notre Dame. He has tutored or taught Latin for eight years.

13. Mrs. Virginia P. Sosik

Art

Mrs. Sosik is an award-winning artist, fine art educator, presenter and art advocate holding fine art degrees from Marywood University. Her works and acquisitions are found in public and private collections in Asia, Australia, Europe, and the United States. She has been juried into exhibitions at numerous local galleries and venues, and her works and acquisitions have been selected for various regional and national art exhibitions.

Mrs. Sosik is past president and current member of the Kappa Pi chapter of Zeta Omicron, an acclaimed international honors art fraternity whose members include esteemed modern day artists Andy Warhol and Phillip Pearlstein. She has more than thirty years of experience in education, graphic design and fine art. As an art instructor, she taught for fifteen years at Marywood University, the Everhart Museum, the North Pocono Community Education program and Penn Foster, formally ICS Correspondence School. Mrs. Sosik has been guest artist and presenter at the Wyoming Valley Art League, The Endless Mountain Art League, Lackawanna County's Art in the Park program, the Northeast Photography Club and The Calligrapher's Guild of Northeast Pennsylvania on whose Executive Board she served. She was also the Artist-in-Residence for St. Mary's of Mt. Carmel School in Dunmore. She is a supporter of ArtWorks Gallery in Scranton and Clay Works in Moscow, as well as a member and supporter of the AFA Gallery in Scranton and St. Joseph's Mother Infant Program in Dunmore.

Mrs. Sosik holds distinction as a People Choice Award recipient at ArtWorks Gallery's Earth Day Juried Exhibition; she is also a Penn Security Bank Acquisition Award recipient. Her corporate commissions have been acquisitioned through Air Products Corporation, Digital Computer, Bethlehem Steel, and Mirabelle Kennels in Melbourne, Australia. Mrs. Sosik was also twice selected to jury the Northeast Pennsylvania Photography Annual Exhibition and was awarded a partnership fine art grant through ArtsEngage. She is a Scranton Times Newspaper Northeast Woman recipient with recognition in the arts. Further, Mrs. Sosik holds the distinction of having her private students awarded regional, state and national scholastic art awards as well as grand prize recognition for the Pontifical Mission Societies in the United States Missionary Childhood Association Christmas Card Artwork Contest.

Mrs. Sosik volunteers in local art projects and provides private and group fine art instruction, art portfolio development and consultation, and homeschool fine art instruction from her studio in Dunmore. She is currently the teaching artist at Maria Kaupas Academy Lower School.

PART V: COURSE DESCRIPTIONS

Year I

1. Art I: Ancient World (0.5 Credit)

Mrs. Virginia P. Sosik

This course will explore visual art through the Elements of Art, the Principles of Design, Art History and Art Vocabulary. Students will also develop skills needed to study and interpret social and cultural influences in art, as well as express the technical and formal properties of visual art through fine art methodology. By the end of the year, students will be able to: 1) Learn and identify art terms as they relate to fine art; 2) Recognize the development of art from a cultural and historical perspective; 3) Observe and apply fine art methodology to studio assignments; 4) Appreciate visual art as a means of human expression.

2. Drama: Ancient & Medieval (0.5 Credit)

Mrs. Amy Hlavaty Belcher

Drama class will start with an introduction and overview of the many aspects of theatre. Students will become acquainted with the history, craft, and art of the theatre to foster an informed appreciation of theatrical events. This course will introduce students to the art and craft of theatrical production as well as various theatrical terminology from both the time period studied as well as current era. Students will learn about plays, playwrights, major eras, and styles of theatrical production. In addition, they will analyze scripts, genres of dramatic literature, and personnel involved in the production of plays. Class requirements will also include some performance work as well as a final production demonstrating learned skills and knowledge applied in this course.

