

STUDENT HANDBOOK

2026-2027
NOT UPDATED from 2025-2026!

General Information (including calendar)
Guide to Offices and Services
Services to Students and the College Community
Student Life Policies, Procedures, and Governance
Student Community Code and Discipline
Residence Hall and Residence Life
2026-2027 Academic and Activities
Calendar

Fall 2026

Date	Day	Event
August		
8	Saturday	Returning & Transfer VB, MSC, WSC, & FB arrive (9 am-noon)*
14	Friday	Student Leaders Arrive (11 am - 1 pm)*
15	Saturday	New fall athletes and New Honors, All XC, Marching Band, Cheer, Dance Arrive (9am - Noon)*
22	Saturday	New students arrive (9am-2pm)*
22-25	Saturday-Tuesday	New Students Orientation (ROC Week)
23	Sunday	Returning students arrive (Noon-3pm) Halls Open*
26	Wednesday	First day of classes Fall 2026
September		
1	Tuesday	Labor Day; Opening All-College Mass & Convocation (classes cancelled: 8:00 am-1:00 pm; afternoon classes in session)
25-27	Friday-Sunday	Family Weekend
October		
2	Friday	Oktoberfest
13	Tuesday	Midterm
15-18	Thursday-Sunday	Fall Break
23-25	Friday-Sunday	Homecoming
November		
1	Sunday	All Saints Day
25	Wednesday	Residence Halls close for Thanksgiving Break (10 am)
25-29	Wednesday-Sunday	Thanksgiving Break
29	Sunday	Residence Halls open from Thanksgiving break (Noon)
30	Monday	Classes resume

December

8	Tuesday	Last day of classes
9	Wednesday	Study Day
10, 11, 14, 15	Thursday, Friday, Monday, Tuesday	FINAL EXAMS
16	Wednesday (10 am)	Residence Halls close for Christmas break

Spring 2027

Date	Day	Event
January		
10	Sunday	Students arrive (Residence Halls open at noon)*
13	Wednesday	First day of Spring 2027 classes
18	Monday	Martin Luther King, Jr. Day (classes in session)
February		
10	Wednesday	Ash Wednesday, All-College Mass
11	Thursday	Feast of St. Scholastica (moved for Ash Wednesday), no All-College Mass
13	Saturday	Mother-Son/Father-Daughter Banquet & Dance
27	Saturday	Scholarship Ball
March		
2	Tuesday	Midterm
6	Saturday	Residence Halls close for Spring Break*
6-14	Saturday - Sunday	Spring Break
14	Sunday	Residence Halls open at noon
26-28	Friday - Sunday	Little Siblings Weekend
25-29	Thursday - Monday	Easter Break (Residence Halls open)
30	Tuesday	Classes resume
April		
5	Monday	Feast of St. Benedict (moved because was on Palm Sunday) All-College Mass
14	Wednesday	Discovery Day
30-May 1	Friday & Saturday	Springfest
May		
4	Tuesday	Last day of classes
5	Wednesday	Study Day
6, 7, 10, 11	Thursday, Friday, Monday, Tuesday	FINAL EXAMS
12	Wednesday	Residence Halls close for Summer break (10 am)
14	Friday	Baccalaureate Mass (4:30 pm)
15	Saturday	Commencement (10 am)
16	Sunday	Graduates depart residence halls (10 am)
June		

11–13 Friday - Alumni Weekend - Come back to Alma
Monday Mater

+Amen

*Students and families are asked to respect arrival and departure dates and times for Breaks and Holidays.

2026–2027 Calendar of Hall Openings and Closings

Aug. 22	Saturday 9am-2pm	Halls Open to New Students
Aug. 23	Sunday, Noon-3:00pm	Halls Open to Returning Students
Nov. 25	Wednesday, 10am	Halls Close for Thanksgiving Break
Dec. 16	Wednesday, 10am	Halls Close for Christmas Break
Jan. 10	Sunday, Noon	Halls Open for Spring Semester
Mar. 6	Saturday, 10am	Halls Close for Spring Break
Mar. 14	Sunday, Noon	Halls Open from Spring Break
May 12	Wednesday, 10am	Halls Close for Summer Break
May 16	Sunday, 10am	Graduates Depart Residence Halls

Benedictine College Traditions

Beanies

The beanie of Benedictine College represents many things, but it is primarily a way for all to recognize the freshmen at Benedictine College.

