

NEW SAINT ANDREWS COLLEGE
MOSCOW, IDAHO



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New Saint Andrews College
2018-2019 Undergraduate Catalog

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The Undergraduate Catalog is the College's authoritative public document for academic, financial, and administrative policies and procedures governing undergraduate education at New Saint Andrews College (for information about the College's graduate programs, see the MA Program Catalog or the CCS Program Catalog and Handbook, published separately). Corrections, updates, and policy changes approved after the Catalog's printed publication will be posted electronically on the College's website (www.nsa.edu). The web version (pdf) of this Catalog is the College's most current and authoritative edition. Students should check the web version of the Catalog to be sure they possess the most current and accurate information.

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Non-discrimination Statement

New Saint Andrews College affirms that mankind was created in the image of God (Gen. 1:26-27). Though thoroughly corrupted by sin after the fall, all men retain dignity and worth as image bearers (Psalm 8, Rom 1:20-2:11). In submission to the absolute authority of Scripture, therefore, New Saint Andrews will not discriminate on the basis of race, color, national or ethnic origin, sex, age, or physical disability with respect to (1) student admissions, (2) use of facilities and exercise of student privileges, (3) scholarship programs, and (4) the hiring and employment of its faculty, administration and staff (see Matt. 7:12, 22:37-40, Rom. 2:11, Gal. 3:28, Eph. 4:1-6:9, Col. 3:10-25, I Pet. 2:17). The College maintains its constitutional and statutory right to discriminate on the basis of religion in order to accomplish the Christian mission of the College. New Saint Andrews maintains its right to obey Scripture rather than men by esteeming women as created in the image of God as the glory of man, fully equal yet complementary to him (Gen. 2:18, Ex. 20:12, 1 Cor 11:7, 1 Tim 5:3, 1 Peter 3:7). Sexual harassment of any form is a violation of this biblical requirement and will in no way be countenanced. New Saint Andrews maintains its right to obey Scripture rather than men by honoring the disabled and the elderly as persons worthy of great honor, care, and respect (Ex. 20:12, Lev. 19:32, Eph. 6:2-3). The College also maintains its right to obey Scripture rather than men by regarding children, including the unborn, as a great blessing from God and precious in His sight. As parents and educators, we maintain the right to treat them with all tenderness and compassion, and to bear full covenantal responsibility to nurture, educate, love and discipline them in the Lord as Scripture requires (Deut. 6:6-9, Matt. 19:13-15, Eph. 6:4). According to the Word of God, this responsibility rests solely with parents and educators, not with civil authorities.

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Rediscovering the wisdom, beauty & virtue of the classical Christian heritage

The New Saint Andrews faculty is dedicated to nurturing students' souls, intellects & imaginations in an endless Trinitarian adventure.

In an age when college choice often boils down to majors and money, the words of Jesus should awaken all college-bound Christians and their families from their academic slumbers:

"A student, when mature, will be like his teacher."

~Luke 6:40

Contrary to the dominant collegiate mythology, majors and career choices come and go. Grand halls and ivied walls make no promises. High rankings and venerable traditions guarantee nothing. *The most important question* Christians must ask when considering college, according to Jesus, is, "Who will be my teachers?"

Our Professors are the College

New Saint Andrews believes that its professors *are* the College. Because our teachers are the ones who will shape the hearts, minds, and lives of our students, nothing is more important than ensuring the unimpeachable character and quality of our professors.

We limit enrollment because we limit the size of our faculty. Genuine accountability means, at minimum, that the College must act as guarantor for each member of the faculty, their spouses and children, their character, and their manner of life. Their dedication to Christ is known, as well as their passion for teaching, their love of wisdom, beauty, and virtue—and most importantly, their commitment to their students. A faculty that is limited in size is more amenable to a range of evaluation, including academic excellence, spiritual faithfulness, and personal integrity. Former president Roy Atwood often maintained, "I want my own children and grandchildren, when mature, to be like these teachers."

True education is never impersonal. The college invites a close consideration, not only of faculty performance in the classroom, but also of what they say or do up-close and personally, how they nurture their spouses and children, how they worship God and love their neighbors, how they see the world with Trinitarian eyes, and how they model Christ in everything they do every day. Everything else is secondary or cross.

Learning to be Truly Human

The relationship between teacher and student is important biblically speaking because it is one of the glorious ways we reflect the Triune character of our Creator. The joyful, ceaselessly creative unity-in-diversity of the Father, Son and Holy Spirit is not only reflected in creation and revealed in the mutual love and sacrifice found in the church and marriage (Eph. 5), but also in the nurturing of our children (Eph. 6:4). The ways we rear our children, including how we educate them, are actions done as unto the Lord Himself. As Jesus said, "Truly...as you did to one of the least of these my brothers, you did it to me" (Matt. 25:40). God's covenant offspring, our children, are precious because "to such belong the kingdom of heaven" (Matt. 19:14).

From the first universities in the Middle Ages, Christian higher education's primary purpose has been largely the same as education in the younger years: to carefully guide the next generation, our students, through the *paideia* of the Lord to Christian maturity and adulthood by illuminating God's Triune character through His works of truth, beauty, and goodness across the ages. Educators did not *train* their students merely *to do* tasks, but *educated* them *to be* someone: a man or woman of unimpeachable Christian character equipped for every good work (Eph. 2:10), prepared in the art of living well "before the Lord in His inhabited world" (Prov. 8).

Higher education, then, like all teaching, is not a "data dump" from one brain to another or a transfer of job skills from one worker to the next. Rather, it is an enculturation into what it means to be *truly human*. To study in the classical Christian liberal arts tradition is to rediscover our cultural heritage, to hear anew the historical, philosophical, theological, scientific and poetic voices that, in God's kind providence, framed the great conversations and imaginative worlds explored throughout the ages we are now privileged to join.

An Invitation

"A student, when he is mature, will be like his teacher." Jesus' words clash with the many impersonal approaches in higher education today. But they resonate well with the personal pedagogy of the classical Christian tradition followed at New Saint Andrews. Our College is our teachers and we are dedicated to nurturing our students' souls, intellects and imaginations in the endless Trinitarian adventure. Come join us on this remarkable personal journey.

The College's Trinitarian Vision

In the beginning, our Triune God spoke and all things came into existence by the power of His Word. He established his covenant with Adam, our covenant head, who plunged all mankind into sin and death by breaking that covenant. But God promised a way of salvation by faith alone through the Seed of the Woman, the Messiah. He renewed his covenant promises to Noah, Abraham, Isaac, Jacob, Moses, David, Solomon, and all our Jewish forefathers. For this reason, New Saint Andrews College seeks to teach and emphasize the biblical languages, biblical history, natural history, covenant theology, and the cultures of the ancient world and the Hebrew traditions.

In the fullness of time, during the reign of Cæsar Augustus, Jesus Christ was born in Palestine. He ministered to a people saturated in Hebrew traditions, who spoke Greek and embraced Greek thought-forms, and who lived under the dominion of Rome and its law. He was crucified on a Roman cross outside Jerusalem, David's city, and rose on the third day according to the Hebrew Scriptures. The Christian church took root in this setting, and in the providence of God, it grew in the West. For this reason, New Saint Andrews teaches and emphasizes the languages, history, and culture of classical antiquity.

The world of classical antiquity was that into which the Gospel was introduced. This was the world that was transformed by that Gospel and grew into what we call Western civilization. That Gospel is part of our culture's heritage, along with the Western forms of rebellion that vainly strive against it. This cultural war—between what Augustine described as the City of God and the City of Man—continues down to our own day. For this reason, New Saint Andrews teaches and emphasizes the history, philosophy, literature, and culture of Western Civilization.

Jesus Christ is Lord over this cultural war; He is the Lord of the West, and Lord of the whole world (Matt. 28:18). He is the Word of God, the One in whom dwell all the treasures of wisdom and knowledge (Col. 2:3). Every thought, including every academic thought, must be taken captive to Him (2 Cor. 10:5). For this reason, New Saint Andrews teaches and emphasizes, above all else, a right understanding of Christ's lordship over every human endeavor.

This understanding demands careful instruction in discerning the antithesis between truth and falsehood, between the City of God and the City of Man. Cultivating such discernment calls for focused, hard work. It requires exposure to influential ideas, watershed arguments, and primary texts in history, philosophy, literature, and especially, theology. For this reason, New Saint Andrews employs a rigorous pedagogy centered on reading and student-instructor interaction with what is read. For these reasons, New Saint Andrews is a classical and Christian college committed by policy and practice to the pursuit of truth, beauty, and goodness through the rigorous study of classical antiquity, Western civilization, Christian culture, and the liberal arts in the light and freedom of the Gospel and under the sovereign authority of the Lord Jesus Christ.

New Saint Andrews regards this confessional and educational commitment as a foundation for academic freedom, not a restriction on it. Our commitment to the promotion and protection of liberty of thought and free expression is not only consistent with our Christian worldview, but it cannot be consistently maintained without it. Further, the College does not see itself as distinct from other academic institutions in possessing such a faith commitment; every coherent institution has a body of ultimate commitments. The question is not whether New Saint Andrews defines academic freedom in line with an orthodoxy, but rather which orthodoxy will serve this foundational role. We believe that true liberal learning is encouraged and academic freedom is advanced when an institution declares its faith openly and honestly rather than by trying to keep it simultaneously operative and hidden.

At New Saint Andrews, the Triune God revealed in the Bible is our ultimate source and standard of truth, beauty, goodness, liberty, and freedom. Without Him, truth and freedom dissolve into relativism and chaos. We believe historic, biblical Christianity, as contained in the Scriptures of the Old and New Testaments, to be the only basis on which the search for truth and the exercise of liberty are meaningful or possible. Liberty is found not in the absence of law, but in keeping the letter and spirit of the Law of God: "Where the Spirit of the Lord is, there is liberty" (2 Cor. 3:17). For this reason, New Saint Andrews encourages genuine liberal education and protects an environment of genuine liberty of thought and expression within the parameters of our Statement of Faith for faculty and administrators, and the Code of Conduct for students.

A Classical and Christian Approach to Higher Education

Vision

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Mission

The College’s mission is to graduate leaders who shape culture living faithfully under the Lordship of Jesus Christ.

We provide young men and women with the highest quality undergraduate and graduate education in liberal arts and culture from a distinctively Christian and Reformed perspective, to equip them for lives of faithful service to the Triune God and his Kingdom, and to encourage the use of their gifts for the growth of Christian culture.
Classical Christian Higher Education

The classical Christian paradigm for higher learning emphasizes wisdom and truth more than pragmatism, integration and beauty more than specialization, and service and goodness more than power. The College honors this classical Christian heritage and stresses a Trinitarian perspective on truth, beauty, and goodness. In its classical Christian approach to higher learning, the College stresses the integrated nature of knowledge (all things cohere in Christ) and the servant-leader nature of every calling before God (Christ is Lord of all) at both the undergraduate and graduate levels.

Trinitarian

The College’s integrative approach to classical Christian higher education stresses the interrelationships between disciplines, since both their unity and their diversity are rooted in the Holy Trinity.

Cultural Leadership

The College seeks to equip its students with the biblical wisdom, integrative knowledge, creative insight, and humility to lead our culture faithfully as the servants of all, through excellence in the arts, letters, sciences, business, government, the church, and all lawful vocations.

Vocations

A vocation entails much more than a “job” or “career.” Vocations include all our lawful callings, responsibilities, and labors before God in our different stations and stages of life as sons and daughters, spouses, parents, providers, citizens, and church members. The College seeks to prepare students for faithful servant leadership in all their God-given callings through all stages of life for the glory of God and the advance of His Kingdom.

Theological Perspective

All who teach courses at New Saint Andrews, and all who sit on our Board of Trustees, must pledge in writing their commitment to uphold the Statement of Faith (found in Appendix A). Students are not required to pledge their assent to it, but instead are required to affirm the Code of Conduct by means of the Student Pledge. Students indicate their agreement electronically in the “Other Info” section under the “Info” tab in Populi.

Statement on Classical Christian Higher Education

New Saint Andrews Colleges is a Christian college teaching the liberal arts that have grown out of the classical and Christian tradition. This is the education of the free man, taught by free men, useful in our mission to lead all of creation to worship the triune God in spirit and in truth.

In the classical age, the liberal arts education began with a preparatory training organized around a curriculum such as the trivium (grammar, logic/dialectic, and rhetoric). The education then moved on to advanced studies, as represented by curricula such as the quadrivium (arithmetic, geometry, music, and astronomy). Yet as Christendom has advanced, and our thinking has been taken captive by Christ, our understanding of the liberal arts has grown as well. The Hellenistic desire to experience a platonic ascent into the world of numbers has been corrected with a love for God’s incarnate work in creation. Literature, history, and the natural sciences have stepped into the ranks alongside philosophy, music, mathematics, and theology as we choose from the subjects that best offer a broad vista on the rest of creation.

The liberal arts are tools to teach critical thinking – the rigorous process of making distinctions, recognizing logical fallacies, and careful argumentation. They demand integration, the ability to move from part to whole and back again to part; to move back and forth between both breadth and depth. They require skillfulness with words, arguments, and stories – not merely the ability to communicate clearly, but the ability to be persuasive, humorous, offensive, and innocuous – to teach and delight with the word and to be taught and delighted by the same. The liberal arts combine the best of the contemplative life with the life of the active creator, emphasizing doing and making as much as thinking and receiving, as they cultivate truth, goodness, and beauty.

But even more important than any one list of subjects is the way in which the liberal arts are taught. They are *liberal* arts because, as is fitting for the training of the children of the King, the liberal arts inculcate the traits of the free man as opposed to the slave, the traits of the son as opposed to the servant. Rather than training students in the methods and procedures of a solitary field of study or of specialized areas through an elective system, the liberal arts education uses a selection of humanizing disciplines to teach the skills, habits, and disciplines which equip the free man to live all of life as prophets, priests, and kings to the glory of God. Therefore, we expect students who have been trained by the New Saint Andrews liberal arts education to be more than just consumers of culture, but to be shapers, creators, and leaders in culture making. To whom much is given, much is required.

Given this orientation towards culture making, we expect New Saint Andrews students to be deeply involved in the broader community – engaged in worship, hospitality, service, entertainment, and athletic competition.

Finally, since the purpose of the liberal arts is to form an integrated understanding of creation, there can be no true liberal arts education without Christ, in whom all things consist. To say “Christian liberal arts” is, in a sense, tautological, since no man and no mind and no education can be truly free outside of Christ. The liberal arts education is, therefore, living life to the fullest as a son or daughter of our King.

Undergraduate Program of Studies

The undergraduate programs at New Saint Andrews College provide a classical Christian liberal arts curriculum with orienting lectures, readings from some of the most influential works in Western culture, and personal interaction with the faculty—all in the context of a local Christian community that holds students accountable for personal, cultural, and spiritual maturity.

I. Curriculum

The Christian worldview is central in every course at New Saint Andrews. A foundation for this outlook is set in the first-year **Lordship Colloquium**, which introduces the worldview of historic, confessional Protestantism. First-year students are introduced to traditional liberal studies in the **Classical Rhetoric Colloquium**. This is a theoretical and practical course in persuasive oratory, written composition, and logic in which students cultivate habits of thought and expression on which they will draw in later course work. Both Lordship and Rhetoric also introduce students to the discipline of reading the great works of the western tradition, a discipline that develops throughout their studies. The **Music Colloquium** also holds an important place in our first-year curriculum, where beauty is approached in a disciplined fashion. Christian approaches to aesthetics are presented, which can apply to any of the fine arts, but since every Christian is called to sing, choral music is an appropriate laboratory for the inculcation of beauty.

Second-year students receive a systematic introduction to the western heritage in the **Classical Culture and History Colloquium**. Here students encounter the west, beginning with near-eastern antecedents and moving forward through modern times, mainly by way of the historian’s apparatus, though literary and artistic approaches are introduced as well. Classical Culture and History lays a broad cultural context for the rigorous work that is to come later in the student’s course of studies. In addition, second-year students receive exposure to biology in the **Natural History Colloquium**, inculcating the deductive and empirical disciplines that have always been important to Western cultural vitality.

By their third year, students will have become equipped to interact with the seminal texts of Western culture that are the hallmark of the courses designated to meet the Philosophy and Literature requirements of the degree. Third-year students study mathematics in the **Principia Mathematica Colloquium**, which introduces the Western intellectual tradition from the vantage point of numbers and figures. This colloquium also fosters skill in quantitative reasoning. The foundation laid in the freshman Lordship Colloquium is particularly built upon in the students’ final year by the biblical, historic, and systematic theology of the **Principia Theologiae Colloquium**, in which the Bible is the central text studied.