3. English I: Ancient Literature (1.0 Credit)

Mrs. Jessica Nickel

This course will expose students to classic ancient literature, such as the works of Homer, Sophocles, and Virgil. Students will also use Edith Hamilton's *Mythology* to help frame their learning and understanding of various Greek and Roman myths. Students will spend the year reading epic tales and will engage in class discussion about these tales in order to arrive at concrete comprehension of the material. Further, since reading, analysis and writing are integral to the experience of great literature, students will write often about the works covered. They will learn and hone the skills of close reading, analysis and synthesis, and thus, work toward mastering the art of the essay. This class is ultimately an opportunity for students to behold beauty and to experience the truth and wonder found in literature.

4. History I: Ancient (1.0 Credit)

Fr. Eric Bergman

This first year history course at Maria Kaupas Academy Upper School studies ancient Western Civilization. Principal focus the first semester will be upon Greece from about 600 BC, concluding with events pertaining to the Maccabean Revolt. The second semester will examine ancient Rome until the death of Nero in AD 68. Students will learn through regular reading assignments and class discussions how historical events from this period influences the modern world, and regular writing assignments will help the instructor gauge the degree of their understanding. A term paper at the end of each semester will allow each student to demonstrate how and why developments in the ancient world are similar to or different from modern circumstances.

Based on reading assignments completed for each day from authors such as Herodotus, Thucydides, Livy, and Tacitus, ample opportunity will be given in class to discuss the implications of historical events for the modern day. Through short essays, students will regularly express their thoughts in writing, enabling the instructor to gauge the degree of their understanding. A research term paper will be due at the end of each semester.

5. Language: Latin I or Latin II (1.0 Credit)

Mrs. Elena Brooks or Mrs. Kristen Ciaccia

These courses teach Latin forms, constructions, and vocabulary. A grammar-based approach is employed. Students can expect approximately three hours of homework each week. Notebook checks, short in-class quizzes, and take-home exams will be used to assess student progress and retention.

6. Mathematics: Algebra I (1.0 Credit)

Mrs. Amy Hlavaty Belcher

Algebra I is a critical element in secondary mathematics education. Topics introduced in this class provide a solid foundation that students require for future success throughout high school math education. Students will also develop skills in advanced critical thinking and problem solving. The primary goal of Algebra I is to progress students from concrete mathematical knowledge to more abstract algebraic generalizations. Topics will include recognizing and developing patterns using equations, graphs, and tables. In addition, students will explore operations on algebraic expressions and apply mathematical properties to algebraic equations. Problems will be solved using graphs and tables to investigate linear relationships. Concepts will be presented in a fashion to make material relatable to regular usage of mathematics in every day life.

7. Mathematics: Geometry (1.0 Credit)

Mrs. Kristen Ciaccia

This is a comprehensive and challenging geometry course. In keeping with the classical approach to education at Maria Kaupas Academy, the majority of this geometry class will focus on analyzing geometric proofs and proving theorems in order to develop and expand student capabilities for logic and reasoning. Geometry proofs will then be applied to concrete problems. Two-column and indirect proofs are taught in order to strengthen the practice of deductive reasoning. Algebra homework will be assigned occasionally, when the operation corresponds with the application of a theorem being taught. Approximately three hours of homework a week will be assigned. There will be notebook checks, short in-class quizzes, and take-home exams in this course in order to help assess student progress and retention.

8. Music: Choir, Musicianship (0.5 Credit)

Mr. Paul Campbell

Note for 2020-21: Current science and tragic anecdotal evidence suggest that, sadly, group singing is a highly efficient means of spreading viral particles. For that reason - at least for the fall 2020 semester - Upper School music instruction will redirect its focus upon classroom music instruction. Meeting in brief 40-minute classes on all three days of the schedule, each week will feature a class period devoted to (1) music history, (2) music theory, and (3) music appreciation (learning to listen to music and to become conversant in its style and form). Emphasis will be upon the great tradition of western sacred music, with occasional diversions into secular music (such as symphony and opera) and worthy modern developments such as jazz.