This allows freshmen to recognize their fellow classmates and helps them feel a sense of fellowship. It also allows the upperclassman a chance to welcome the new Raven and help him/her adjust to college life.

For faculty and staff, the beanie lets them know that these students are new to the college and give them a helping hand whenever possible.

A freshman is expected to wear the beanie everywhere he or she goes except in the shower and in his or her room for one week following ROC week. If a freshman is seen not wearing a beanie anywhere, either on campus or off campus, anyone can make the student caw. "Cawing" is a tradition in which the freshman must stand on the highest object possible and then "caw" three times.

Seniors often wear their beanies under their mortarboard at graduation to signify their memories and the rich tradition that exists at Benedictine College.

Sr. Thomasita Homan, OSB, wrote the Official Beanie Blessing in 1988.

The beanie is bestowed on freshmen at the end of ROC week with the following blessing being bestowed on the beanies and students who wear them:

Lord God, bless these Benedictine beanies and bring abundant blessings to those who wear them.

May these beanies be symbol of belonging and becoming.

May these newly welcomed Ravens feel fittingly crowned and roundly applauded as these red-and-black beanies rest on their heads, on the summit of their being.

May the circular shape of these beanies remind them of our unending love—all the way to eternity.

May the patched colors symbolize various aspects of their college life.

May each beanie rest worthily on the head, the holder of thought, memory, imagination, and hope. This we ask,

O God of wisdom,

O Creator of Ravens,

O Bearer of good gifts.

Bed Races

The bed races at Benedictine College are a long-standing tradition. Each residence hall, the off-campus houses, and the alumni team forms legs of runners that will push a bed along a route designated by the Campus Activities Board. One person is pushed on the bed frame that has been modified with tires and a push bar. Each hall has its own unique looking bed for the race. The winning team receives a trophy and all the glory that comes with this tradition.

The Medal of St. Benedict

St. Benedict, blessed by God both in grace and in name, Patriarch of Western Monasticism, and founder of the Order that bears his name, was born in Nursia, Italy, in 480, and died in 547. As the Cross of our Lord Jesus Christ was the chief object of devotion among the first Christians, so it was also with St. Benedict. It was this devotion to the Cross, the sign of our redemption, that gave rise to the Medal of St. Benedict; for devotion to the Medal of St. Benedict is, above all, devotion to the sign of our salvation. The Saint often employed the sign of the Cross to work miracles and to overcome the devil and his temptations. Hence from the earliest centuries after his death he is represented bearing the Cross of Christ and the Holy Rule.

The Medal of St. Benedict is often placed in the foundations of houses, hung over the doors or on the walls of dwelling places, stables, barns, or attached to automobiles to call down God's blessing and the protection of St. Benedict, and the power of the Church's blessing. Likewise, the Medal of St. Benedict has been placed in the foundations of all the residence halls of Benedictine College. Also no particular prayers are prescribed, as the devout wearing itself is a continual silent prayer. If, however, some extraordinary favor through the use of the Medal is sought, one may make a novena or triduum, making each day the Way of the Cross, or reciting five Our Fathers and Hail Marys in honor of the five wounds of our Lord, and saying some prayers in honor of St. Benedict.

Alma Mater: O Lord of Ev'ry Blessing

On Friday, October 25, 2002, the Board of Directors voted unanimously to approve an alma mater for the College. The chosen hymn is a collaboration of Dr. Ruth Krusemark '73, former Chair of the Music Department, Fr. Andrew Hofer, OP, '94, and Stacy Niedbalski '02. The first official use of this hymn as our alma mater was by the Chamber Singers at the All Saint's Day all-school Mass in 2002. The verses are as follows:

Benedictine College Alma Mater

1. O Lord of ev'ry blessing, we praise you for the place that sits above the river and under heaven's grace. We call her "Alma Mater" from hearts with love aflame and proudly go rejoicing with Benedictine's name.

2. O hear your ravens calling; in faith we fly to you. For you alone are holy, and you alone are true. Just as the river flowing, you always will provide. So in all things forever may you be glorified.