B.A. students are required to take three years of classical language study (one year of Latin and two more years of their choice—either Latin, Greek, Hebrew or Middle English) and A.A. students take two years (one year of Latin and one more year of their choice). Students study Latin, Greek, and Hebrew not as “dead” languages, but as active, oral experiences that bring the ancient world alive. The active study of classical languages is important not just for ciphering ancient texts, discovering English word origins, or thinking in the framework of another culture, but a time-proven method of intellectual discipline essential for a broad and nuanced handling of all forms of thought and expression. Upper classmen have several options for focused study in **Electives in Culture**. These term-length courses approach various topics in a number of disciplines through close interaction with primary texts. The **Senior Thesis** allows students to refine their faculties of inquiry, creative expression, and critical reasoning by looking closely at a particular matter of study.

Model Four-Year Plan for the Baccalaureate Degree in Liberal Arts and Culture

<i>Year One</i>	<i>Year Two</i>	<i>Year Three</i>	<i>Year Four</i>
<i>Latin Colloquium (4 terms)</i>	<i>Classical Language (4 terms)</i>	<i>Classical Language (4 terms)</i>	<i>Electives (9 one-term courses)</i>
<i>Lordship Colloquium (4 terms)</i>	<i>Classical Culture and History Colloquium (4 Terms)</i>	<i>Literature Discipline (4 terms)</i>	
<i>Classical Rhetoric Colloquium (4 terms)</i>	<i>Electives (4 one-term courses)</i>	<i>Philosophy Discipline (4 terms)</i>	<i>Principia Theologiae Colloquium (4 terms)</i>
<i>Music Colloquium (4 terms)</i>	<i>Natural History Colloquium (4 terms)</i>	<i>Principia Mathematica Colloquium (4 terms)</i>	<i>Integrated Thesis (2 terms)</i>

Model Two-Year Plan for the Associate’s Degree in Liberal Arts and Culture

<i>Year One</i>	<i>Year Two</i>
<i>Latin Colloquium (4 terms)</i>	<i>Classical Language Colloquium (4 terms)</i>
<i>Lordship Colloquium (4 terms)</i>	<i>Classical Culture and History Colloquium (4 terms)</i>
<i>Classical Rhetoric Colloquium (4 terms)</i>	<i>Electives (4 one-term courses)</i>
<i>Music Colloquium (4 terms)</i>	<i>Natural History Colloquium (4 terms)</i>

II. Pedagogy

At New Saint Andrews, what is taught can never be separated from who teaches it and how it is taught. Biblically, education is always a personal, communal and covenantal act of spiritual nurturing (cf. Luke 6:40; Eph. 6:4; Deut. 6:4 ff.). Education that separates facts and ideas from real people, people who live in a real community with real accountability, would be truncated at best. Imparting a love of truth, beauty, and goodness to students requires a real live person with godly character, spiritual maturity, and intellectual integrity. Here we follow our medieval forebears who understood that a teacher’s personal virtue is required to embody the concepts being studied. This is why they described their curriculum as “manners and letters,” and explains by New Saint Andrews strives to foster a close personal interaction among students and between students and faculty.

For this reason, most of our Cultural Colloquia incorporate weekly **Recitations**. In recitations, a small group of students gather with the instructor for the purpose of discussing the readings and other course material. Another important setting for personal interaction between faculty and students is our **Oral Examinations**, where each student is individually questioned by his instructor at the conclusion of an academic term. The culmination of close interaction between students and faculty occurs in the fourth year **Senior Thesis**. Recitations, oral examinations, and the Integrated Thesis, are important elements in the personal, interactive character of the New Saint Andrews education.

III. Community

The curriculum, the faculty, and the pedagogy described above could not be truly effective by themselves; they must exist within the context of a supportive, faithful Christian community. Thus, the work of New Saint Andrews relies heavily upon its organic relationship to Christ Church, its founding body, to Trinity Reformed Church, its sister congregation, to other members of the Communion of Reformed Evangelical Churches, the international Reformed church community, and to the local community of evangelical and orthodox Christians in the Moscow area. This wider community of the saints is essential to encouraging godly living and to sustaining the many facets of life that are relevant to higher education. Such a core community also provides students with a clearer sense of cultural identity. Their native ties to Christendom in its local and broader expressions is especially important as they engage with the secular community in the area, particularly with the local academic communities of Washington State University and the University of Idaho. Academic, ecclesiastical, and social isolation is discouraged. Separating academic pursuits from other areas of life is a tendency common on many residential campuses. At New Saint Andrews, students are encouraged to live and to work as responsible members of the local community. For this reason, the College offers no on-campus housing or food services. Rather, students are invited to patronize local businesses and to seek out living arrangements and job situations where they can interact regularly with homemakers, professionals, young children, and the elderly.

Theological Perspective

New Saint Andrews dedicated to glorifying the triune God of biblical revelation through His Son, the Lord Jesus Christ, the only mediator between man and God. Our supreme standard for thought and practice is the Word of God as revealed in all of, and only in, the Old and New Testaments.

In seeking to remain faithful to godly tradition and the wisdom of our forefathers, we embrace confessional Protestantism, which rejoices in such biblical truths as (1) the antithesis between Christian and non-Christian thought and life, (2) the sovereignty of God in history and redemption, (3) God's covenantal redemption of His people unifying Old and New Covenants, (4) liberty of conscience in freedom from legalism, (5) the centrality of godly worship in culture, (6) the distinct and limited spheres of authority delegated to the individual, family, church, and state, (7) the peaceful and glorious triumph of Christ's gospel throughout the world, and (8) most importantly, the fruit of the Spirit, love of our Christian brethren, devotion to mercy and humility, and the primacy of godly charity in all our dealings.

In addition, the doctrinal position of New Saint Andrews is directly descended from the spiritual heritage handed down by the Protestant reformers. We are heirs of the reformed faith that came to flower during the 16th and 17th century, and as such we are committed to the five solas of the Protestant Reformation. These are "Sola Scriptura" (Scripture Alone); "Sola Gratia" (Grace Alone); "Sola Fide" (Faith Alone); "Solus Christus" (Christ Alone); and "Soli Deo Gloria" (To God Alone Be Glory). All who teach courses at New Saint Andrews, and all who sit on our Board of Trustees, must pledge in writing their commitment to uphold the Statement of Faith below. Students are not required to pledge their assent to it (see "Student Conduct" below).

Statement of Faith

Preamble: Authority and Witness

The Scriptures of the Old and New Testaments are our only infallible rule of faith and practice. The Lord Jesus Christ committed these inspired Scriptures to His Church (1 Tim. 3 :15). We therefore defer to the witness of the historic Christian Church as a genuine but fallible authority, subordinate to the Scriptures themselves, in discerning what the Scriptures teach. Because they faithfully witness what is taught in the Word of God, we receive the great creedal statements the Church has affirmed throughout the ages: The Apostles Creed, The Nicene Creed, and the Definition of Chalcedon. Moreover, we believe that the reformational confessions of the 16th and 17th centuries (including the Westminster Confession of Faith of 1646, the Heidelberg Catechism, the Belgic Confession, and the Canons of Dort), of all historic statements, most fully and accurately summarize the system of orthodox Christian doctrine revealed in Scripture. Therefore, the specific headings below do not exhaust our doctrinal understanding, but rather identify those doctrines that merit greater attention today.

The Triune Majesty

The Triune God is the one uncreated Creator of all things that exist in Heaven and on earth; between the Creator and His creation is a fundamental divide. This one God is eternally existent in three Persons: Father, Son, and Holy Spirit. His Majesty is omnipotent, omnipresent, and omniscient and limited by nothing other than His own nature and character. He is holy, righteous, good, stern, loving, and full of mercy.

Creation

In the beginning, God created the material universe from nothing in six ordinary days. He spoke, and by the Word of His power, it was. Our science on the nature and time of this event must be determined in full submission to God's Word.

Sin

Our first father Adam was our federal head and representative. He was created innocent, but through the temptation of Satan and his rebellion against the express Word of God, plunged himself and his entire posterity, represented in him, into the hopelessness of death in sin. This sin is lawlessness—an attempt to live apart from the Law and Word of God. Since that first great apostasy, no descendant of Adam has escaped from the death of lawlessness and the judgment of hell apart from efficacious grace.

The Incarnate Christ

The Lord Jesus Christ is, according to the flesh, a descendant of David, and sits on David's throne. He is, at the same time, God enfleshed, born of the Virgin Mary. He is one individual with two natures—fully man and fully God. As a man, He is our elder brother and High Priest before God, representing us to God the Father. As God, He is the visible image of the invisible Father, representing God to us.

Salvation

Because all sons of Adam are spiritually dead, they are consequently incapable of saving themselves. But out of His sovereign mercy, God the Father elected a countless number to eternal salvation, leaving the remainder to their sinful desires. When the time was right, the Lord Jesus Christ died on the cross and was raised to life bodily from the grave as an efficacious redemption for the elect. Thus He secured the salvation of His church, for which He laid down His life. And at the point of each individual's conversion, the Holy Spirit brings resurrecting grace, effectually calling him by His power, with the result of repentance and faith.

Revelation

The sixty-six books of the Old and New Testaments are the Word of God, infallible in all they affirm and exhibit. The Word has divine authority in everything it addresses, and it addresses everything. In no way should the Scriptures be brought to the judgment seat of human reason; rather, we must rationally and submissively study the Word granted to us.

Law

The grace of God in the gospel does not set aside the law of God; rather, it establishes it. To the one who believes, the law of God is precious, and through faith the law is established. The law stands as God's testimony of His own righteous character; as such, it cannot be altered by anything other than God's express Word. Consequently, we receive the entire Bible, Old and New Testaments, as fully containing the will of God for us. To all who do not believe, the law of God condemns them in self-righteousness.

Covenant

When God is pleased to bless the proclamation of His gospel, the result will always be a visible collection of saints bound in covenant to Him. They will be characterized through their assembly around the preached Word, their faithful administration of baptism and the Lord's Supper, and their orderly and disciplined government according to the Word of God.

Witness

As believers present the gospel to those who remain in rebellious unbelief, there must be no halfway compromise with that unbelief. The ground and precondition for all creaturely ventures is the Word of God, which necessarily includes our teaching, apologetics, and evangelism. Every thought is to be made captive to the Lord Christ, and every tongue is to glorify the Father.

Eschatology

As the gospel of Christ is proclaimed throughout the world, the result will be the gradual transformation and salvation of the world. Prior to Christ's return, the earth will be as full of the knowledge of the Lord as the waters cover the sea and the whole earth will be full of His glory.

Marriage, Gender, and Sexuality

We believe that God wonderfully and immutably creates each person as male or female. These two distinct, complementary genders together reflect the image and nature of God. (Gen 1:26-27.) Rejection of one's biological sex is a rejection of the image of God within that person.

We believe that the term "marriage" has only one meaning: the uniting of one man and one woman in a single, exclusive union, as delineated in Scripture. (Gen 2:18-25.) We believe that God intends sexual intimacy to occur only between a man and a woman who are married to each other. (1 Cor 6:18; 7:2-5; Heb 13:4.) We believe that God has commanded that no intimate sexual activity be engaged in outside of a marriage between a man and a woman.

We believe that any form of sexual immorality (including adultery, fornication, homosexual behavior, bisexual conduct, bestiality, incest, and use of pornography) is sinful and offensive to God. (Matt 15:18-20; 1 Cor 6:9-10.)

We believe that in order to preserve the function and integrity of New Saint Andrews College as a Christian ministry, and to provide a biblical role model to the students of New Saint Andrews College and the community, it is imperative that all persons employed by New Saint Andrews College in any capacity, or who serve as volunteers, or who attend as students agree to and abide by this Statement on Marriage, Gender, and Sexuality. (Matt 5:16; Phil 2:14-16; 1 Thess 5:22.)

We believe that God offers redemption and restoration to all who confess and forsake their sin, seeking His mercy and forgiveness through Jesus Christ. (Acts 3:19-21; Rom 10:9-10; 1 Cor 6:9-11.)

We believe that every person must be afforded compassion, love, kindness, respect, and dignity. (Mark 12:28-31; Luke 6:31.) Hateful and harassing behavior or attitudes directed toward any individual are to be repudiated and are not in accord with Scripture nor the doctrines of New Saint Andrews College.

Sanctity of Human Life

We believe that all human life is sacred and created by God in His image. Human life is of inestimable worth in all its dimensions, including pre-born babies, the aged, the physically or mentally challenged, and every other stage or condition from conception through natural death. We are therefore called to defend, protect, and value all human life. (Ps 139.)

Final Authority for Matters of Belief and Conduct

The statement of faith does not exhaust the extent of our beliefs. The Bible itself, as the inspired and infallible Word of God that speaks with final authority concerning truth, morality, and the proper conduct of mankind, is the sole and final source of all that we believe. For purposes of New Saint Andrews College's faith, doctrine, practice, policy, and discipline, the session of elders of Christ Church, Moscow, is the College's final interpretive authority on the Bible's meaning and application

A Brief History of New Saint Andrews College

The precursor of New Saint Andrews was a reading list. In the early 1980s, a few men of Christ Church in Moscow, Idaho, put together a list of classic books which they thought ought to be read by survivors of the government education system. The reading list germinated the idea for a college. The name New Saint Andrews was selected after its Scottish namesake, both the city and its great university, which had been instrumental in the Protestant Reformation in Scotland. For a number of years no degree program was offered. The College consisted of numerous evening classes offered on an irregular basis for adults who were not matriculating. The courses included Hebrew, Logic, Greek, and English grammar. In time the college came under the formal oversight of Christ Church.

The name New Saint Andrews was selected after its Scottish namesake, both the city and its great university, which had been instrumental in the Protestant Reformation in Scotland. The elders of Christ Church appointed a committee in 1993 to study the feasibility of starting an undergraduate, degree-granting classical Christian college. In the fall of 1994, New Saint Andrews opened her doors (actually the doors opened into a home belonging to one of the volunteer faculty members) to four full-time students meeting in a tiny dining room. In 1998, the College graduated its first class of two students.

Over the first eight years, the College met in various facilities, renting classroom and office space from local families and businesses, and renting Christ Church offices and classrooms. But with increased enrollment and the need for larger and more permanent facilities, the College purchased the historic Skattaboe Block on Moscow's Friendship Square in October 2002 and moved into its "new" home in February 2003.

Today, the College has nearly 200 undergraduate and graduate students and employs over 20 faculty and staff. Its unique, limited enrollment model keeps faculty-student ratios low and provides for the highest levels of accountability among faculty and students alike. The College is accredited by the Transnational Association of Christian Colleges and Schools, recognized by the U.S. Department of Education and a member of the Association of Reformed Colleges and Universities.

Accreditation

New Saint Andrews College is an accredited member of the Transnational Association of Christian Colleges and Schools (TRACS), having been awarded accredited status as a Category II institution in 2005. The College was approved as a Category III institution, authorized to offer Associate's, Bachelor's, and Master's degrees, by the TRACS Accreditation Commission in April 2007. In 2010 the college applied for reaffirmation and was granted continuing accreditation status for a period of ten

years.

The U.S. Department of Education (USDE) and the Council for Higher Education Accreditation (CHEA) recognize TRACS as a national accrediting agency for Christian postsecondary institutions that offer certificates, diplomas, associate, baccalaureate, and graduate degrees, including distance learning.

According to the TRACS *Accreditation Manual*, “Accreditation indicates that the institution is in substantive compliance with the Standards and Criteria, has been peer evaluated after completing a self-study, and in the professional judgment of the on-site evaluation team and the Accreditation Commission, the institution provides quality instruction, student services, and is financially stable.” Accredited institutions have achieved this level of recognition through continuous self-study and evaluation. For more information about TRACS, visit their website at www.tracs.org, write P.O. Box 328, Forest, VA 24551, or call 434-525-9539.

Independence

New Saint Andrews is committed to being wholly independent of direct state or federal government subsidies or assistance, to the extent permitted by Scripture.

The College does not participate, on principle, in the federal financial aid system.

The Community & Facilities

New Saint Andrews occupies the historic Skattaboe Block, built in 1891, on Moscow, Idaho’s central Friendship Square. Tyndale Library holds more than 50,000 volumes, with concentrations in classics, history, literature, philosophy, languages, aesthetics, and Christian theology.

During 2018 NSA purchased 112 N. Main, a 30,000 square-foot shuttered nightclub formerly known as Cadillac Jack’s (CJ’s). Our goal is to remodel it so that it serves as a venue for classrooms, events, and musical performances that glorify God.

The College is a few blocks from the University of Idaho and eight miles from Washington State University, both public land-grant universities.