Music study at Maria Kaupas Academy is a choral music education program built around a choir comprised of all students, learning to sing sacred music in periodic liturgical and/or concert performances. Students not only rehearse together as a choir, but also undertake musicianship studies whereby they learn to read musical notation at sight, develop healthy singing voices, and study music history. The choir typically sings monthly Solemn Choral Evensong and Benediction of the Blessed Sacrament at 4:30 p.m. on the first Friday of each month during school term, and other appearances as announced. Previous musical training or experience are not required, operating on the philosophy that music is a learned activity, not an inborn trait, and that all students can learn to sing with proper instruction.

9. Science I: Introductory Physics (1.0 Credit)

Mrs. Ellen Deak

Students will learn about God's creative presence in the universe through the introductory study of physics. This branch of science is concerned with the study of properties and interactions of space, time, matter and energy. It will be a combination of lecture, labs and projects. Homework will include reading assignments, presentation of

projects, and lab reports. Students will be encouraged to use critical thinking skills by observing, collecting and analyzing data, formulating hypotheses, and using inquiry skills.

10. Theology I: Sacred Scripture (1.0 Credit)

Dr. Carmina Chapp

This course introduces the student to the Catholic biblical-sacramental worldview through exposure to the sources of Divine Revelation. Its focus is on Sacred Scripture, studying the covenant between God and humanity established at Creation, experienced in the lives of the Israelites and preached by the prophets, and fulfilled in the Passion, Death and Resurrection of Jesus Christ. The biblical roots of theological doctrines, Catholic liturgical life, and morality will be highlighted.

11. Writing & Research I (0.5 credit)

Mrs. Sylvia Bergman

This class will use as its textbook the MLA Handbook and students will learn how properly to research topics for papers assigned in their other MKA classes. They will learn MLA approved methods of in-text citations and works cited, as well as how systematically to take notes and avoid plagiarism. Additionally, they will have in-class outlining, writing and vocabulary building exercises. Students will have the opportunity to consult the Writing & Research Class teacher for help with organization and editing of writing assignments prior to submission to the assigning teacher. In cooperation with some other faculty members, they may be required to submit their papers for grades in mechanics, grammar and spelling in this class.

Year II

1. Art II: Medieval World (0.5 Credit)

Mrs. Virginia P. Sosik

Students enrolled in Maria Kaupas Academy's Art II class will explore medieval art through architectural perspective, calligraphy, and bookmaking. The class will be introduced to notable fine art works, art history, and related culture of the medieval age, and students will develop implement problem solving and critical thinking skills through hand-on projects. Linear perspective of medieval architectural drawings will be explored, and calligraphy, evident in monastic manuscripts of this period, will be studied as well as exercised. Additionally, bookmaking will be reviewed, and students will be directed in the design and construction of several handmade books.

2. Drama: Ancient & Medieval (0.5 Credit)

Mrs. Amy Hlavaty Belcher

Drama class will start with an introduction and overview of the many aspects of theatre. Students will become acquainted with the history, craft, and art of the theatre to foster an informed appreciation of theatrical events. This course will introduce students to the art and craft of theatrical production as well as various theatrical terminology from both the time period studied as well as current era. Students will learn about plays, playwrights, major eras, and styles of theatrical production. In addition, they will analyze scripts, genres of dramatic literature, and personnel involved in the production of plays. Class requirements will also include some performance work as well as a final production demonstrating learned skills and knowledge applied in this course.

3. English II: Medieval Literature (1.0 Credit)

Mrs. Jessica Nickel

This course will expose students to classic medieval literature, including *The Song of Roland*, *Beowulf*, Dante's *Divine Comedy*, *Sir Gawain and the Green Knight*, Chaucer's *The Canterbury Tales*, and a selection of Anglo-Saxon poetry. Students will spend the year reading timeless works, thinking and wondering about them, and discussing these works with their fellow classmates. Students will engage in analytical writing in response to the medieval literature read, and thus work toward mastering the art of the essay. This class is ultimately an opportunity for students to behold beauty and to experience the truth and wonder found in literature.