3. Surround her with your goodness and keep her in your peace. May Benedictine flourish, her family increase. Like dappled trees in autumn or flowers fresh in spring, your glory casts its beauty where souls in wisdom sing.

4. This school of your own service has set us on our way to follow you in knowledge unto the endless day. Let fear not daunt our movement toward hope of promise bright as now we run in courage with love's untold delight.

The Raven Fight Song

The "Fight Song," as it is known in Raven country, was composed by the late Fr. Raphael O'Malley, OSB. Fr. Raphael was the Director of the St. Benedict's Abbey Monastic Choir for many years. He had an Irish love for stories, sport, and poetry. Under a warm October sky in 1941, he composed the lyrics and music to the now famous Raven Fight Song.

Words to the Raven Fight Song

Ravens are flying high in the sky, Cheer them on their way!
Shout out the black and white battle cry, Victory always!
Sons of Grand Old Saint Benedict, Raise your banners high!
Soaring on to glory, faithful to the story, Ravens always fly on high!

The Raven Logo

A new logo design and motto were created for Benedictine College in 2003. The college's Board of Directors approved the motto, "Ignite Your Spirit." For more information on the logo and/or for policy information on logo use (*Benedictine College Logo Style Guide*) contact the Vice President of College Relations at 913-360-7790.

The Raven Mascot

Until December 20, 1927, Benedictine's athletic teams were known variously as the Saints, Benedictines, or Fighting Irish. On that date the new name, Ravens, was announced in *The Rambler* student newspaper.

The athletic board chose the new name from a host of suggestions submitted in a contest among all the students. The winner of the contest has never been determined. However, Fr. Eugene Dehner, OSB, during his early days around the College, recalls that Father Sebastian Weissenberger, OSB, professor of German, was first to suggest naming the athletic teams "The Ravens."

The Raven's role in Benedictine history

The Raven holds an honored place in the history of the Benedictine Order.

Back in the sixth century, a Raven befriended St. Benedict, founder of the order named after him. This particular bird, the legend goes, took poisoned bread from the mouth of the saint on one occasion and on another brought him morsels of bread when Benedict was segregated and starving in the barren mountains of Italy. This and other stories about the life of Sts. Benedict and Scholastica were written by Pope St. Gregory the Great in the *Dialogues*. In view of past actions, the bird was given a place on the escutcheon of Benedictine College.

The Raven in Scripture

"Think of the ravens. They do not sow or reap; they have not storehouses or barns, yet God feeds them. How much more are you worth than the birds" (Luke 12:24).

The Raven in Nature

The Raven derived its name from the Greek words *corvus corax*, which means 'croaker' due to its hoarse voice. The Raven ranges from 21" to 27" long with a 46-56" wingspan. Ravens are an advanced and highly successful family of tough, intelligent and adaptable songbirds. Though shy and wary, they are widespread in both the Old and New World living in a variety of habitats ranging from deserts, mountains and canyons, boreal forests, and rocky seacoasts to the treeless tundra. Ravens are strong fliers, and they are well ordered and much more formal than the average bird.

The Rule of Saint Benedict

Pope John Paul II addressed two documents in 1981 to the entire Catholic Church and to "all men and women of good will." Inspired by a most urgent desire to help people improve their basic human relations,

he wrote the encyclical "On Human Work" and the apostolic exhortation "The Role of the Family in Modern Society." St. Benedict's times were as turbulent as our own, though for very different reasons. He wrote his Rule primarily for monks, but its sound principles for working together and living together have proved relevant to people of all classes of society through fifteen hundred years.

Benedict (c. 480-547) lived in sixth-century Italy when the great Roman Empire was disintegrating. Rome had fallen to the barbarians in 410 and was sacked again in 455. Romulus Augustulus, the last emperor, was deposed in 476. Theodoric of Ostrogoths maintained peace during a long reign (493-526), but upon his death the Eastern emperor Justinian tried to regain Rome, and through the remaining years of the century there was constant war as other barbarian tribes invaded the Italian peninsula.

Sometime during the reign of Theodoric, Benedict as a young man left his native Nursia in Umbria to attend school in Rome, but became disgusted with the paganism he saw and renounced the world to live in solitude in a cave at Subiaco, some thirty miles east of Rome. Evidently he had undergone a deep religious experience. In time he came to the notice of people in the

neighborhood, and some monks asked him to be their abbot. He consented with reluctance, and after some time the recalcitrant monks sought to poison him. Later another group of monks joined him, and he established twelve monasteries of twelve monks each.