Moscow, a town of more than 20,000, is located about 90 miles southeast of Spokane, Washington. Moscow sits in the Palouse region, known for its rolling hills and dry-land wheat farming. Moscow and nearby Pullman, Washington, are relatively small college towns that support a lively artistic and cosmopolitan culture.

Moscow also supports a number of active evangelical churches and is home to Logos School, a nationally recognized classical and Christian school (K–12), and an active community of Christian homeschoolers and tutorial services. Our students enjoy the broad support, fellowship, and hospitality of Christian families and churches in the region. New Saint Andrews is organized as an independent, self-sustaining non-profit educational trust.

Organization & Affiliations

Board of Trustees

Our thirteen-member Board of Trustees governs New Saint Andrews and is responsible for its philosophy, policies, programs, personnel, and vision. The College president is appointed by the Board of Trustees.

Christ Church and Trinity Reformed Church

New Saint Andrews maintains close ties to its founding body, Christ Church, and to Trinity Reformed Church, both located in Moscow. These churches are committed to the historic confessions of the Reformation. These sister congregations are members of the Communion of Reformed Evangelical Churches. An outreach ministry of Christ Church is *Credenda Ministries* which publishes an internationally circulated bi-monthly magazine of Christian thought and opinion *Credenda/Agenda*, and oversees the work of Canon Press, the church’s book publisher. Christ Church also sponsors Collegiate Reformed Fellowship as its campus ministry to students at the University of Idaho, Washington State University, and New Saint Andrews.

Association of Classical and Christian Schools

New Saint Andrews is a charter member of the Association of Classical and Christian Schools (www.accsedu.org). Established in the early 1990s, the primary mission of this association is to promote, establish, and equip schools committed to a classical approach to education in the light of a Christian worldview grounded in Scripture, and to provide accountability for member

schools to ensure that our cultural heritage is not lost again. ACCS seeks to set an educational standard for a unified and directed approach to classical and Christian learning.

Association of Reformed Institutions of Higher Education

New Saint Andrews is a member of the Association of Reformed Institutions of Higher Education (arihe.org). The Association consists of ten institutions within the Reformed and Presbyterian Christian tradition. These institutions are from the same religious tradition and are serious about continuing the worldview grounded in that tradition. The Presidents and other administrators of the member institutions are committed to collaborate on projects that can nurture the collective Reformed Christian identity of these institutions and be of mutual benefit.

Prospective Students & Admissions

Visiting the College

New Saint Andrews cordially invites prospective students, families, and friends to visit. Our regular hours of operation are 8 a.m. to 5 p.m., Monday through Friday, during the academic year. If you would like to visit classes, meet students and alumni, speak to faculty and administrators, and/or schedule a tour, please contact our main office in advance so we can make arrangements (208-882-1566; info@nsa.edu). The best time for prospective students to visit is Friday through Monday; this allows visitors to observe Friday's recitations, and *Disputatio*, to tour Moscow and investigate housing options on Saturday, to attend Sunday worship services, and to attend lectures on Monday. We also host several Prospective Student Weekends each year. Please contact our admissions office for more information about arranging a visit or attending a Prospective Student Weekend.

Undergraduate Admissions Criteria and Process

New Saint Andrews seeks students who confess Jesus Christ as Lord and who desire to make every academic subject and every area of their lives captive to Christ. As a classical Christian liberal arts college, we admit students who are eager to immerse themselves in theology, philosophy, history, classical languages, rhetoric, science, literature, music, and the arts. As a college committed to the reformational vision of evangelical Protestantism, we look for students who will devote themselves to a rigorous course of readings in pursuit of biblical truth, goodness, and beauty, while confronting the pivotal issues of Western culture from a biblical worldview. Our unique program requires that students possess personal, intellectual, and spiritual maturity, and exhibit the qualities of mind and heart expected of those who name the name of the Lord of lords and King of kings.

Our Admissions Committee reviews and evaluates each application as a total package, giving neither greater nor lesser weight to any one part. We seek well-rounded applicants who have a healthy balance of academic ability, personal maturity, spiritual discipline, social skills, work ethic, a teachable spirit, and, we hope, a sense of humor. Academic qualifications are obviously important in our evaluation of applicants, but they are only one part of what makes a successful student. We seek students who—whether by strong work ethic, intellectual giftedness, or personal determination—are capable of not merely surviving, but thriving in an environment that treats academic pursuits as one element of a balanced Christian life devoted to the pursuit of truth, beauty, and goodness. We therefore admit students whose academic record may be less than stellar, if they demonstrate a passion for our vision for classical education and a commitment to working hard.

Because New Saint Andrews is an intimate covenant community of junior and senior Christian scholars committed to cultivating truth, beauty, and goodness in our lives, our Admissions Committee looks carefully for students who will be fitting and fruitful colleagues. We look for students who are serious about joining our scholarly community to study Vergil and Augustine, to sing Genevan Psalms, to translate Greek and Latin prose, to debate the merits of monarchy, to appreciate Gothic cathedrals, to write poetry, and to challenge the idols of our age—both in and out of the church. We seek students who desire to learn, above all, wisdom with all humility. We look for students who are not content to be cloistered away in an ivory tower, but who want to live in a Christian environment that integrates the academy, the local church, and the local community. As we are small by design, our Admissions Committee looks for students who are prepared to be personally responsible, mature members of a close-knit covenant community.

Application Requirements and Admission Standards

TWO ESSAYS

1. Why You Wish to Attend New Saint Andrews College

The Admissions Committee wants to know how serious a student is about attending the College and how well the student will fit in with the other Christian scholars in our community. Because New Saint Andrews admits a limited number of full-time first-year students annually, each new student is an important addition to the character and culture of the College. The

Committee tries to identify applicants whose educational goals and interests will be best served by the College, and whose presence will be a positive contribution to the College. The Committee encourages applicants to explain why they think New Saint Andrews meets their specific academic and personal goals, and why they think they will benefit from the College's programs.

2. Copy of an Essay Previously Submitted for Academic Credit

The Admissions Committee has found that copies of previously graded academic work are helpful in assessing an applicant's rhetorical skills. Because these abilities are so important for academic success at New Saint Andrews, applicants are encouraged to provide an example of what they consider their best work. The essay must be the student's work alone, and preference is given to original copies of essays graded by a parent or teacher. The essay may be on any subject and in any style of writing, but it should be an example of what the student considers his or her best academic work.

TRANSCRIPTS AND TEST SCORES

Satisfactory Completion of Secondary Education

Successful applicants typically average "B" or better grades in their general secondary-level studies. The Admissions Committee gives careful attention to an applicant's record in English, languages, history, and social studies in order to assess the student's ability to meet the College's significant reading and writing requirements. Previous Latin and classical studies are not required, but they may prove helpful in demonstrating a student's ability and commitment to pursuing the College's classical curriculum. Home schooled applicants should provide evidence of completion of secondary-level studies by submitting GED scores or other record of academic assessment, such as a full transcript of courses completed, including grades earned and/or narrative evaluation of performance.

Standardized Examination Scores (ACT or SAT)

The College uses these standardized tests as one way (among several) to identify an applicant's areas of academic strength and weakness. The College has found these tests to be generally reliable indicators of future academic success at the undergraduate level, but the Admissions Committee never considers them apart from the context of the student's overall academic record and application portfolio. The College requires a composite score of 20 or higher on the ACT, and 1000 or higher on the SAT (Math + Critical Reading). At this point we encourage prospective students to complete the writing portion of the SAT, however we primarily look at the Critical Reading and Math sections. It is only these two sections that are counted towards the 1000 composite, as our application includes several essays that are used to determine the writing capabilities of an applicant. Students who score below the required minimums may still be admitted on a provisional basis and given the opportunity to demonstrate their academic abilities.

New Saint Andrews College Codes:

ACT: 0931

SAT: 3855

If you need information about taking these exams, please contact the testing services directly at www.act.org (or 319-337-1000) for the ACT, and www.ets.org (or 609-921-9000) for the SAT.

TWO EVALUATIONS

1. Pastoral Evaluation

The Admissions Committee considers confidential pastoral evaluations very seriously. These evaluations provide non-academic indicators of basic personal, familial, social, and spiritual traits that are crucial to the Committee's assessment of how well a student will fit in at New Saint Andrews. When a pastoral evaluation seems to contradict other evidence in the applicant's portfolio, the Admissions Committee may contact the pastor and/or the applicant directly to seek additional information and clarification. The applicants are responsible for contacting their pastors and requesting that they fill out the Pastoral Evaluation Form. The completed pastoral evaluation form must be returned directly to the College and should not be returned by the applicant.

2. Academic Evaluation

The Admissions Committee considers confidential academic evaluations very seriously. These evaluations provide academic indicators that are essential to the Committee's assessment of how well a student will fit in at New Saint Andrews. When an academic evaluation seems to contradict other evidence in the applicant's portfolio, the Admissions Committee may contact the teacher/advisor and/or the applicant directly to seek additional information and clarification. The applicants are responsible for contacting their teachers/advisors and requesting that they fill out the Academic Evaluation Form. The completed academic evaluation form must be returned directly to the College and should not be returned by the applicant.

STATEMENT OF FINANCIAL COMMITMENT AND DISCLOSURE

Because the College limits its enrollment, the Admissions Committee wants to know whether applicants can meet their financial obligations so it does not displace qualified applicants who are able to pay with those who cannot. The point is not to pry into your personal or family financial records, but simply to receive personal assurance that you will be able to meet your financial obligations to the College if accepted and that you are willing to take responsibility for this commitment.

Preparing an Application

To apply to New Saint Andrews, prospective students should obtain an application from our office or web site and return the required materials by the prescribed deadline, along with the appropriate application fee.

The fee for *early applicants*, whose applications are received on or prior to **December 1**, and for *regular applicants*, whose applications are received on or prior to *February 15*, is \$40. The fee for *late applicants* is \$50. See “Tuition and Fees” below.

All inquiries, requests for applications, completed applications, transcripts, pastoral evaluations, and test scores should be sent to the address below. Application forms may also be downloaded from our web site at www.nsa.edu.

New Saint Andrews College
Office of Admissions
P.O. Box 9025
Moscow, ID 83843

The Director of Admissions will notify the applicant as to whether or not he or she has been accepted. After the College officially notifies an applicant of acceptance, the applicant should confirm his or her intention to attend New Saint Andrews by sending a non-refundable deposit to be applied toward tuition for the first term.

Admission of Transfer Students

The nature of the personal instruction and intensive readings at New Saint Andrews permits only minimal transfer of credit or course equivalencies from other colleges and universities. The college will consider applications for advanced standing on an individual, course-by-course basis. Applicants must declare their desire to transfer credit from another postsecondary institution at the time they apply to New Saint Andrews, and they must do so by noting the appropriate place on the application form. They must also have an official transcript (not a copy) sent from their previous postsecondary institution in order for a request for transfer credit to be considered. For further information, see “Transfer Credit” under “Degree Programs” below.

Admission of International Students

New Saint Andrews invites applications from international students who meet our regular admission standards. ***International applicants must initiate their applications by no later than February 15.*** They should contact the admissions office as early as possible. Applicants whose native language is other than English must achieve either a score of at least 570 on the paper-based Test of English as a Foreign Language (TOEFL) and 4.5 on the Test of Written English (TWE), or a score of at least 230 on the computer-based TOEFL with a 4.5 minimum on the essay portion of the exam. If electing the paper-based TOEFL/TWE, students should apply to take the exam at least three months prior to the date that test results are needed for submission to the College. Applicants are responsible for contacting the TOEFL Application Office, Educational Testing Service (www.toefl.org). Applicants who take the TOEFL and TWE must request that the results be sent directly to the College. Applicants may also be subject to an interview at the discretion of our Admissions Committee.

New Saint Andrews will issue the Certificate of Eligibility for Nonimmigrant Student Status (SEVIS Form I-20) to students from outside the United States who meet both the admissions and language requirements. The I-20 Form is necessary to enter the United States as a nonimmigrant student. Contact our Director of Admissions (admissions@nsa.edu) for more information about international student admission and eligibility requirements.

International applicants should note that, in order for the College to issue the I-20 form necessary to enter the country as a student, an accepted applicant must be able to document sufficient funding for every school year. Tuition and fees, including the application fee, must be paid in U.S. dollars. Checks must be drawn from a U.S. bank, with the bank’s computer code located in the lower left-hand corner of the check.

Part-Time Students and Auditors

The College may admit a limited number of special, mature students who wish to enroll on a part-time or noncredit basis because of personal objectives or irregular qualifications for regular admission. Part-time students and auditors may enroll in

classes provided (1) they meet relevant admission standards (contact the Admissions Office), (2) space is available (preference is given to full-time, degree-seeking students), (3) they receive the instructor's permission, when applicable, and (4) they pay the requisite fees.

Provisional Admissions

New Saint Andrews may admit a student on a provisional (or non-matriculating) basis if the student desires to attend the College on a full-time basis but does not qualify for regular admission. The Admissions Committee establishes the specific conditions of a student's provisional admission on an individual basis. Provisionally admitted students will not receive credit toward their degree unless they meet or exceed all the terms and conditions of their admission and the College formally changes their status to regular, matriculating standing. The College will disqualify or dismiss students who fail to meet the terms and conditions of their admission. Provisionally admitted students must pay all the regular fees and tuition.

New Saint Andrews may admit two types of students provisionally: (1) persons not qualified for regular admission who desire to demonstrate their ability to do college-level academic work; and (2) persons who have been suspended or disqualified from the College and who desire another opportunity to demonstrate their ability to meet our academic and spiritual standards. Any applicant who has yet to complete High School (or its equivalent), but who is otherwise qualified for admission, may be admitted on a provisional basis. Provisional status for this reason will be removed when we receive formal verification of high school completion (normally an official copy of a final transcript).

Tuition and Fees

New Saint Andrews depends on student tuition payments made in a timely and orderly manner. The College provides a tuition payment agreement to each student prior to the beginning of the school year so that both the College and its students can plan their budgets accordingly. Tuition agreements distributed by the College's business office each spring must be returned by the posted deadline, accompanied by the requisite non-refundable confirmation deposit which is applied to the first payment due. Because the College limits enrollment, students who fail to submit their tuition agreements and deposits by the posted deadline may lose their privilege to enroll the following year and the College may give their place in the student body to another eligible applicant.

Tuition & Fees

The cost of attending New Saint Andrews is roughly one-third the cost of the average private college tuition. At the same time, we don't have large endowments or any federal financial aid programs, but the average out of pocket expense is still under \$13,500 for tuition and fees. Students also have the option to lock in their tuition rate for four years. As funds permit, a modest number of scholarships are awarded.

UNDERGRADUATE TUITION

Full-time Tuition, 2018-2019: \$12,800.

Full-time tuition is due in full July 1.

The tuition agreement and accompanying confirmation deposit must be received and tuition paid in full by July 1 to avoid late fees.

Part-Time Tuition

Enrollment Fee: \$950 per course per term. Part-time tuition is due in full the first day of each term.

Audit Fee

Audit Fee: \$425 per course per term. Part-time audit fee is due in full the first day of each term.

OTHER FEES

Drop/Add/Audit Fee: \$5 per request form for dropping or adding a course, after the published registration deadline (usually at the end of the third week of the previous term).

Late Fee: \$50 is charged to all term tuition payments that are more than three business days late. Students who do not return their annual tuition agreements by the posted deadline are also subject to the \$50 late fee.

Diploma Fee: \$50 with the Application to Graduate form.

Library Overdue Book Fine: 25 cents per day per book.

Tuition Payment Plan Option

The payment plan (which includes a financing fee) allows full-time tuition to be paid in five equal installments, payable at the beginning of July, September, November, January and March.

FIXED TUITION

New Saint Andrews College is unique among colleges and universities in offering an opportunity for Full-Time students to lock in a fixed tuition rate for up to five consecutive years to complete either an A.A. or B.A. degree.

Only freshman in their entering year are eligible. To lock in a fixed rate, students pay a non-refundable fee in full with their first tuition payment at the beginning of the academic year (fall) or by the College's first billing in January. The amount of the fee is based on 80% of the projected tuition savings for the sophomore (2nd year) and junior (3rd year) years as determined by the College according to its revenue projection plan. If the student waits to lock until the January deadline, a "late lock" charge of an extra 10% will be added to the published Lock Fee.

At a minimum, Tuition Lock Program participants are assured of tuition savings at least equal to the amount of the lock fee by the end of their senior year (4th year). Likewise, a cap is placed on the amount of tuition savings that can be realized through the program. If the cumulative tuition savings in the participant's 2nd, 3rd, and 4th years more than triples the amount of the student's paid lock fee, a Tuition Adjustment Fee may be applied for the tuition savings amount that exceeds the cap in the fourth and fifth years.