4. History II: Medieval (1.0 Credit)

Fr. Eric Bergman

This second year history course at Maria Kaupas Academy Upper School studies Medieval Western Civilization. Principal focus the first semester will be upon the Jewish War of AD 66-70, the fall of Roman Empire in AD 476, and the spread of monasticism, concluding with the Great Schism of AD 1054. The second semester will examine scholasticism, the Crusades, and the bubonic plague of AD 1347. Students will learn through regular reading assignments and class discussions how historical events from this period influence the modern world, and regular writing assignments will help the instructor gauge the degree of their understanding. A term paper at the end of each semester will allow each student to demonstrate how and why developments in the ancient world are similar to or different from modern circumstances.

Based on reading assignments completed for each day from authors such as Josephus, Sts. Augustine, Benedict, and Bede, ample opportunity will be given in class to discuss the implications of historical events for the modern day. Through short essays, students will regularly express their thoughts in writing, enabling the instructor to gauge the degree of their understanding. A research term paper will be due at the end of each semester.

5. Language: Latin II or Latin III (1.0 Credit)

Mrs. Kristen Ciaccia or TBA

These courses teach students forms, constructions and vocabulary. A grammar-based approach is employed. In the spring semester, Latin III students will begin to translate Latin historical passages and/or works of ancient times. Students can expect approximately three hours of homework each week. There will be notebook checks, short in-class quizzes, and take-home exams in order to assess student progress, retention and comprehension.

6. Mathematics: Algebra II (1.0 Credit)

Mrs. Kristen Ciaccia

This course prepares the student for a university-level pre-calculus course. It exposes students to all the operations, concepts and properties needed to move into a study of higher mathematics. Linear equations, functions (including logarithmic), relations, conic sections, imaginary numbers, probability, matrices, and trigonometric graphs, identities and equations are all covered in depth. Students can expect approximately three hours of homework each week. There will be notebook checks, short in-class quizzes, and take-home exams in order to assess student progress, retention and comprehension.

7. Mathematics: Geometry (1.0 Credit)

TBA

This is a comprehensive and challenging geometry course. In keeping with the classical approach to education at Maria Kaupas Academy, the majority of this geometry class will focus on analyzing geometric proofs and proving theorems in order to develop and expand student capabilities for logic and reasoning. Geometry proofs will then be applied to concrete problems. Two-column and indirect proofs are taught in order to strengthen the practice of deductive reasoning. Algebra homework will be assigned occasionally, when the operation corresponds with the application of a theorem being taught. Approximately three hours of homework a week will be assigned. There will be notebook checks, short in-class quizzes, and take-home exams in this course in order to help assess student progress and retention.

8. Music: Choir, Musicianship (0.5 Credit)

Mr. Paul Campbell

Note for 2020-21: Current science and tragic anecdotal evidence suggest that, sadly, group singing is a highly efficient means of spreading viral particles. For that reason - at least for the fall 2020 semester - Upper School music instruction will redirect its focus upon classroom music instruction. Meeting in brief 40-minute classes on all three days of the schedule, each week will feature a class period devoted to (1) music history, (2) music theory, and (3) music appreciation (learning to listen to music and to become conversant in its style and form). Emphasis will be upon the great tradition of western sacred music, with occasional diversions into secular music (such as symphony and opera) and worthy modern developments such as jazz.

Music study at Maria Kaupas Academy is a choral music education program built around a choir comprised of all students, learning to sing sacred music in periodic liturgical and/or concert performances. Students not only rehearse together as a choir, but also undertake musicianship studies whereby they learn to read musical notation at sight, develop healthy singing voices, and study music history. The choir typically sings monthly Solemn Choral Evensong and Benediction of the Blessed Sacrament at 4:30 p.m. on the first Friday of each month during school term, and other appearances as announced. Previous musical training or experience are not required, operating on the philosophy that music is a learned activity, not an inborn trait, and that all students can learn to sing with proper instruction.