Experience with the envy of the local clergy led Benedict to abandon this settlement, and with some disciples he founded a monastery on the mountain above Cassino, about eighty miles south of Rome. His fame as a holy person spread throughout the area; even as a holy person spread throughout the area; even the king of the Goths, Totila, came to see him. About the year 547 he died. Pope St. Gregory the Great (590-604), whose second book of *The Dialogues* is the only source for information on St. Benedict, notes that St. Scholastica was his sister (traditionally known as his twin sister).

Apart from these meager facts, nothing more is known of the life of St. Benedict. But most of the information from St. Gregory can be corroborated by other historical events of the time. Gregory did not set out to write a biography; his purpose was to show that there were holy people in Italy, not just in the East, and that St. Benedict was a great miracle-worker. He mentions the Rule of St. Benedict and commends it for its discretion and lucidity of style. "If anyone wishes to know his character and life more precisely, he may find in the ordinances of that Rule a complete account of the abbot's practice; for the holy man cannot have taught otherwise than as he lived."

Writers after St. Gregory have noted the same discretion in St. Benedict's Rule, and this quality more than any other accounts in great part for its longevity. The fact that many men and women throughout the world live it today is supporting evidence.

In the unsettled, strife-torn Italy of the sixth century, Benedict's Rule offered definitive direction and established an ordered way of life that gave security and stability. He sought to lay down "nothing harsh, nothing burdensome," but was intent on encouraging the person coming to the monastery. "Do not be daunted immediately by fear and run away from the road that leads to salvation."

Benedict calls his Rule "a little rule for beginners." It contains directions for all aspects of the monastic life, from establishing the abbot as superior, the arrangement of psalms for prayers, measures for correction of faults, to details of clothing and the amount of food and drink. The

reader will note that some customs are outmoded today, and monks have accordingly modified some of these.

St. Benedict taught that if the monk seeks to answer the call of God—"If you hear his voice today, do not harden your heart"—then he must put all else aside and follow the teaching of Christ in obedience. To this end St. Benedict established a "school for the Lord's service," a place where monks learned to serve the Lord in obedience to their abbot, who "is believed to hold the place of Christ." His spirituality is Christocentric:

"the love of Christ must come before all else." After a year of trial, the novice promises stability, fidelity to monastic life, and obedience.

St. Benedict expected his monks to advance on the "path of God's commandments, [their] hearts overflowing with the inexpressible delight of love."

Benedict was a keen observer of human nature and realized that people often fail (the abbot must "distrust his own frailty"). He was concerned to help the weak, and consequently he enjoined that the abbot "so regulate and arrange all matters that souls may be saved and the brothers may go about their activities without justifiable grumbling." Benedict looked to the heart; he sought a spirit of willingness ("First and foremost, there must be no word or sign of the evil grumbling, no manifestation of it for any reason at all") and sincerity ("Never give a hollow greeting of peace"; "Let us stand to sign the psalms in such a way that our minds are in harmony with our voices").

The so-called penal code (chs. 23-30, 43-46) is more accurately seen as correctional measures designed for the reformation and healing of the person, not a rigid, brutal structure imposed legalistically. St. Benedict stressed the importance of the person and the relationship of person's living together. He respected the freedom of the person (the novice is free to leave at any time; the monk, who leaves may be received back even a third time). If there is strictness, the purpose is to "amend faults and safeguard love." He directed the abbot to "arrange everything that the strong have something to yearn for and the weak nothing to run from."

It is a humane approach to personal relationships. But it is in approach based on the supernatural: "that in all things God may be glorified." Benedict was a God-oriented man leading like-minded people on the way of the Gospel. In St. Gregory's words, he was a man of God (*vir Dei*).

-Excerpt from Preface of the Rule of St. Benedict, RB 1980
by Fr. Timothy Fry, OSB Ph.D.

Smaller Traditions

There are many other smaller traditions at Benedictine College that have developed over the years. This includes Oktoberfest, Mardi Gras, and activities that are specifically related to each residence hall. Many more traditions will be discovered with each generation in our Benedictine family.