The Tuition Lock Fee is non-refundable. Students who leave the College leave the Tuition Lock Program. If they re-enroll at a later date, they will be responsible for paying the full published tuition rate current at the time of their (re-) enrollment.

With the Tuition Lock Program students are given five years to complete their degree. In extending the program one year beyond the typical four-year degree program, the College assumes five continuous years of enrollment. However, circumstances occasionally prevent a student from finishing a degree without interruption. If a student desires to take a one-year absence from classes with the intention of returning, they may do so within the five-year period of the Lock Program. To exercise this allowance, they must:

1. Notify the Bursar in writing of his or her intention by the end of the current school year enrolled.
2. Sign a new tuition agreement indicating a payment plan for the sabbatical year (75% of the current year tuition) that is approved by the Bursar.
3. Pay the remaining balance in full by July 1st prior to the start of the upcoming school year.

These payments are non-refundable and will apply directly to the tuition for the year following the sabbatical year. This allowance can only be applied to one year of absence for each student.

Payments, Penalties and Termination

A service charge and penalty will be assessed on tuition payments that are over three working days late.

All tuition payments are due prior to attending class. Students who fail to pay tuition in accord with the terms of their signed agreement may not attend classes, their tuition agreement may be terminated, their fixed tuition agreement (if any) may be terminated, and their deposit (if any) forfeited, unless they have received prior written approval by the College Bursar for adjustments to their payment schedule.

Students whose tuition agreements are terminated because of failure to meet the terms of their agreements must sign a new tuition agreement (which may result in a substantial increase in their tuition rate) and pay in advance before attending any class. Failure to complete payments may result in grade reports and transcripts being withheld.

Payments can be made with cash, check, or money order. Credit card payments will be accepted for deposits, tuition, and fees, and will be assessed a processing fee.

Tuition payments should be placed in an envelope and submitted to the Administrative Assistant in the Administrative Office or mailed to:

New Saint Andrews College
 Office of the Bursar
 P.O. Box 9025
 Moscow, ID 83843

Refund Policy

New Saint Andrews College depends on student tuition payments made in a timely and orderly manner. The College provides a tuition payment agreement to each student prior to the beginning of the school year so that both the College and its students can plan their budgets accordingly. Tuition agreements distributed by the business office each spring must be returned by the posted deadline, accompanied by a non-refundable deposit. Because the College limits enrollment, students who fail to submit their tuition agreements and deposits by the posted deadline will lose their privilege to enroll the following year and the College may give their place in the student body to another eligible applicant. The policies below apply only to courses offered Jerusalem, Nicea, Chalcedon, and Westminster terms.

Drop Policy

In order to drop or withdraw from a course, the student must submit a completed Drop/Add form to the Registrar, along with the required \$5 fee. A student may drop a course in the first two weeks of a term. Dropping a course removes a student's record of enrollment for that course. A student may withdraw from a course in the third, fourth, or fifth week of a term. Withdrawals will be indicated on the student's transcript with a "W" posted for each withdrawn course. Students may not withdraw from a course after Friday of the fifth week of a term without the permission of the Dean, and may be subject to a fee.

I. Payment in Advance

All students who pay full- or part-time tuition for the year in advance are subject to the following refund rates and schedules, if they withdraw in accordance with the College's rules governing withdrawals.

- Those students who pay full- or part-time tuition for the year in advance and officially withdraw before the completion of the Jerusalem Term in October may receive a 60 percent refund.
- Those who pay full- or part-time tuition for the year in advance and officially withdraw before the completion of the Nicea Term in December may receive a 40 percent tuition refund.
- Those who withdraw after the last day of the Nicea Term are ineligible for a tuition refund.
- All registration deposits, including the Tuition Lock and non-tuition fees are non-refundable.
- All refunds to full-time students are calculated from the total tuition paid to date, less a \$50 administrative charge for mid-year or mid-term withdrawals.

	Withdraw <i>on or before the completion of Jerusalem</i> Term	Withdraw <i>on or before the completion of Nicea</i> Term	Withdraw <i>after the completion of Nicea</i> Term
Tuition Refund	60% Refunded (\$50 withdrawal fee)	40% Refunded (\$50 withdrawal fee)	No Refund (no withdrawal fee)

II. Payment Plan Option

All students who pay according to our full- or part-time tuition payment plan option are subject to the following:

If at any time a student finds it necessary to nullify or modify their tuition agreement made with the college, New Saint Andrews will retroactively (from the beginning of the current academic year) recalculate the total tuition owed based on our per course rates. This allows us to maintain the integrity of our rates to full-time students. This recalculation may result in additional fees payable to the College.

III. Payment per course

All auditors and students who pay tuition or fees based on our per course rates are subject to the following refund rates and schedules, if they drop or withdraw in accordance with the College's rules governing drops and withdrawals.

- Students who officially drop a course on or before Friday of week one in any given term may receive a 75 percent refund for that course, less the regular \$5 drop fee.
- Students who officially drop a course after week one, but before Friday of week two in any given term may receive a 50 percent refund for that course, less the regular \$5 drop fee.
- Students who officially withdraw after week two, but before Friday of week five in any given term may receive a 25 percent tuition refund for that course, less the regular \$5 drop fee.
- Students who withdraw after Friday of week five in any given term are ineligible for tuition refunds.
- Part-time students who pay their tuition in advance are subject to the same refund policy as full-time students as explained above (see section I).
- Auditors who officially drop a course within the first three days of the term may receive an 80 percent refund for that course, less the regular \$5 drop fee.
- Auditors who officially drop a course after the first three days of the term are ineligible for a refund.
- All registration deposits, including the Tuition Lock and non-tuition fees are non-refundable.

	Withdraw <i>on or before last day of first week</i> of the Term	Withdraw <i>on or before last day of second week</i> of the Term	Withdraw <i>after last day of the second week but before the last day of week five</i> of the Term
Tuition Refund	75% Refunded (plus a \$5 withdrawal fee)	50% Refunded (plus a \$5 withdrawal fee)	25% Refund (plus a \$5 withdrawal fee)

Financial Aid and Student Scholarships

As funds permit, the College offers need-based and merit scholarships. As a means of protecting the religious integrity and freedom of our Christian institution, the College does not participate with any government-sponsored financial aid programs. Instead, a private scholarship organization is available to provide assistance to needy and deserving students.

Students interested in a scholarship from the Paideia Scholarship Fund should notify the College’s admissions officer. Applicants in need of financial assistance should indicate their interest in scholarships in their Statement of Financial Commitment and Disclosure and submit their completed application forms and materials no later than the February 15 deadline to be eligible for scholarships and financial aid consideration.

Scholarships and Financial Assistance

1. The **ACCS Alumni Scholarship** is a \$1,000 scholarship available to first-time college freshmen who graduate from an Association of Classical & Christian Schools member school and are accepted and enroll at New Saint Andrews immediately following high school graduation.
2. The **ACCS Educators Scholarship** is a \$2,000 scholarship available to first-time college freshmen who have at least one parent who is a full-time teacher (with at least five years of full-time ACCS experience) at an ACCS-member school and are accepted and enroll at New Saint Andrews immediately following high school graduation.
3. **The Jan-Louis du Plooy Scholarship** for orphans and children of widowed parents.
4. **The Joyce Gray Memorial Scholarship** for students with bona fide financial need.
5. Other **need-based financial assistance** is available from the College on a limited basis.

Merit Recognition and Awards

Saint Andrews Scholars

Students who achieve the highest levels of academic accomplishment at the secondary level are recognized as Saint Andrews Scholars. In addition to this recognition, these students may be eligible for financial awards typically ranging from \$1,000 to the full tuition amount.

Presidential Scholars

The College's Presidential Scholarship is reserved for the most distinguished of Saint Andrews Scholars, recognizing outstanding academic achievement and Christian character. These awards range from \$2,500 to the full tuition amount. As with the need-based scholarship, the availability of merit-based scholarships is dependent upon available funding.

Undergraduate Degree Programs in Liberal Arts and Culture

New Saint Andrews offers two undergraduate degree programs: a two-year Associate's degree and a four-year Bachelor's degree. Both degrees are in *Liberal Arts and Culture*.

Degree Requirements for Earlier Cohorts

Students are held accountable to the degree requirements which were in effect at the time of their initial matriculation at New Saint Andrews. The requirements printed below apply to students who matriculate at New Saint Andrews in the current (as of the publishing of the catalog) academic year. Returning students should consult previously published student handbooks or catalogs for degree requirements that apply to them. Questions may be directed to the Registrar.

Requirements for the Bachelor of Arts (B.A.) Degree

Candidates for the Bachelor of Arts degree must complete each of the following requirements:

1. Pass each term in all Cultural Colloquia, or their approved equivalents. This includes four terms each of Lordship, Classical Rhetoric, Music, Natural History, Classical Culture and History, *Principia Mathematica*, *Principia Theologiae*, Philosophy, and Literature
2. Pass 12 terms in language. These sixteen terms must include four terms of Latin.
3. Pass 13 terms of cultural electives.
4. Pass Senior Thesis.

Requirements for the Associate of Arts (A.A.) Degree

Candidates for the Associate of Arts degree must complete each of the following requirements:

1. Pass four terms in each of the following Cultural Colloquia, or their approved equivalents: Lordship, Classical Rhetoric, Music, Natural History, Classical Culture and History.
2. Pass eight terms of classical languages, including four terms of Latin.
3. Pass 4 terms of cultural electives

Credit Requirements

While it is common to describe degree requirements in terms of credits hours earned (e.g., the A.A. degree=64 credits; the B.A. degree=124 credits), we believe that knowledge and the educational process must be understood as much more than units of "time served." Our graduates may accumulate credit hours but, more importantly, they should demonstrate proficiency in the classical liberal arts, grasp the integrated nature of knowledge and the created order, and experience personal growth in wisdom and maturity as Christian scholars and citizens.

Directed Study Credit

No more than four credits (the equivalent of two one-term electives) in Directed Study may be applied toward the Bachelor of Arts degree requirements for graduation. No credits in Directed Study may be applied toward the Associate of Arts degree requirements for graduation. Exceptions require the Dean's written approval.

Transfer Credit

New Saint Andrews reserves the right to evaluate each transfer student's proficiency, knowledge, and skills gained from courses taken at other institutions, accredited or non-accredited, prior to accepting them as meeting its graduation requirements. We believe that all knowledge is related and integrative, so that any single subject can never be fully understood as a discrete, isolated entity. All subjects and the courses addressing them can only be understood minimally when contextualized by biblical revelation, the broader fabric of the created order, the academic curriculum, and the intellectual community of which it is a part. Therefore, we reserve the right to take into account the integrative contexts of the applicant's academic record and the educational institution whence that record came when considering the transfer credit equivalency of any particular course. We also reserve the right to grant transfer credit upon condition of satisfactory completion of a designated higher-level New Saint Andrews course in a related field.

Upon admission of a transfer student to New Saint Andrews, our Admissions Committee evaluates all courses taken or attempted and all grades received at accredited and non-accredited postsecondary institutions. The committee determines at that

time the applicability of any course equivalencies or transfer credits to the student's program of study at New Saint Andrews. All course equivalencies, transfer credits and academic conditions are recorded on the student's permanent record after he or she is officially matriculated.

Transfer courses and credits are not used to determine a student's overall academic standing (grade point average) at New Saint Andrews.

Advanced placement: New Saint Andrews grants advanced placement only under rare circumstances. Those wishing consideration must petition the Dean for approval.

Notification of advanced status: Applicants with previous experience seeking advanced status at New Saint Andrews will be officially notified of the acceptance of their previous coursework and advanced standing at the time of admission. Because of the integrated nature of our curriculum, transfer students should consult with the Registrar and the Dean as soon as possible for official clarification of remaining academic requirements and to develop an academic plan suited to the student's specific circumstances.

Transfer credit limitations: A maximum of 60 credits earned at the post-secondary level may be applied to a student's B.A.-degree program at New Saint Andrews. We accept transfer course equivalencies only for courses completed with a grade of B or better. We usually do not allow transfer credit for the Lordship or *Principia Theologiae* Colloquia, and limit transfer course equivalencies or credits in cultural colloquia, languages, and cultural electives. We accept no transfer course equivalencies or credits for students in our Associate of Arts program.

Residency requirements for degree completion: As a student nears completion of graduation requirements, no fewer than eight of the final 12 credits to be applied toward the degree requirements must be completed in residence at the Moscow campus; no more than four of the final 12 credits may come from transfer credit.

Maximum duration of matriculation and expiration of credit: Matriculating students must complete degree requirements within seven years of initial matriculation. After seven years, such students may become subject to the degree requirements that are then current, and coursework completed more than seven years earlier may not apply toward their degree requirements.

Limitation of credits earned prior to matriculation: Matriculating students who had previously completed New Saint Andrews coursework as a non-matriculating student may apply no more than 32 such credits toward their degree requirements.

Course Descriptions

The course work at New Saint Andrews is divided into four major categories: Cultural Colloquia, Language Colloquia, one-term Electives, and Integrated Thesis. The Integrated Thesis is a capstone assignment designed for students to integrate their studies at the College. Most colloquia are year-long (i.e., four term) courses, and all are required for the Bachelor's degree. The electives are designed to provide more specific focus on particular questions in theology, history, philosophy, language, and literature. Course descriptions follow below. The stated prerequisites for any course may be waived only upon approval by the Dean.

Cultural Colloquia

LORDSHIP (THE101-104) 8 cr.
Four Terms. First-year course.

Overview: Lordship is a year-long colloquium that introduces students to the basics of historic Christian orthodoxy, Reformed theology, and practical Christian living. It provides an important foundation for the rest of the courses offered at the college by examining theology, culture, and life under the Lordship of Jesus Christ and in the light of a biblically defined antithesis. Readings combine current authors with classics of the Christian tradition including Augustine's *Confessions*, *City of God* and Calvin's *Institutes of the Christian Religion*. Students write a paper each term demonstrating thorough consideration and research. Reading comprehension and retention are tested by routine quizzes. Students also learn to locate and discuss the important ideas of a text through participating in recitation discussions.

Lord of Creation (THE101) 2 cr.

This course emphasizes the importance of a biblical view of creation and the corresponding significance of the incarnation as a re-creation. Specifically, the course explores Augustine's understanding of *creatio ex nihilo* as the foundation of Christian theology

and the antithesis it creates between the city of God and the city of man. Throughout the term the lectures develop the importance of biblical love, gratitude, generosity, and humility to the Christian worldview, informed by Augustine's *Confessions* and *City of God*. The term also considers biblical apologetics and the way the apologetic task is shaped by the doctrine of creation. Students will learn to negotiate large readings, take quizzes over the readings, master the fundamentals of paper writing, and participate in recitation discussions.

Lord of Redemption, Soteriology (THE102) 2 cr.

This course explores the nature of God's saving work in history and considers the paradigms of Covenant theology and Dispensationalism. Discussion on the nature of the Covenant introduces the sacraments and investigates current debates over baptism and the Lord's Supper. The course also examines soteriology and the nature of free will in salvation. While the readings focus primarily on these issues; students also read the Old Testament. Students will define and articulate how the narrative of Scripture relates to the development of doctrine. Readings continue in Calvin's *Institutes*. Recitations incorporate informal debates.

Lord of Righteousness, Christian Life (THE103) 2 cr.

This course examines the nature of the Christian life, with special attention given to issues in the doctrine of sanctification, including obedience, confession of sin and assurance of salvation. Students also explore the foundations of Christian ethics and their impact on social issues. The term also focuses on gender issues, giving special attention to courtship, masculinity and femininity. Students will relate some of the basic principles and debates surrounding these topics.

Lord of Lords, Ecclesiology (THE104) 2 cr.

This course examines the theological foundations of the Church and the future. Students will consider eschatology, giving special attention to the scriptural merits of Postmillennialism. Students are also challenged to return to the themes of the first two terms and consider the pivotal role creation and the sacraments play in shaping how we understand the future. Students investigate the Church's relation to culture and the various pitfalls that challenge her ability to fulfill the great commission and the cultural mandate.

CLASSICAL RHETORIC (RHT101-104) 8 cr.

Four terms. First-year course.