9. Science II: Biology (1.0 Credit)

TBA (Not offered 2020-21)

This course is the study of life, God's creation. It finds its roots in Genesis 1:31: "And God saw everything that he had made, and behold, it was very good."

Through the introduction of botany, cytology, taxonomy/classification, zoology, and the history of biological concepts, students will be inspired by God's creation of the living world. Further, all the kingdoms within the biological classification system will be examined. This class will be a combination of lecture, labs, and projects. A minimum of eight dissection labs will be executed. Homework will include reading assignments, project presentations, and lab reports. Students will be encouraged to use critical thinking skills by observing, collecting and analyzing data, formulating hypotheses, and using inquiry skills.

10. Theology II: Patristics and Medieval Theology (1.0 Credit)

Dr. Carmina Chapp

This course continues an examination of theological doctrines, Catholic liturgical practices, and moral teachings through the Catholic biblical-sacramental worldview. Its focus is on the interpretation of the Scriptures as the Church has understood them, particularly through the eyes of select Church Fathers and medieval theologians. Its

emphasis is the development of Catholic doctrine, liturgy, and morality in continuity with Sacred Scripture, showing the relevance of Sacred Scripture for all the ages.

11. Writing & Research II (0.5 credit)

Mrs. Sylvia Bergman

This class will review the MLA Handbook, their textbook from Year I. Research methods, note taking, organization, and outlining skills will be reinforced through in-class exercises. Students also will have in-class vocabulary building exercises. They will have the opportunity to consult the Writing & Research Class teacher for help with organization and editing of writing assignments prior to submission to the assigning teacher. In cooperation with some other faculty members, they may be required to submit their papers for grades in mechanics, grammar and spelling in this class.

Year III

1. Art III: Renaissance World (0.5 Credit)

Mrs. Virginia P. Sosik

Students will be introduced to artists, noted art works and art history of the Late Gothic period with focus on Flemish Masters. In addition, Early and High Renaissance art of Italy with emphasis on the Baroque period will be explored. Third year students will also continue to develop art skills needed to analyze and interpret social, cultural and religious influences of these periods by applying Elements of Art and the Principles of Design in visual art studio projects such as scratchboard, printmaking and sculpture.

2. English III: Renaissance Literature (1.0 Credit)

Mrs. Jessica Nickel

This course will expose students to classic renaissance literature, including Chaucer's *Canterbury Tales*, Milton's *Paradise Lost*, Shakespeare's *Macbeth* and *Tempest*, and a selection of poetry by John Donne, George Herbert, St. John of the Cross, St. Teresa of Avila, Julian of Norwich--and others. Students will spend the year reading timeless treasures, thinking and wondering about them, and engaging in discussion about these works with their fellow classmates. Furthermore, students will continue to hone their analytical writing skills and work toward mastering the art of the essay. This class is ultimately an opportunity for students to behold beauty and to experience the truth and wonder found in literature.

3. History III: Renaissance (1.0 Credit)

Fr. Eric Bergman

*Description coming soon.

4. Language: Latin II or Latin III (1.0 Credit)

Mrs. Kristen Ciaccia or Mr. Paul Prezzia

These courses teach students forms, constructions and vocabulary. A grammar-based approach is employed. In the spring semester, Latin III students will begin to translate Latin historical passages and/or works of ancient times. Students can expect approximately three hours of homework each week. There will be notebook checks, short in-class quizzes, and take-home exams in order to assess student progress, retention and comprehension.

5. Language: German I (1.0 Credit)

Mrs. Elena Brooks

*Description coming soon.