Overview: Rhetoric occupies a fundamental place in curricula throughout Western history. This course is structured around the canons of classical rhetoric, which offer an outline for the fundamentals of learning. The structure of the course emerges from close readings of Aristotle's *Rhetoric*, the *Rhetorica ad Herennium*, and Quintilian's *Institutio Oratoria*. The course begins with a systematic introduction to reading, which is designed to aid the student in all his studies at New Saint Andrews. Formal and informal Logic are introduced in the second term, when students study basic principles of argument. The third term focuses on persuasive writing and its fundamental components: stasis, style, arrangement, and proof. The fourth term brings together basic rhetorical principles and focuses on speech. Throughout the course, students will study some of the Western world's best examples of rhetorical theory and practice. Students must put rhetorical principles into practice regularly in prepared oral, impromptu oral, and written, as well as interpretive readings. We offer this integrative course to bring together the fundamentals of logic, writing composition, and speech.

Rhetoric, Invention (Reading) and Memory (RHT101) 2 cr.

Through lecture, readings, short original compositions presented and criticized publicly, and a longer classically-structured composition, students gain a general understanding of the structure of classical rhetoric.

Rhetoric, Invention (Logic) (RHT102) 2 cr.

Students gain a working knowledge of formal and informal argumentation through lectures, readings, and exercises in categorical and hypothetical logic, as well as the fallacies and structures of informal reasoning. They gain experience in practical argumentation through weekly presentations of short argumentative compositions (criticized publicly) as well as argumentative ex tempore responses to assigned topics. The term requires a classically-structured and argumentative composition.

Rhetoric, Invention (Stasis Theory), Arrangement, and Style (RHT103) 2 cr.

Students deepen their understanding of the structure and parts of a classical composition through lecture, readings, and compositions publicly presented and criticized. Emphasis is placed on the early canons of rhetoric: Invention, Arrangement and Style, paying particular attention to incorporating style and creative expression in composition. This is accomplished through poetic readings and poetry compositions. A longer classically-structured composition will emphasize the incorporation of stylistic elements.

Rhetoric, Delivery (RHT104) 2 cr.

Again students deepen their understanding of the structure and parts of a classical composition through lecture, readings, and compositions publicly presented and criticized. The latter canons of rhetoric, Style, Memory, and Delivery, receive particular emphasis. Students present original compositions and thematic ex tempore speeches, practicing critique of the work of others as they do. They also prepare a longer, classically-structured, stylistic, and argumentative composition.

MUSIC (MUS101-104) 8 cr.

Music I, Four Terms, First-year Course

Overview: The Music Colloquium introduces first-year students to the study of music. As a traditional subject in the classical quadrivium and a central aspect in Triune worship, music remains the essential art that New Saint Andrews students explore as they pursue truth, goodness, and beauty in the broader creation. The colloquium is a four-term sequence in which students study music from four different yet related perspectives: written music theory, aural skills, music history, and vocal performance. These four components will be woven together to enable students to be more fully musically literate. For the written music theory component, students will work to gain understanding and mastery over the mathematical/scientific aspects of music as they learn the grammar of music and study the various structures of music. For the aural skills component, students will acquire the foundational skills necessary for hearing, reading, writing, and singing music through exercises in ear training, sight reading, and dictation. For the music history component, students will read about, listen to, discuss, and examine music from the western tradition in light of their historical/philosophical context with a particular focus on aesthetics and worldview. And for the vocal performance component, students will be trained in classical vocal technique either through a group voice class or participation in Concert Choir.

Music I (MUS101) 2 cr.

Students learn the basics of music notation, reading rhythms, and simple melodies. They learn how major and minor scales are distinguished, explore different kinds of musical meters, how to read and build key signatures and basic philosophy of music. Students will study the music of the Ancient, Medieval and Renaissance eras.

Music II (MUS102) 2 cr.

Students improve their music literacy skills through singing simple melodies at sight. They also explore musical intervals and basic harmonies in the form of triads. Students will study the music of the Baroque era.

Music III (MUS103) 2 cr.

Students study harmonic analysis including secondary harmonies. They continue improve their literacy in sight singing, including simple melodies from a hymnal. Students will study the music of the Classical Era.

Music IV (MUS104) 2 cr.

Students study modes and species counterpoint for two voices. They complete their sight singing training by singing melodies and scale exercises in various major and minor keys. Students will study the music of the Romantic and 20th century eras.

Musicianship II (MUS221-4) 8 cr.

Four Terms, Second-year Course (Required for the Certificate of Music Certification)

Overview: Musicianship II is a four-term colloquium in which students will study music in greater depth from three different yet related perspectives: written music theory, aural skills, and music history. These three components will be woven together to further grow and mature the students' musicianship and musical literacy. For the written music theory component, students will focus on more complex harmonic analysis. For the aural skills component, students will continue to improve their skills of hearing, reading, writing, and singing music through exercises in ear training, sight reading, and dictation. For the music history component, students will read about, listen to, discuss, and examine music from the Renaissance, Baroque, Classical, and Romantic eras within its historical/philosophical context with a particular focus on aesthetics and worldview.

Musicianship I is a prerequisite for this class or consent of the instructor.

Musicianship II (MUS221) Students will learn the musical contributions of the Renaissance, focusing specifically on important composers and genres such as the mass and madrigal. Students study basic part-writing principles and diatonic harmonies. Students will sight read using Bach chorales and Kodaly exercises, read open score at the piano and take 2-part dictation.

Musicianship II (MUS22) Students will learn the musical contributions of the Baroque period such as opera, instrumental literature, and sacred music. The study of part-writing continues with diatonic harmonies and compositional techniques. Students will sight read using Bach chorales and Kodaly exercises, read open score at the piano and take 2-part dictation.

Musicianship II (MUS23) Students will learn the musical and philosophical developments of the Classical period focusing on Haydn, Mozart, Beethoven, and Schubert. Students will analyze and write chorales with chromatic chords. Students will sight read using Bach chorales and Kodaly exercises, read open score at the piano and take 2-part dictation.

Musicianship II (MUS24) Students will learn the musical and philosophical developments of the nineteenth century such as opera, the solo virtuoso, and the symphony. Students will continue studying chromaticism, including extended chords and late-nineteenth century techniques. Students will sight read using Bach chorales and Kodaly exercises, read open score at the piano and take 2-part dictation.

CLASSICAL CULTURE AND HISTORY (HIS201-204) 8 cr.

Four Terms, Second-year course.

Overview: This colloquium considers how the Western tradition reflects back upon itself. Students examine the Western historical outlook by engaging writers who have influenced how we as Westerners tell our own story. They consider these influences beginning with near-Eastern foundations, continuing through the Mediterranean world of Greece and Rome, carrying forward to European Christendom and from there into modernity. Students read the works of the Greek historians Herodotus and Thucydides, writers of the Roman era such as Livy, Tacitus and Plutarch, medieval Christian writers such as Bede and William of Malmesbury, and moderns such as Edward Gibbon and Karl Marx. Through these and other readings, students consider various ways of approaching the past, the problems historians encounter, and the methods that historians employ to deal with these problems. Writing assignments require library research, interaction with current historical scholarship, and original research using both written and oral sources. Readings and lectures will provide a coherent survey of Western Civilization: Near-Eastern and Mediterranean Antiquity to A.D. 200, Rise of Christendom (200-1050), Later Christendom (1050-1800), and Modern Europe (1800-c. 2000).

Near East and Archaic Greece (HIS201) 2 cr.

This course traces the rise and fall of neo-Assyria, Babylon and Persia, especially as they relate to Israel. It also recounts the rise of the Greek city-state and its character, especially of Athens and Sparta. Students will explain and assess Herodotus' approach to human culture and the past, and interact with contemporary scholarship through library research.

Classical Antiquity (HIS202) 2 cr.

This course follows the culture of classical and Hellenistic Greece and the Roman republic. Students discover and assess the historiographical approaches of Thucydides and select Roman historians. Students will also compose a research thesis paper.

Rise of Christendom (HIS203) 2 cr.

This course recounts the rise of the Christian church and its influence from its Mediterranean origins in the first century to its emergence in the West, up to the eleventh century. Students will discover and assess the historiographical approaches of Bede and William of Malmesbury. They will also engage in original research using oral and written sources.

Reformation and Aftermath (HIS204) 2 cr.

This course traces the rise of the modern state from its medieval origins, as well as the growth and development of the Christian Church in the West over the past millennium. The course continues through a survey of American culture with a focus on the Protestant experience in America. Students will evaluate different characterizations of the West from nationalistic, Marxist, and social history frameworks. They will also complete a paper from original research.

NATURAL HISTORY (SCI101-104) 8 cr.

Four Terms, Second-year Course

Overview:

This four-term colloquium offers a unified introduction to the life sciences. During the first term students will learn in The Living Cell the nature and origin of scientific inquiry as a foundation to the colloquium and study the dynamic realm of the living cell with its wonderfully designed inner workings and architecture. Understanding the cell's structure and function lays the foundation for understanding the structure and function of higher levels of organization such as tissues, organs, and organ systems. In the second term, the students undergo a more in-depth study of the structure and function of The Human Body to gain a basic and integrated understanding of how diverse

tissues, organs, and organ systems function in harmony and unity. As a capstone, students will survey the wide Diversity of Life on earth focusing on the basic structure and natural history of representatives of the kingdoms and major phyla. As students explore the unity, diversity, and complexity of living creatures through readings, lectures, lab experience and field research, they will gain (1) a wonder, curiosity, and appreciation of biological life, (2) an understanding of man's place in the biosphere, and (3) life science's contributions to the complex issues and contemporary debates in the philosophy of science, social sciences, and theology.

The Living Cell (SCI101) 2 cr.

Students are introduced to the scientific method, its origin, utility, and limitations. They receive an overview of basic chemistry requisite to understanding the chemistry of life. Students also learn the cell's basic structure and function in order to articulate its wonderfully designed inner-workings, architecture, and teleology. Laboratory experience required.

The Human Body I (SCI102) 2 cr.

Students learn the basic structure and function of the integumentary, skeletal, muscular, and nervous systems, and the special senses (with a strong emphasis on how cell function relates to tissue and organ function), how each is designed to function in concert with the other systems, and how each responds to a changing environment (homeostasis) for the overall good of the body. Laboratory experience required.

The Human Body II (SCI103) 2 cr.

Students learn the basic structure and function of the endocrine, cardiovascular, lymphatic, respiratory, digestive, urinary, and reproductive systems of the human body. They also gain a basic understanding of how each system is designed to function in concert with the other systems, and again, how each responds to a changing environment (homeostasis) for the overall good of the body. Laboratory experience required.

Survey of Life (SCI104) 2 cr.

Students survey the wide diversity of life on earth. This course introduces the history of classification systems and surveys well known representatives of the domain Eukarya which includes the protists, fungi, plants, and animals. This includes important aspects of their physiology, morphology, behavior, and ecology. Laboratory experience and field observations required.

PRINCIPIA THEOLOGIAE (THE401-404) 8 cr.

Four Terms. Senior-year course.

Overview:

New Saint Andrews is above all a Christian college, devoted to understanding everything in creation and history, and the God beyond history and creation, within the framework of a biblical worldview. Many Christians attempt to build a worldview using the categories of philosophy, but New Saint Andrews strives to teach a biblical worldview that employs the categories of the Bible itself. Building on the first year Lordship course, Principia Theologiae advances this goal by strengthening the biblical foundations of the entire program of study.

Though the course introduces students to Reformed systematic theology and historical theology, it focuses on biblical theology. Students read the entire Bible, along with a variety of ancient and modern commentators on the Bible, to gain a sense of the unity, complexity, and beauty of God's word. Writing assignments train students to use the tools of Bible study, as they deal directly with the structures, themes, imagery, and teaching of the biblical text.

THE 401 2 cr.

This term will explore the historic doctrine of scripture as God's inspired word. We will examine the biblical basis for scripture being viewed as God's inspired word as well as the ways this doctrine has been expressed and explained in the history of the Church. We will also examine in detail how modern day textual realities have impacted some evangelical and reformed expressions of inspiration.

THE 402 2 cr.

This term will explore the long-held belief that the scriptures in all their diversity (chronological, authorial and geographical) derive from one author and contain one story. Through a close study of Genesis 1-4 we will explore how the eternal purpose of God to "unite all things in Christ" has been revealed and can be traced from its beginning here in Genesis throughout all of scripture.

THE 403 2 cr.

This term will introduce the students to the diverse literature found in the Old Testament and how to read it faithfully as Christians. The tripartite structure: Torah, Prophets and Writings will provide the structure for the course which will also explore ways in which the Old Testament has influenced the writing of the New Testament.

THE 404 2 cr.

This term will introduce the students to the diverse literature found in the New Testament. The term begins by placing the NT in its first century Jewish context before focussing on the Gospels and their fourfold presentation of Jesus in light of both the Old Testament and contemporary political and religious realities. The course continues throughout the rest of the NT with particular emphasis on Paul's letters.

PRINCIPIA MATHEMATICA (MATH301-304) 8 cr.

Four terms. Third-year course.

Prerequisite: Natural History

Overview:

This year-long course is named after Sir Isaac Newton's watershed work in mathematical physics, *Philosophiæ Naturalis Principia Mathematica* (Mathematical Principles of Natural Philosophy), history's most important and influential scientific work. Published in 1687, it was the culmination of two millennia of natural philosophy, a tradition stretching back to Thales and the beginning of Western philosophy. Moreover, the *Principia* inaugurated the Enlightenment, an intellectual movement of unbridled optimism and fervor regarding man's rational abilities, a movement which in an important sense continues today. Newton used mathematics—the paragon of reason—to fulfill Plato's Pythagorean dream to mathematically unlock the secrets of the physical cosmos. It's no surprise that science has become the primary intellectual authority the world over; Newtonian physics was an imminently impressive achievement.

In this course, students will begin to understand the philosophical nature of scientific theories—how theories are formed, modified, and overturned. In addition to this philosophical study of science, students will learn the basic ideas of our most important scientific theories, including general relativity and quantum theory. With this foundation in place, students will then look at the important theological implications of contemporary science, including cosmology, design arguments, and objections to Christianity that use scientific findings, real and alleged.

So then, there are a number of legitimate ways to think about this course. One way is as a course in the philosophy of science, where students learn in detail the assumptions and methods of science. Another main topic of this course is epistemology, with students exploring the landscape and limits of human knowledge. It is also a philosophy of religion course, one in which students study the logical and epistemological foundations of theism and Christianity, at least as related to science and mathematics. But perhaps most of all, this is an apologetics or worldview course, one that takes all the foregoing topics and shows the student how to marshal them in a defense and understanding of their own worldview.

Ancient Foundations (MATH301) 2 cr.

In this first term, students will discover the Pythagorean roots of Western philosophy, and how the three-stranded discipline of science, philosophy, and mathematics grew from these roots. In particular, students will see how Plato made Pythagoreanism the foundation of his own philosophy, which in turn is the foundation of the West's. After all, it has been said that all subsequent philosophy merely “consists of a series of footnotes to Plato.” In addition, students will see the influence of various pre-Socratic philosophies and how these philosophies responded to and influenced perennial problems in the history of philosophy, mathematics, and science. We will also look at how Aristotle altered the Pythagorean-Platonic direction of science while taking them both science and mathematics very seriously.

The Scientific Revolution (MATH302) 2 cr.

In the second term, students will learn how Plato's mathematical vision for science was vindicated and Aristotle's reign over science was overturned by Sir Isaac Newton's mathematical physics, a revolution that resulted in the 18th-century Enlightenment.

Calculus (MATH303) 2 cr.

During the third term, students will learn the fundamentals of the mathematics that fulfilled Plato's Pythagorean dream during the Scientific Revolution: the calculus of Newton and Leibniz. Building on what they have learned in previous terms about the continuity of space, time, and numbers, they will begin their study of calculus with the limits of functions. From here students

will learn how to take the derivatives and integrals of various functions, eventually tying all of these concepts together in the fundamental theorem of calculus.

More Revolutions (MATH304) 2 cr.

During the 19th and 20th centuries, mathematicians made stunning discoveries that led to additional revolutions in science, mathematics, and to culture in general. During this final term, students will learn about the discoveries of non-Euclidean geometries and transfinite numbers, both of which led, in part, to the search for the logical foundations of mathematics, a search that was largely unsuccessful.

PHILOSOPHY DISCIPLINE: POLITICAL AND ECONOMIC PHILOSOPHY (PHIL 301-304) 8 cr.

Four Terms. Third-Year Course.

Prerequisites: Classical Culture and History

Overview:

Political and Economic Philosophy is a one-year (four-term) colloquium studying the history of the major thinkers, texts, and ideas in western political and economic thought from a biblical and Christian philosophical perspective. The major topics and themes of the course include man's teleological, rational, and social nature; the science, logic, and grammar of human action; natural law and virtue ethics; the motives of voluntary association and cooperation; the market economy and economic law; the ethics of coercion and the limits of political authority; and the basis for a principled yet pragmatic resistance to tyranny. Authors and texts covered include Plato's Republic, Aristotle's Ethics and Politics, Augustine's City of God, Aquinas's "Treatise on Law," Calvin's "On Civil Government," Hobbes's Leviathan, Locke's Second Treatise on Government, Smith's Wealth of Nations, and Marx's Communist Manifesto. This colloquium satisfies the College's one-year philosophy requirement.

Ancient Political and Economic Thought [Plato and Aristotle] (PHIL301) 2 cr.

Students explore major themes, works, and personalities of ancient Greece (750 B.C. – 300 B.C.). Students in this course are challenged to interact both critically and appreciatively with the great books, working to familiarize themselves with ancient and early Classical Greek art and architecture and the rise of philosophy in the context of the Homeric heroes. Authors typically studied include Homer, Sophocles, and Plato.

Medieval Political and Economic Thought [Augustine and Aquinas] (PHIL302) 2 cr.

This course focuses on the political and economic thought of the medieval period, with special emphasis on Augustine and Aquinas.

Representative readings:

Augustine: *City of God*, political writings

Aquinas: *Summa Theologiae* ("Treatises" on Man, Action, and Law, On Kingship

Early Modern Political and Economic Thought [Hobbes and Locke] (PHIL303) 2 cr.

This course focuses on the political and economic thought of the early modern period, with special emphasis on Thomas Hobbes and John Locke.

Representative readings:

Machiavelli, *The Prince*

Calvin, "On Civil Government"

Hobbes, *Leviathan*

Locke: *Essay Concerning Human Understanding, Second Treatise on Government*

Modern Political and Economic Thought [Smith and Marx] (PHIL304) 2 cr.

This course focuses on the political and economic thought of the modern to later modern period, with special emphasis on Adam Smith and Karl Marx.

Representative readings:

Smith, *Wealth of Nations*

Marx, *Communist Manifesto*

LETTERATURE DISCIPLINE: (Lit 301-304) 8 cr.

Four Terms.

Overview: Epic is typically the first course in a sequence of four courses in literature that constitute NSA's literature colloquium. Other courses in the sequence may include Tragedy & Comedy, Lyric, Satire, the Short Story, or the

Novel. The goal of this sequence is to introduce literature as a creative and imaginative endeavor, as, in Hamlet’s words, “a mirror held up to nature.” In this sequence students will read literature as a deep source of wisdom, pleasure, and insight into the human condition. They will approach literature as concrete language, as the language of experience, as a formal art, forging connections between things, aiming to synthesize rather than analyze.

Literature 1: Epic (LIT301) 2 cr.

In this course, students will explore at least two of the greatest epics of the Western world. Authors studied may include Homer, Virgil, or Milton. Focus will be on the genre and its unique artistic features.

Literature 2: Tragedy & Comedy (LIT302) 2 cr.

In this course, students explore either tragedy or comedy or both. Authors studied may include Aeschylus, Sophocles, Euripides, Seneca, Aristophanes, Dante, or Shakespeare. Focus will be on the genre and its unique artistic features.

Literature 3: Lyric (LIT303) 2 cr.

In this course, students will explore some of the world’s greatest lyric poetry. Authors studied may include Pindar, Horace, Shakespeare, Blake, Wordsworth, Keats, Frost, or Larkin. Focus will be on the genre and its unique artistic features.

Literature 4: The Novel (LIT304) 2 cr.

In this course, students will explore the novel. Authors studied may include Dickens, Dostoevsky, Austen, Joyce, or McCarthy. Focus will be on the genre and its unique artistic features.

Literature 5: Satire (LIT305) 2 cr. This course may be a substitute for a course in the LIT 1-4 sequence.

In this course, students will explore some of the greatest expressions of satire. Authors may include Aristophanes, Menippus, Horace, Juvenal, John Donne, or Jonathan Swift. Focus will be on the genre and its unique artistic features.

Literature 6: The Short Story (LIT306) 2 cr. This course may be a substitute for a course in the LIT 1-4 sequence.

In this course, students will explore some of the greatest examples of the short story. Authors studied may include Joyce, Hemmingway, Flannery O’Connor, or Raymond Carver. Focus will be on the genre and its unique artistic features.

Literature 7-8: Masterpieces of Greek Literature (LIT428A, LIT428B) 2 cr. each. This course will offer a survey of Greek literature from the final years of the Dark Age to the very beginning of the Classical period, encompassing readings from Homer, Hesiod, Archaic lyric poetry, Herodotus and Aeschylus.

Language Colloquia

LATIN (LAT101-224)

Overview: The history, literature, and science of the ancient Romans had unprecedented influence on the world that followed them. Their language became the primary language of educated discourse in the Western world for over 1200 years. The body of Latin literature spans two millennia covering pagan, Christian, and modern secular thinking on almost every topic from farming to philosophy to physics. By learning to read Latin, students learn the voice of the past. While some Latin works are available in English translation, many are not, and reading them in the original language allows students to interact with them more intimately and accurately: with a good deal of literature, what was written is less important than how it was written.

If a student can learn to change himself to understand the text rather than change the text to be understood, then he will be able to read Latin quickly and enjoyably. To this end, students are required to compose and even speak in Latin in addition to their readings. They move gradually from reading simple Latin dialogues and narratives to prose written in the complicated style characteristic of most Latin authors. By the end of their fifth term, students will have studied all of the standard Latin morphology as well as over 2500 of the most common words in Latin prose. By the end of the eighth term, students will be prepared to read unadapted Latin texts and wrestle with all the complexities of Latin grammar on their own.

In the fifth or sixth term of their Latin studies, Latin students who excel may be offered the opportunity to take advanced Latin electives in place of Intermediate Latin courses. These electives focus on more difficult Latin authors and involve Latin conversation and composition on a regular basis.

Beginning Latin I (LAT101) 2 cr.

Students are introduced to the seven cases and the first and second declensions. They read about 40 pages of simple Latin text and are required to answer Latin questions in Latin about the readings.

Beginning Latin II (LAT102) 2 cr.

Students expand their understanding of the seven cases learning the third, fourth, and fifth declensions. They are also introduced to simple infinitives and participles. They read about 40 pages of simple Latin text.

Beginning Latin III (LAT103) 2 cr.

Focus shifts from nouns and adjectives to the present verb system, with particular emphasis on participles, infinitives, and deponent verbs. After learning all of the present active and passive indicative forms, students move into the imperfect, future, and perfect tenses.

Beginning Latin IV (LAT104) 2 cr.

Students expand their knowledge of verbs to include perfect, pluperfect, gerunds, and supines. At the end of the term, they are introduced to the present and imperfect subjunctive. They continue to accumulate vocabulary and review previous grammar concepts through extensive reading and writing in Latin.

Intermediate Latin I (LAT201) 2 cr.

Students learn the four tenses of the subjunctive and their various uses in independent and dependent clauses. They conclude their introduction to Latin grammar with instruction in reading Latin meter.

Intermediate Latin II (LAT202) 2 cr.

Students read and translate portions of a Latin translation of the Bible such as the Vulgate or the Junius-Tremellius-Beza Bible of 1590.

Intermediate Latin III (LAT223) 2 cr.

Students read and translate portions of an original Latin work such as Phaedrus' *Fables* or Plautus' *Amphytrion*.

Intermediate Latin IV (LAT224) 2 cr.

Students read and translate portions of an original Latin work such as the *Junius-Tremellius-Beza Bible* or Augustine's *Confessions*.

Introduction to Virgil (LAT302) 2 cr.

Students read an adapted and abridged version of the first four books of Virgil's *Aeneid* and do frequent composition and conversation exercises based on their readings to further their understanding of Latin and Latin meter.

Latin Poetry (LAT314or315) 2 cr.

Students read a portion of an original work of Latin poetry from an author such as Virgil, Ovid, Phaedrus, or Plautus. Students do frequent composition and conversation exercises based on their readings to further their understanding of Latin and Latin meter.

Latin Prose (LAT316) 2 cr.

Students read a portion of an original work of Latin prose from an author such as Livy, Apuleius, or Augustine. Students do frequent composition and conversation exercises based on their readings to further their understanding of Latin.

GREEK (GRE301-304)

Overview: In this course students will learn Greek by studying the Attic dialect, the bedrock of Classical, Hellenistic, New Testament and Byzantine Greek. They will learn through a hybrid methodology that incorporates traditional approaches to grammar (morphology and syntax), employs translation and composition exercises, but one that also makes liberal use of spoken, conversational components as well. Thus students will gain a holistic ability in the language that will make the transition to actual Greek texts in year two all the more easy and enjoyable, where they will continue reading and discussing Greek texts in Greek. Because of the focus on the premier dialect of ancient Greek, students will gain access to virtually all of the dialects and regionalisms of the language, and will have the wherewithal to approach not just the Classical greats (Sophocles, Plato, Demosthenes, Aristophanes), but countless other texts as well ranging from Homer to the Septuagint, from Hesiod to John of Damascus.

Honors Classical Greek I (GRE301) 2 cr.

By the end of the term the student should know how to pronounce biblical Greek, correctly compose and converse with correct accentuation, know all noun forms, and present indicative forms, know approximately 200 vocabulary words, and be

comfortable reading at their level in Greek. Thus the class will move through the first five chapters of the *Athenaze* text and workbook. Students will review by listening to recordings of the Greek text and be able to respond to Greek questions about the text. Compositions will be practiced in class with the aid of erasable tablets to increase the speed of feedback. Students will also sharpen basic skills in fluency by beginning the Living Koine Greek curriculum with pictures and audio CD. Students will memorize and perform selections from the Greek text for the oral exam.

Honors Classical Greek II (GRE302) 2 cr.

Honors Classical Greek II continues to introduce the learner to the ancient Greek language, specifically concentrating on the *Attic* dialect, the normative dialect for speakers and writers of ancient Greek from the fifth century BC to the fall of Constantinople in AD 1453 (and beyond). The class utilizes a mixed methodology. Through a combination of translation into English, translation into Greek, oral exercises, written composition, listening practice, and reading it offers the student the chance to reading, writing and speaking proficiency in the language which gives unmediated access not just to Attic texts such as Plato, Sophocles, and Demosthenes, but to texts written in other dialects as well, such as Homer, Herodotus, and the New Testament.

Honors Classical Greek III (GRE303) 2 cr.

Honors Classical Greek III continues to introduce the learner to the ancient Greek language, specifically concentrating on the *Attic* dialect, the normative dialect for speakers and writers of ancient Greek from the fifth century BC to the fall of Constantinople in AD 1453 (and beyond). The class utilizes a mixed methodology. Through a combination of translation into English, translation into Greek, oral exercises, written composition, listening practice, and reading it offers the student the chance to gain reading, writing and speaking proficiency in the language which gives unmediated access not just to Attic texts such as Plato, Sophocles, and Demosthenes, but to texts written in other dialects as well, such as Homer, Herodotus, and the New Testament.

Honors Classical Greek IV (GRE304) 2 cr.

Honors Classical Greek IV completes the year-long introduction to the morphology and syntax of ancient Greek and makes a transition to reading and interpreting authentic Greek texts. The class utilizes a mixed methodology. Through a combination of translation into English, translation into Greek, oral exercises, written composition, listening practice, and reading it offers the student the chance to gain a reading, writing and speaking proficiency in the language that offers an unmediated access not just to Attic texts such as Plato, Sophocles, and Demosthenes, but to texts written in other dialects as well, such as Homer, Herodotus, and the New Testament.

BIBLICAL HEBREW (HEB301-654)

Overview: This course works through basic grammar and vocabulary of biblical Hebrew through a (graded) reading of the books of Jonah and Ruth, alongside 1 Kings 17-20 and Exodus 1-4. From day one students will be reading and translating the Biblical text and learning the basic grammar of Hebrew as it appears in the verse they are translating. The goal of the course is to instill in the students (1) a love for this biblical language, (2) a repertoire of the most commonly used words in the Old Testament, (3) an ability to recognize the morphology of nouns and adjectives in the Old Testament, as well as the strong verb in all binyanim, an introduction to all the major groups of weak verbs and the syntax of narrative portions of Biblical Hebrew. (4) An inceptive ability to translate narrative biblical Hebrew.

Beginning Hebrew I (HEB301) 2 cr.

Students will work through Jonah chs, 1, 3-4 and cover the morphology of nouns and adjectives in the as well as the qal strong verb and basic syntax of Biblical Hebrew.

Beginning Hebrew II (HEB302) 2 cr

Students will work through the book of Ruth, reviewing all grammar from HEB301 and covering the morphology of nouns with pronominal suffixes and further detailed study of the use of the verb system in Hebrew narrative.

Beginning Hebrew III (HEB303) 2 cr

Building on previous term's work the students will read 1 Kings 17-20 continuing to review the grammar studied in both Jerusalem term and Nicea term as well as learning all the verb binyanim and some irregular verb forms.

Beginning Hebrew IV (HEB304) 2 cr

This course continues to work through the grammar and vocabulary of Biblical Hebrew narrative. Building on previous term's work the students will read Exodus 1-4 continuing to review the grammar studied in Jerusalem, Nicea and Chalcedon terms as

well as learning all the verb binyanim, some irregular verb forms alongside an introduction to all the major groups of weak verbs.

Intermediate Hebrew (HEB401-404)

This course builds upon the foundation laid in Hebrew 301-304. Beginning with narrative texts and proceeding on to more difficult poetic and prophetic texts the student will interact with a variety of genres of Biblical Hebrew as well as varying levels of difficulty. Class time is spent translating these set texts, with the instructor expecting the student to understand the vocabulary, syntax and grammar of the passage and can discuss the issues that surround each verse. Attention will be given to matters of exegesis as well as reception history of the text, particularly in the early translation traditions, to the extent that this sheds light on the philological issues in the text.

Intermediate Hebrew V (HEB401) 2 cr

Set Texts: Genesis 1-4 and 6-9.

Intermediate Hebrew VI (HEB402) 2 cr

Set texts: Genesis 11-22 (selections); Psalm 63 and 110

Intermediate Hebrew VII (HEB403) 2 cr

Set texts: Psalms of Ascent (120-134)

Intermediate Hebrew VIII (HEB404) 2 cr

Set texts: Joel

ADVANCED HEBREW (HEB 451-454)

Overview: This course builds upon the foundation laid in Hebrew 401/601-404/604 and aims to take the student from the Biblical period through to the Medieval period through a select reading of set texts. The first two terms will proceed from the the more challenging prophetic/poetic texts to Hebrew inscriptions from the Biblical period. The course will then proceed to reading selected Hebrew texts from the Dead Sea Scrolls and 2nd Temple literature and proceed to reading select Rabbinic texts, finishing with some Medieval Hebrew Poetry.

Class time is spent translating set texts, with the instructor expecting the student to understand the vocabulary, syntax and grammar of the passage and be able to discuss the issues that surround each text. For Biblical texts, attention will be given to matters of exegesis as well as reception history of the text, particularly in the early translation traditions, to the extent that this sheds light on the philological issues in the text.

Advanced Hebrew IX (HEB 451) 2cr

Set texts: Habakuk 1-3; Psalm 18 and Exodus 15.

Advanced Hebrew X (HEB 452) 2cr

Set texts: Genesis 49; Deut 32-33; Judges 5; Mesha Stele

Advanced Hebrew XI (HEB 453) 2cr

Set texts: Selections from Ben Sirah, 1QH (Hodayot) and 1QpHab (Habakkuk Peshet)

Advanced Hebrew XII (HEB 454) 2cr

Set texts: Mishnah Sanhedrin 10; Leviticus Rabbah 11; Midrash Tehillim 1; Selections from The Dream of the Poem: Hebrew Poetry from Muslim and Christian Spain 950-1492.

MIDDLE ENGLISH (ENG351-354)

Overview: English is a year-long colloquium that introduces students to the beginning of English as a literary language in the 14th Century and traces its development through its golden period in the Renaissance. The course is structured around the reading of Geoffrey Chaucer's Canterbury Tales (two terms), Spenser's Faerie Queene (1 term) and selected readings from Shakespeare (1 term). Chaucer is usually read today, if at all, in modernized prose editions. In this course, students confront Chaucer in Middle English verse. Through the study the vocabulary, poetic line, sound, and so forth, this course aims to enable the student to appreciate Chaucer's humor, his poetic devices, and his presentation of late medieval life. Throughout the course, students will work to master

pronunciation and retain more and more of Chaucer's vocabulary. At times students will translate ME into contemporary English. In the second half of the course, when we turn to Spenser and Shakespeare, students continue their study of English by familiarizing themselves with the unique vocabulary, syntax, poetic devices of the early modern period.