6. Mathematics: Precalculus (1.0 Credit)

TBA

*Description coming soon.

7. Music: Choir, Musicianship (0.5 Credit)

Mr. Paul Campbell

Note for 2020-21: Current science and tragic anecdotal evidence suggest that, sadly, group singing is a highly efficient means of spreading viral particles. For that reason - at least for the fall 2020 semester - Upper School music instruction will redirect its focus upon classroom music instruction. Meeting in brief 40-minute classes on all three days of the schedule, each week will feature a class period devoted to (1) music history, (2) music theory, and (3) music appreciation (learning to listen to music and to become conversant in its style and form). Emphasis will be upon the great tradition of western sacred music, with occasional diversions into secular music (such as symphony and opera) and worthy modern developments such as jazz.

Music study at Maria Kaupas Academy is a choral music education program built around a choir comprised of all students, learning to sing sacred music in periodic liturgical and/or concert performances. Students not only rehearse together as a choir, but also undertake musicianship studies whereby they learn to read musical notation at sight, develop healthy singing voices, and study music history. The choir typically sings monthly Solemn Choral Evensong and Benediction of the Blessed Sacrament at 4:30 p.m. on the first Friday of each month during school term, and other appearances as announced. Previous musical training or experience are not required, operating on the philosophy that music is a learned activity, not an inborn trait, and that all students can learn to sing with proper instruction.

8. Philosophy (0.5 Credit)

Dr. Annie Hounsoku-Lefler

An introduction to the discipline of philosophy, which will rest on the reading of original ancient texts, discussion and writing. The aim of the course is to awaken students' curiosity about philosophical questions. By the end of the course, students will be expected to know some basic philosophical terms and arguments, and to begin to express their arguments clearly, persuasively, and non-dogmatically.

9. Rhetoric / Oratory (0.5 Credit)

Mrs. Kristen Ciaccia

Rhetoric is the art of persuasion and Oratory, the art of speaking. Rhetoric provides the theoretical basis for the art of Oratory, inviting students to examine the means of persuasion and devices used to present an argument. Oratory, in turn, examines how appropriate gestures, postures, and vocal tones may be employed in order to deliver an eloquent presentation of this argument. At Maria Kaupas Academy, the study of these disciplines will take place primarily through experiential learning. First, students will study famous orators and masters of rhetoric, examining great speeches and writings. Next, students will be asked to identify various aspects of these works, such as figures of speech and means of persuasion, and to discuss their overall effects. Finally, each

student will cultivate an oratorical style of his own, and will be asked to publicly present arguments in a manner that is convincing, compelling, and authentic.

10. Science III: Chemistry (1.0 Credit)

TBA

*Description coming soon.

11. Theology III: Later Medieval, Renaissance and Counter-Reformation Theology (1.0 Credit)

Mr. Mark Kelly

This course continues an examination of theological doctrines, Catholic liturgical practices, and moral teachings through the Catholic biblical-sacramental worldview. It stresses the integral life of Christendom as understood by Church Fathers and theologians of this dynamic period. Emphasizing the maturity of Catholic doctrine, liturgy, and morality in English and Continental life in continuity with Sacred Scripture, this course continues to exhibit the relevance of Sacred Scripture for all the ages. Source readings include the *ad fontes* Christian Humanism of Thomas More and Erasmus, and Counter-Reformation Tridentine theological developments. Students interact with the Recusants in England, the development of Continental Catholicism in the birth of the Oratory of St. Philip Neri, the early Jesuits, Teresa of Avila, and John of the Cross.

PART VI: BOOKLISTS

Year I

Art I: Ancient World

- No Textbook

Drama: Ancient & Medieval

- No Textbook

English I: Ancient Literature

- Hamilton, Edith. *Mythology*. Boston, Little, Brown and Co., 1969. Print.
- Homer. *Odyssey*. Trans. Richmond Lattimore. Harper Collins, 2007. Print.
- Sophocles. *The Theban Plays*. Trans. E. F. Watling. Penguin, 1974. Print.
- Ovid. *Metamorphoses*. Penguin Classics, 2004. Print.
- Virgil. *Aeneid*. Trans. Allen Mandelbaum. Bantam Books, 1971, New York. Print.

History I: Ancient

- Carroll, Anne W. *Christ the King, Lord of History*. TAN Books, 1994. Print.
- Herodotus. *The Histories*. Ed. John M. Marincola. Penguin, 1972. Print.
- Livy. *The History of Rome from Its Foundations: The Early History of Rome*. Trans. Aubrey de Selincourt. Penguin, 2002. Print.
- Livy. *The History of Rome from Its Foundations: The War With Hannibal*. Trans. Aubrey de Selincourt. Penguin, 1972. Print.
- Plutarch. *Makers of Rome*. Trans. Ian Scott-Kilvert. Penguin, 1965. Print.
- Tacitus. *The Annals of Imperial Rome*. Trans. Michael Grant. Penguin, 1956. Print.
- Thucydides. *The History of the Peloponnesian War*. Trans. Rex Warner. Penguin, 1972. Print.

Language: Latin I

- *The Latin Road to English Grammar*, Vol. 1 (Textbook with worksheets / tests)
- *The Latin Road to English Grammar*, Vol. 2 (Textbook with worksheets / tests)

Language: Latin II

- *The Latin Road to English Grammar*, Vol. 3 (Textbook with worksheets / tests)

Mathematics: Algebra I

- TBA

Mathematics: Geometry

- Jurgensen, Ray C., et al. *Geometry*. Evanston, IL, McDougal Littell Inc., 2000. Print.

Music: Choir / Musicianship

- No Textbook

Science I: Introductory Physics

- Mays, John D. *Introductory Physics*. Novare Science and Math, LLC, 2019. Print.

- Mays, John D. *The Student Lab Report Handbook, 2nd Edition*. Novare Science and Math LLC. Print.
- Wiker, Benjamin. *The Catholic Church and Science: Answering the Questions, Exposing the Myths*. TAN Books, 2011. Print.

Theology I: Sacred Scripture

- *The Holy Bible, Revised Standard Version*. St. Benedict Press, First Catholic Edition, 2009. Print.

Writing & Research I

- *MLA Handbook*. The Modern Language Association of America, 2016. Print.

Year II

Art II: Medieval World

- No Textbook

Drama: Ancient & Medieval

- No Textbook

English II: Medieval Literature

- *The Anglo-Saxon World: An Anthology*. Ed. Kevin Crossley-Holland. Oxford University Press, 2009. Print.
- Chaucer, Geoffrey. *The Canterbury Tales: Fifteen Tales and the General Prologue*.
- Dante. *Inferno*. Trans. Anthony Esolen. Modern Library, 2005. Print.
- Dante. *Paradise*. Trans. Anthony Esolen. Modern Library, 2007. Print.
- Dante. *Purgatory*. Trans. Anthony Esolen. Modern Library, 2003. Print.
- *Sir Gawain and the Green Knight*. Trans. J. R. R. Tolkien. Del Rey, 1988. Print.
- *Song of Roland*. Trans. Dorothy Sayers. Penguin Classics, 1957. Print.

History II: Medieval

- Carroll, Anne W. *Christ the King, Lord of History*. TAN Books, 1994. Print.

- Josephus, Flavius. *The Jewish War*. Penguin, 1984. Print.
- St. Augustine. *The City of God*. Trans. Henry Bettenson. Penguin, 2003. Print.
- *The Era of Christendom Reader*. Kolbe Academy, Revised 2014. Print.
- *The Rule of St. Benedict*. Ed. Timothy Fry, OSB. Vintage Spritual Classics, Random House, 1998. Print.
- *The Qur'an*. Trans. M.A.S. Abdel Haleem. Oxford University Press, 2008. Print.