English 1: Chaucer (ENG351) 2 cr.

Students in this course are introduced to Middle English through the study of selections from The Canterbury Tales. Students will study vocabulary, grammar, pronunciation, and other aspects of Chaucer's poetry.

English 2: Chaucer (ENG352) 2 cr.

Students expand their understanding of Middle English through the study of The Canterbury Tales. Students will focus on rhyme, meter, diction, sound, and the devices and sources of Chaucer's story telling.

English 3: Spenser (ENG353) 2 cr.

Students are introduced to Renaissance English through the poetry of Edmund Spenser. Students will consider Chaucer's influence on Spenser's own contributions to literary English by studying selections from The Faerie Queene.

English 4: Shakespeare (ENG354) 2 cr.

Students expand their understanding of Renaissance English through the study of selected writings of William Shakespeare. Students will focus on rhyme, meter, diction, sound, and the devices and sources of his story telling.

Other Required Courses

INTEGRATED THESIS (TSS470-1) 2 or 4 CR.

Two terms. Fourth-year colloquium.

Overview: The Integrated Thesis spans two terms and is designed to integrate the skills and materials the student has gained throughout his time at NSA. It involves a public presentation before a faculty panel and culminates with a 40 or 80 page thesis paper.

Prior to the beginning of the two-term thesis sequence, the student and his or her thesis advisor will develop together a "thesis question," which the student will answer, first, in an oral presentation delivered at the end of the first term of thesis, and finally, in a 40 or 80 page written paper to be submitted at the end of the second term of thesis. As students respond to the thesis question, integration of material already studied is to be privileged over original research. At the end of the first term, the presentation (scheduled during finals week) is heard and evaluated by a panel of two faculty members, including the assigned thesis advisor. All students who receive an SCH, CL and SCL are called for a public defence (grade can be confirmed, raised or lowered depending on performance at defence.)

The College Thesis Director determines which two terms the student will be assigned to work on Integrated Thesis.

ELECTIVES 2 CR. EACH

One Term each. Prerequisite: Third-Year Status (minimum). Other prerequisites may apply.

Overview: To earn the Bachelor of Arts degree, a student must complete a number of elective courses, *usually* in the fourth year of study. Third-year students must qualify to enroll in a fifth course to take an elective. Each year's elective course offerings are published by the Registrar. Electives present an opportunity for more focused study than the Colloquia provide. They impart skills in analyzing key issues, interpreting primary texts or conducting field work. Previous elective offerings have included Seminars in C.S. Lewis, Shakespearean Comedy, Shakespearean Tragedy, J.R.R. Tolkien, Mark Twain, Christian Apologetics, Hermeneutics, Scientific Apologetics, Herpetology, Entomology, Psalms, and others.

DIRECTED STUDIES 2 CR.

One Term. See Restrictions.

Overview: Electives in Directed Study allow a student to do close work, largely independently but under the oversight of an instructor. The student and instructor must agree to work together and agree to a course outline with texts for a directed study at least six weeks prior to the term of the directed study. To be eligible for Directed Study, a student must have attained either (1) third-year status as a matriculating student in the Bachelor of Arts degree program, with the requisite 3.3 (SCH) GPA minimum to add the Directed Study as a fifth class (see above on “Course-Load Limitations”), or (2) fourth-or-more-year status with an overall academic achievement of MCH or better (i.e., cumulative G.P.A. ≥ 3.15), or written approval from the Dean. Directed Studies must be overseen by a member of the regular New Saint Andrews faculty who is competent to direct student work in the area of study. Qualified students may propose a Directed Study by submitting a completed Directed Study Proposal form to the Registrar.

No more than four credits (the equivalent of two one-term electives) in Directed Study may be applied toward the Bachelor of Arts degree requirements for graduation. No credits in Directed Study may be applied toward the Associate of Arts degree requirements for graduation. Exceptions require the Dean written approval.

Registration and Enrollment

Student Status

A student is enrolled in a course when he is registered in a course for credit. A student has *full-time status* at New Saint Andrews when enrolled in 5 credits or more in one term. A student has *part-time status* at New Saint Andrews when enrolled less than 5 credits in one term. A student is *matriculating* at New Saint Andrews only if he or she has been admitted by the College to full degree-seeking status and is currently pursuing an Associate’s or Bachelor’s degree at the College. Credits will be applied only for students who are matriculating. Matriculating status is normally granted upon regular admission to the College. A student is *non-matriculating* if he has been admitted provisionally or is otherwise enrolled in one or more courses at the College, but is not pursuing a degree.

Auditing Courses

An auditor is one who attends a class without participation or credit. An auditor is granted the limited privilege of “listening” to lectures on a space-available basis only. An auditor may not submit any work to a course instructor for grading or evaluation, or sit for examination. Auditors must have the permission of the instructor to attend recitations.

An auditor who later enrolls in the same course for credit may receive no special considerations, and must meet the same course requirements in the same way as all other students enrolled in the course for credit.

Full-time students may audit any course without charge, provided space is available. Part-time students who audit a course must pay the applicable fee.

Spouses of full-time undergraduate New Saint Andrews students may audit courses free of charge, provided space is available. In order to audit a course, a student must submit the registration form for part-time students to the Registrar. Regularly enrolled students who wish to audit a course after having already submitted their registration form must complete a “Drop/Add” form to audit the course.

Course-Load Limitations

Full-time students who desire to enroll in more than the standard four courses in any given term must qualify with a minimum cumulative GPA of 3.3 or receive the written approval of the Dean. No additional fees are assessed for a fifth for-credit class in one term. However, enrollment in six or more for-credit courses must be approved by the Dean, and will incur a \$500 Overload Fee.

Late Enrollment

To add a course after the published registration deadline, either to audit or enroll, the student must submit the appropriate form to the Registrar. Note: a \$5 fee is required to add a course after registration. Late enrollment is subject to space availability. There is no provision for students to add a course after the Friday of the second week into a term.

Changing Course Sections

In order to change course sections after the published registration deadline, the student must submit a completed Drop/Add form to the Registrar, along with the required \$5 fee. Section changes are not granted automatically and may be denied for administrative reasons.

Dropping and Withdrawing from Courses

Students who drop or withdraw from a course are subject to the Refund Policy (see above), which they should consult prior to making a decision to drop or withdraw. In order to drop or withdraw from a course, the student must submit a completed Drop/Add form to the Registrar, along with the required \$5 fee.

A student may drop a course in the first two weeks of a term. Dropping a course removes a student's record of enrollment for that course.

A student may withdraw from a course in the third, fourth, or fifth week of a term. Withdrawals will be indicated on the student's transcript with a "W" posted for each withdrawn course. Students who wish to withdraw from a course after Friday of the fifth week of a term must seek and obtain permission from the office of Dean and may be granted only under unusual or extenuating circumstances.

Students who decide to withdraw from a course may in fact be changing to part-time status. Under certain circumstances, this change may entail financial and/or enrollment consequences.

Recognition at Commencement

To be recognized at Commencement as a member of the graduating class, students must either (a) meet all graduation requirements, or (b) have no more than four credits remaining for graduation **and** be registered and paid for the remaining coursework prior to Commencement. Such payment is non-refundable.

Application to Graduate

Students who are nearing completion of their studies must formally petition the Registrar for consideration for graduation. Students must submit the Application to Graduate form to the Registrar by the posted deadline (usually in Nicea Term) in order to participate in the upcoming commencement in May. A diploma fee of \$50 must accompany the application. Upon receipt of this form, the Registrar will review that student's record and certify that the student is indeed on course to satisfy all requirements for graduation.

Readmission Policy

Students who have been expelled from New Saint Andrews for academic reasons or Code of Conduct violations may apply for readmission *within* two years of the date of dismissal by petitioning the Admissions Committee in writing.

A student seeking readmission *after* two years from the date of dismissal must complete the same full application process that prospective new students complete. In either case, the student must attach a cover letter that conveys an understanding of why the dismissal, and provide evidence that the circumstances that led to the dismissal are not likely to arise again. Any student who has been expelled from New Saint Andrews, if readmitted, is subject to the degree requirements, tuition and fees in effect at the time of readmission. All (previous) tuition and fee payment schedules or tuition agreements are nullified at the time of dismissal. A student who has been expelled for any reason must pay in full all outstanding debts owed to the College prior to receiving consideration for readmission.

Lapsed Enrollment

Matriculating students who have not enrolled for credit for four consecutive terms are subject to automatic discontinuation from their degree program and may be required to reapply for admission to the College.

Attendance

Full-time students are required to attend every orientation, convocation (academic robes required for matriculating students), seminar, recitation, oral exam, final exam, and commencement (attendance at the weekly undergraduate *Disputatio* is mandatory).

Instructors may cite unexcused absences as a cause for lowering a student's course grade in a given term. Attendance at weekly grad forums will be noted. Failure to participate in required academic meetings will negatively affect a student's quarterly evaluation.

Incomplete Course Work

Students are expected to complete all course work, including all assigned reading, within the term in which it is assigned. However, a student can petition for an incomplete (“I”). An incomplete is normally granted only when the student’s course work has not been completed due to unusual extenuating circumstances (e.g., serious illness, family-related hardship). Lack of discipline or organization, church ministry involvements, job responsibilities, and other ordinary avoidable factors do not constitute extenuating circumstances.

If an incomplete is granted, all remaining course work must be completed within four weeks of the end of the term for which the incomplete was granted. Should the student fail to complete remaining work within this time frame, a final course grade will be posted automatically.

Grade Reports

Students may view grade reports after the completion of each academic term. Full reports often include personalized remarks from instructors and are normally available three to four weeks following an academic term. Student academic records are private and confidential, and are released in accordance with applicable state, federal, and biblical law.

Grading System

Terminology

The grading system at New Saint Andrews employs a unique terminology, as outlined below. For a variety of reasons, the college does not use the standard A, B, C formula. First, the fairly common problem of grade inflation has made the older system less informative than it used to be. Second, many of our students are very accustomed to receiving high marks and are liable to misinterpret college grades under the standard method of grading. Third with a different system of grading, our focus can return to where it ought to be—on knowledge acquisition, rather than on a very limited measuring stick of that knowledge. While we are convinced that quantitative measures are inadequate to describe knowledge, we do have a means of translating the grades into the common system for those students who transfer out of our college (see below). Courses taken on a pass/fail basis are not factored into G.P.A. calculations.

MARK	LATIN	ENGLISH TRANSLATION	4.0 DESIG	4.0 RANGE	100% RANGE
SCL	<i>Summa Cum Laude</i>	<i>With Greatest Praise</i>	4.00	3.85-4.00	94.0-100
CL	<i>Cum Laude</i>	<i>With Praise</i>	3.70	3.50-3.84	90.0-93.9
SCH	<i>Summo Cum Honore</i>	<i>With Greatest Honor</i>	3.30	3.15-3.49	87.0-89.9
CH	<i>Cum Honore</i>	<i>With Honor</i>	3.00	2.85-3.14	84.0-86.9
MCH	<i>Minimo Cum Honore</i>	<i>With Lesser Honor</i>	2.70	2.50-2.84	80.0-83.9
SCS	<i>Summa Cum Sufficientia</i>	<i>With Greatest Adequacy</i>	2.30	2.15-2.49	77.0-79.9
CS	<i>Cum Sufficientia</i>	<i>With Adequacy</i>	2.00	1.85-2.14	74.0-76.9
MCS	<i>Minima Cum Sufficientia</i>	<i>With Lesser Adequacy</i>	1.70	1.50-1.84	70.0-73.9
CD	<i>Cum Deficientia</i>	<i>With Deficiency</i>	1.00	1.00-1.49	60-69.9
M	<i>Minime</i>	<i>Not Adequate</i>	0.00	0.00-1.49	00.0-59.9

In order to request an incomplete, the student must obtain the written consent of both the instructor and the Dean. This written consent must be presented to the Registrar prior to the term’s end.

CD Makeup Policy

Students who have earned a grade of CD (*cum deficientia*) in a course are eligible, at the student’s request, to register for a remedial make-up version of the failed course. In the make-up course, the student is given the opportunity to correct whatever assignment deficiencies deemed necessary or appropriate by the course instructor. Under normal circumstances, the make-up course must be requested by the student at the beginning of the term immediately following the one in which the CD grade was earned, and will be scheduled for either the first or second term following the one in which the CD grade was earned.

A maximum grade of CS (*cum sufficientia*) may be earned in the make-up course (to earn a replacement grade higher than a CS, students must retake the original failed course). Each make-up course carries a mandatory fee of **\$100.00** in addition to the student’s regular tuition. As per the College’s replacement grade policy, although the make-up grade will replace the CD grade in the student’s overall GPA calculation, the original CD grade will continue to be recorded on the student’s transcript.

Academic Probation

Students who receive a failing mark (M) in one course in any term will be placed on academic probation. Students placed on probation are considered to be at risk of not completing their studies at New Saint Andrews. Such students may be required to reduce their course load, and are subject to special terms of accountability. Probationary status will be lifted after the student demonstrates by his academic performance that he is likely to complete a degree program. Multiple terms of poor academic performance may result in dismissal from the College. Decisions regarding probation and dismissal rest with the Dean. Students may appeal according to the Grievance Policy, which is set forth in the Student Handbook.

Academic Honors

The College faculty confers academic honors upon those students who fulfill degree requirements and meet the following criteria:

Cum Laude: Students who complete either the B.A. or the A.A. degree with an overall academic evaluation of *Cum Laude* (3.50) or better.

Summa Cum Laude: Students who complete either the B.A. or the A.A. degree with an overall academic evaluation of *Summa Cum Laude* (3.85) or better.

DEAN'S LIST

To honor academic achievement, the College publishes an Dean's List at the close of each of the four regular academic terms. To qualify for the Dean's List, students must be matriculating in a degree program, enrolled full-time (three classes or more, excluding senior thesis), and earn a G.P.A. of 3.75 or better for that term.

Student Housing

New Saint Andrews encourages students to become members of the wider local community by living with local Christian families or with other Christian students. This arrangement fosters genuine Christian community, where students encounter many people of various ages, callings, and circumstances. We have no on-campus residence facility as a matter of principle. Such facilities tend to foster an academic subculture segregated from ordinary community life. Students are responsible for their own housing arrangements. We decline to act *in loco parentis*.

Housing Information

Upon request, New Saint Andrews will provide its current list of housing opportunities to students who have been admitted and who have submitted their tuition agreements and deposits. Students and their parents are responsible for making appropriate inquiries as to the quality and suitability of their various housing options. And while we will assist students and their parents in arranging contacts and providing leads on quality housing opportunities, the college assumes no responsibility for *creating* housing opportunities or for *making recommendations* among a student's various options. Our students should understand that they are competing for housing with other students from the University of Idaho and Washington State University. Spring is usually the best time to secure an apartment for the following academic year. Christian families in the area regularly open their homes to our students as boarders.

Living with a Family

The common procedure for a student interested in living with a host family is to contact an interested family directly. Students and their families seeking such housing situations often arrange a visit to Moscow to search out their options, to evaluate their prospects, and to confirm personally the arrangements for the next academic year. Each situation is different, with varying costs, house rules, and expectations, so students and their families are encouraged to enter such arrangements thoughtfully.

Apartment Living

A number of our students live in apartments that are clean, reasonably priced, two- or three-bedroom units (ideal for sharing). Two-bedroom apartments typically rent in the \$475 per month range, and duplexes and houses go for between \$600 per month and \$1,200 per month, depending on size, location, utilities, and amenities.

More information on apartment rentals is available on our web site (www.nsa.edu).

Student Conduct

New Saint Andrews College seeks to reform Christian higher education biblically from top to bottom—from its academic vision and curricula to the testimony of its faculty and students. The College seeks to recover true academic freedom, that is, submission to God's Word in all our actions and attitudes in and out of the classroom. The College has designed its Code of Conduct, therefore, to nurture a healthy Christian academic environment characterized by the zealous pursuit of biblical knowledge and wisdom. Our hope is that students will follow God's law without being legalistic and exercise their Christian liberties without being worldly. The Code of Conduct reflects Scripture's warning that it is folly to strain against the protective fence of God's law just to see how close one can get to sin without getting burned (Prov. 14:9; 16:17; 28:7, 10). The Code also expresses the faculty and staff's hope of working with students who delight in the freedom found within Christ's vast domain safely encompassed by God's holy law (Psalm 119:97-112).

New Saint Andrews College students must pledge annually in writing their commitment to personal holiness, sound doctrine, cultural reformation, and academic integrity. By their pledge, students join the faculty and staff in submitting themselves to the Scripture's clear standards for all our labors together as a community of Christian scholars. The Code should encourage the more mature students in their maturity and stimulate the less mature to grow in faith, wisdom, and self-control. While the Code provides for the discipline of those who willfully violate its letter or spirit, the College hopes that the biblical principles embodied in the Code of Conduct will inspire all students toward greater obedience, self-discipline, and Christian love.