Language: Latin II

- *The Latin Road to English Grammar*, Vol. 3 (Textbook with worksheets / tests)

Language: Latin III

- *The Latin Road to English Grammar*, Vol. 3 (Textbook with worksheets / tests)

Mathematics: Algebra II

- *Algebra 2*. McDougal Littell, 2004. Print.

Mathematics: Geometry

- Jurgensen, Ray C., et al. *Geometry*. Evanston, IL, McDougal Littell Inc., 2000. Print.

Music: Choir / Musicianship

- No Textbook

Science II: Biology

- Ayala, Heather and Katie Rogstad. *General Biology*. Novare Science and Math, 2019. Print.
- Behe, Michael J. *Darwin's Black Box: The Biochemical Challenge to Evolution*. Free Press, 1996. Print.
- Mays, John D. *The Student Lab Report Handbook, 2nd Edition*. Novare Science and Math. Print.

Theology II: Patristics and Medieval Theology

- Aquilina, Mike. *The Fathers of the Church: An Introduction to the First Christian Teachers*. Our Sunday Visitor, 2013. Print.
- *The Rule of St. Benedict*. Ed. Timothy Fry, OSB. Vintage Spritual Classics, Random House, 1998. Print.

Writing & Research II

- *MLA Handbook*. The Modern Language Association of America, 2016. Print.

Year III

Art III: Renaissance World

- No Textbook

English III: Renaissance Literature

- Burrow, Colin. *Metaphysical Poets*. Ed. Christopher Ricks. Penguin Classics, 2006, London. Print.
- Chaucer, Geoffrey. *The Canterbury Tales*. Ed. V. A. Kolve and Glending Olson. 2nd Norton Critical Edition. W. W. Norton & Company, 2005. Print.
- *Flame of Love*. Trans. Loren G. Smith. Bilingual Ed. Alba House, 2005. Print.
- Milton, John. *Paradise Lost*. Ed. David Scott Kastan. 3rd Ed. Hackett Classics. Hackett Publishing Company, Inc., 2005. Indianapolis. Print.
- Shakespeare, William. *Macbeth*. Eds. Barbara A. Mowat and Paul Werstine. Folger Shakespeare Library. Simon & Schuster, 2013. New York. Print.
- Shakespeare, William. *Tempest*. Ed. Roma Gill. Oxford School Shakespeare Series. Oxford University Press, 2010. Oxford. Print.

History III: Renaissance

- TBA

Language: German I

- TBA

Language: Latin III

- *The Latin Road to English Grammar*, Vol. 3 (Textbook with worksheets / tests)

Music: Choir / Musicianship

- No Textbook

Precalculus

- TBA

Philosophy I

- *The Apology of Socrates*. Trans. G.M.A. Grube. Hackett Publishing: (2nd ed.), 2002. Print.

Rhetoric / Oratory

- Quinn, Arthur. *Figures of Speech: 60 Ways to Turn a Phrase*. Routledge, 1995. Print

Science III: Chemistry

- TBA

Theology III: Later Medieval, Renaissance and Counter-Reformation Theology

- *The Holy Bible, Revised Standard Version*. St. Benedict Press, First Catholic Edition, 2009. Print.
- *Catechism of the Catholic Church*. Image Book, 1995. Print
- Campbell, Philip. *The Rending of Christendom: Primary Document Catholic Study Course*. lulu, 2015. Print.
- *Women's Writings on Christian Spirituality*. Ed. Molly Hand. Dover Publications, 2013. Print.
- à Kempis, Thomas. *The Imitation of Christ*.
- *MK Academy: Theology III Sourcebook*. Ed. Mark J. Kelly.
- More, Sir Thomas. *Utopia*. Dover Publications, 1997. Print.
- *Sir Gawain and the Green Knight*. Trans. J. R. R. Tolkien. Del Rey, 1988. Print.