Undergraduate Code of Conduct

PERSONAL HOLINESS

The College encourages students to cultivate with all diligence the fruit of the Spirit: love, joy, peace, patience, gentleness, goodness, faithfulness, meekness, and self-control (Gal. 5:22-23; Eph. 5:8-21). As holy and loved children of God, students should clothe themselves with compassion, kindness, humility, forgiveness, and most of all brotherly love, and do everything, whether in word or deed, in the name of the Lord Jesus with thanksgiving (Col. 3:12-17).

The College provides no lists of extra-biblical rules for students to follow lest they should foster a spirit of legalism or pietism. Rather, the College expects students to live quiet and peaceable lives, devoted to the Word of God as their only ultimate rule for faith and practice, and to submit themselves fully and respectfully to all lawful familial, academic, ecclesiastical, and civil authorities.

The College expects that students will regularly worship God with the assembled saints of His church (Psalm 95:6-7; Heb. 10:25), pray with praise, confession, thanksgiving, and petitions to our Heavenly Father (Matt. 6:9-13; I Thes. 5:17), read and submit to God's Word (Psalm 119:89-112), and encourage their fellow students to pursue peace, godliness, and reverence (I Tim. 2:1-4). Students should exercise their Christian liberties not as an occasion to indulge the flesh, but to serve others out of love through the wise and moderate exercise of their liberty (Gal. 5:13-14; I Peter 2:13-16). By God's grace and through the church's instruction and discipline, students should abstain from the works of the flesh, such as sexual immorality, idolatry, hatred, discord, jealousy, wrath, selfish ambition, drunkenness, or debauchery, and to flee all temptations to those sins (Gal. 5:19-21, 24, 26; Eph. 5:3-7). The College expects students to conduct themselves in sexual purity as described by the College's Statement of Faith.

SOUND DOCTRINE

New Saint Andrews expects students to hold to sound doctrine understood biblically within historic evangelical and orthodox Protestantism. The College expects students to embrace the Scriptures as their only ultimate rule of faith and life, on all matters of doctrine. While we affirm our fundamental unity with all the saints within the body of Christ, including those in the Roman Catholic and Eastern Orthodox churches, as well as our great appreciation for the many gifts, insights, and contributions they bring to the broader Church, we also affirm with great thankfulness our own Protestant history and Reformed tradition and strive for our college to be in the forefront of modeling and promoting a vigorous Protestantism, while remaining free of a narrow or sectarian spirit.

To cultivate and preserve that tradition on which the College stands, we require matriculating students to be members of a confessionally evangelical and orthodox Protestant church, to seek out the same while in the Moscow area, and to attend church regularly while a matriculating student of the College. Students who have any questions about appropriate church attendance should contact the Director of Student Affairs.

Students at New Saint Andrews will study the great historic Christian creeds, confessions, and councils, and the great theological debates in Church history. We do not expect students to arrive with a thorough understanding of doctrine and theology, but encourage free and open discussion and debate on these matters within the framework of our common Christian faith. Our students are not required to pledge their assent to any particular orthodox creed or confession within the wide realm of the historic Christian faith, and the College will not require students to violate their consciences with regard to Christian doctrine. However, students should avoid theological liberalism and other false gospels (and the churches that embrace them) and abstain from actively promoting doctrines contrary to the Reformed mission and goals of the College. All students, regardless of their personal creed or confession, must pledge to maintain a teachable spirit while they are instructed by faculty confessionally committed to Reformed theology.

The College also warns students, for the protection of their souls and the peace of the College, to avoid false teaching and errant doctrine. If students do come to embrace such errant doctrines personally, they promise by their signed pledge to inform the College administration immediately and honestly in a letter offering to withdraw from the College.

For more information about these doctrinal errors, see Berkhof, *The History of Christian Doctrines* (Baker); Piper and Grudem, *Recovering Biblical Manhood/Womanhood*; Seraiah, *The End of All Things* (Canon Press); Beisner, *Evangelical Heathenism* (Canon Press); and Wilson, ed. *Bound Only Once* (Canon Press).

CULTURAL REFORMATION

The College encourages students to diligently maintain and to encourage habits becoming faithful Christian young men and women: hard work, thankfulness, promptness, neatness, respectfulness, honesty, maturity, and self-discipline. The College expects students will cultivate holy and edifying social relationships with their fellow students and with the College faculty and staff, avoiding even the appearance of unruly behavior, inappropriate conduct, disrespect, rebellion, or sinful and unlawful activities commonly associated with ungodly college students (e.g., drunkenness, use of marijuana, sexual sins, illegal drug use, etc.).

Students should embrace and encourage the development of distinctively Christian music, art, literature, poetry, drama, and crafts. The College expects students to participate cautiously and critically in our predominantly pagan popular culture, and to avoid and to repudiate the culturally destructive (but often "socially acceptable") glorification of sin found in contemporary films, music, video games, web sites, and so forth. The College expects students to exercise proper manners and social graces, as befit Christian gentlemen and ladies, and so treat others with dignity and respect, especially those to whom honor is due. Students should present themselves in public in such a way that considers the comfort and ease of others more important than their own. The College expects students to keep well-groomed and clean, to dress neatly and modestly, and to present themselves in a manner appropriate for the dignity of the occasion.

COMMITMENT TO ACADEMIC INTEGRITY

The College expects students to express themselves truthfully and honestly in all facets of their academic work and personal relations with the College faculty, staff, and students.

Students must do their own work, and their work alone, on all assignments, exercises, and examinations, oral or written, except where disclosed properly and fully in citations, footnotes, endnotes, bibliographies, and/or other appropriate forms, and only within the limits allowed by the instructor and commonly recognized academic standards.

Students must avoid plagiarism, misrepresentation, misappropriation of the work of others, or any other form of academic dishonesty, whether intentional or the result of reckless disregard for academic integrity. Such academic dishonesty may be grounds for disciplinary action by the instructor and the administration up to and including dismissal from the college.

Because computers are prominent tools for academic work, students are responsible to keep their academic login passwords (e.g. Populi and Biblemesh) confidential to avoid even the appearance of impropriety. We expect students neither to give nor receive any assistance on their assignments, exercises, or examinations, oral or written, beyond that allowed by their instructor.

DRESS CODE

Students are expected to dress in a way which honors God and themselves at all times and are required to dress appropriately for all New Saint Andrews meetings, gatherings, and classes, as well as appearances at school. This includes all seminars, recitations, disputations, etc. In all respects, the students must strive to have their dress be neat, clean, modest, dressed up, and not shockingly idiosyncratic. The design of this dress code is not to stamp out students' creativity and individuality, but to provide a standard of dress that reflects the college's mission to raise up leaders and shapers of culture. In dress--as in all things--strive for truth, goodness, and beauty.

We recognize that any specific dress code can always be circumvented in effect while obeyed in the letter, and a student may technically carry out these rules without achieving the appropriate standard of dress. Therefore, we urge our students to embrace the spirit of the dress code in their appearance. That said, the following rules are rules as such--not guidelines. All students are expected and required to observe them.

General Dress Rules:

- Students must maintain good hygiene and grooming, both for the sake of the student's appearance and for the comfort of others nearby. Hair, skin, nails, and teeth should be clean. Facial hair for men and makeup for women may be worn so long as it remains neat, pleasant, and not shockingly idiosyncratic. Clothes must be clean and in good condition, free of odors, stains, rips, fraying, and noticeable holes; neither excessively tight nor wrinkled.

- Black academic robes (available for purchase from the college bookstore) are required at disputation, convocation, commencement, and oral finals for matriculating students who have earned 32 credits toward their degree program. Robes do not replace proper dress and must be worn over the top of correct clothing as required by the dress code.
- Students must adhere to the dress code while at school during regular business hours, even if not attending any classes or finals that day. This includes using the library, visiting office hours, and hanging out in the commons.
- Students must keep their shoes on at all times.
- Students are to follow the dress code, even if their peers or professors do not. Others' laziness is no excuse for one's own.

Standards for Men

Required for all men:

- Button-up dress shirt (no polos)
- Dress pants (khakis, corduroys, chinos, etc.)
- Dress shoes (no athletic shoes, sneakers, sandals, flip-flops, slippers, etc.)
- At least one extra item (tie, vest, sweater, blazer, etc.)

Freshmen:

- Jeans of any color are prohibited.

Upperclassmen:

- Jeans are permitted in a dressy cut and dark wash (or solid color) instead of dress pants. Tears, holes, fading, light washes, and frayed edges are prohibited.
- If jeans are worn, the student must elevate his outfit with at least two different extra items instead of just one.

Standards for Women

Required for all women:

- Dress
- OR
- Dressy top (no sweatshirts, hoodies, graphic tees, or casual t-shirts) and skirt.
- OR
- Dressy top and dress pants (slacks, khakis, corduroys, etc. Leggings or tights as pants are prohibited).
- WITH
- Dress shoes (no Uggs, Birkenstocks, combat boots, athletic shoes, flip-flops, slippers, sneakers, etc.)
- At least one extra item (scarf, visible and dressy jewelry, dressy jacket, blazer, cardigan, etc.)

Freshman:

- Jeans of any color are prohibited.

Upperclassmen:

- Jeans in a dressy cut and dark wash (or solid color) are acceptable instead of dress pants or a skirt.
- Tears, holes, fading, light washes, and frayed edges are prohibited.
- If jeans are worn, the student must elevate her outfit with at least two different extra items instead of just one.

CONCERT PERFORMANCE WEAR FOR CHOIR MEMBERS

Required for all

- Black choir binder
- Hair must be neat, off the face, and out of the eyes
- Do wear deodorant, maintain fresh breath, practice good hygiene
- Do not wear perfume, hairspray, or strong scents

Standards for Men

- White dress shirt (must be free of wrinkles; sleeves must be worn down and buttoned – rolled up sleeves are not permitted)
- Solid black dress pants
- Solid black tie
- Black dress shoes

Standards for Women

- Long black dress
- Dress must be at least mid-calf length, preferably floor length
- Black tights must be worn if dresses are shorter than floor length
- Sleeves must be at least three-quarter length

OR

- Black dress top and long black skirt (must meet same sleeve and length requirements as a dress)

WITH

- Flat, black dress shoes
- Minimal jewelry is acceptable

VIOLATIONS OF THE CODE OF CONDUCT

Students who are accused of or confess to violations of the Code of Conduct will normally be called to appear before the Disciplinary Hearing Board, which includes two faculty members, and one student representative. This Board will hear the accusation and supporting evidence, and will also hear any denial or other remarks from the accused, if any. This Board will then present a recommendation to the Dean, who will make a final determination for appropriate action in the matter.

In the event of an egregious violation of the Code of Conduct, the facts of which are not disputed by the student and/or the timing of which warrants immediate disciplinary action, the Dean and the President have the authority to make a unilateral disciplinary decision without a recommendation from the Disciplinary Hearing Board in order to protect the students, staff, standards and reputation of the College. Such executive disciplinary decisions may be appealed through the Grievance Policy, which is set forth in the Undergraduate Student Handbook.

When disciplinary action for violations of the Student Code of Conduct are warranted, the Hearing Board may recommend:

1. To place the student on probation, with appropriate conditions stipulated by the Dean to encourage the student to improve his conduct and meet the standards of the College.
2. To suspend the student for a limited, fixed period of time (with or without conditions to be stipulated by the Dean), or
3. To dismiss or expel the student from the College for egregious or repeated violations of the Code of Conduct. Students may receive formal discipline without a prior probationary period. Students under formal discipline may be subject to special restrictions or terms of accountability.
4. To be removed from disciplinary status, students must demonstrate to the satisfaction of the Dean that they have met the terms of the discipline and are adhering faithfully to the standards of student conduct at the College by their cheerful compliance and documented good behavior.

The New Saint Andrews Student's Pledge

As a New Saint Andrews student, I represent by my words, actions, and attitudes the Lord Jesus Christ before the local community, the academic community, the church, and the watching world. Therefore, I freely and solemnly pledge, with God as my Witness, to uphold the honor of my Lord and of the College by honoring and cherishing the principles of the Code of Conduct outlined above in their application to all facets of my life, in or out of the academy, as long as I remain a New Saint Andrews student.

Commitment to Personal Holiness: I pledge to conduct myself with all holiness and reverence in word, deed, and attitude, as Scripture requires.

Commitment to Sound Doctrine: I pledge to maintain sound Christian doctrine, to regularly attend a confessionally evangelical and orthodox Protestant church, and to maintain a teachable spirit. I pledge to abstain from actively promoting doctrines contrary to the mission and goals of the College. I pledge to resist temptations to entertain or to encourage vain speculations and historic or contemporary doctrinal errors.

Commitment to Cultural Reformation: I pledge to nurture a reformational Christian culture in my role as a student by submitting to the lordship of Christ in all areas of my life, especially in my social activities and entertainments, my personal habits and manners, my conversation and dress, and other cultural practices.

Commitment to Academic Integrity: And I pledge to commit myself to the practice and preservation of the highest standards of academic integrity.

Bookstore

The New Saint Andrews College Bookstore is located in the main floor of the College building. Its mission is to serve the College's academic purpose by providing required texts and materials to students at a discount, by providing supplementary books and other educational supplies to faculty and students, and by promoting collegiality among students, alumni, and friends of the College through the sale of appropriate attire and memorabilia which bear the College's name, motto, or symbols.

Purchasing required books is a significant expense for New Saint Andrews students. Assigned books are available for purchase through the bookstore, and are sold to students at a discount. Students who buy books from the bookstore must do so at the scheduled sale times each term.

The bookstore publishes the official reading lists for each course. Students who purchase books elsewhere should be sure to obtain the correct edition and translation if a particular one is specified on the list. Orders from the Bookstore can now be processed directly through the Populi page for each course.

Faculty & Administration

JOSHUA D. APPEL (2004-)

Fellow of Humanities

M.A. in Christian Thought, Reformed Theological Seminary, Orlando (2004)

B.A. in Liberal Arts and Culture, New Saint Andrews College (2001)

DAVID R. ERB (2008-)

Fellow of Music

D.M.A. in Choral Conducting, University of Wisconsin-Madison (2007)

M.Mus. in Choral Conducting, Westminster Choir College, Rider University (1997)

B.Mus. in Music Education, University of Wisconsin-Madison (1992)

TIMOTHY EDWARDS (2014-)

Academic Dean, Fellow of Theology

D. Phil. In Oriental Studies, Oxford University, 2004

M.A. in Jewish Civilization, Hebrew University of Jerusalem, 2000

B.Ed. in Physical Education with Religious and Moral Education, West London Institute of Higher Education, 1991

PETER ESCALANTE (2015-)

Fellow of Rhetoric

M.A. in Philosophy, Dominican School of Philosophy and Theology, Berkeley, CA

B.A. in Philosophy, Dominican School of Philosophy and Theology, Berkeley, CA

JAYSON C GRIESER (2007-)

Fellow of Humanities

Ph.D. in Literature, University of Dallas (2010)

M.A. in Literature, University of Dallas (2005)

B.A. in Liberal Arts & Culture, New Saint Andrews College (2002)

Associate of Arts, Mt. San Antonio Community College (1998)

TIMOTHY L. GRIFFITH (2007-)

Exit Advisor, Fellow of Classical Languages

Ph.D. Candidate in Classics (2011-), University of Florida

M.A. in Latin, University of Kentucky (2003)

B.A. in Liberal Arts & Culture, New Saint Andrews College (2001)

JESSE HALL (2017-)

Lecturer in Creative Writing

M.St. in Creative Writing, Oxford University (2017)

CST in Theology, Oxford University (2015)

B.A. in Communications in Digital Media, Vanguard University (2010)

JONATHAN S. MCINTOSH (2007-)

Fellow of Humanities

Ph.D. in Philosophy, University of Dallas (2009)

M.A. in Philosophy, University of Dallas (2005)
B.S. in Philosophy, University of Idaho (2001)

BENJAMIN R. MERKLE (1999-)
President, Fellow of Theology
D.Phil. (ABD) in Oriental Studies, Oxford University (anticipated 2012)
M.St. in Jewish Studies, Oxford University (2007)
M.A. in English Literature, University of Idaho (2005)
Additional Theological Studies, Greyfriars Hall (1998-2000)
B.S. in Secondary Education, Chemistry, University of Idaho (1996)

CHRISTOPHER R. SCHLECT (1996-)
Director of Student Affairs, Fellow of History
Ph.D. in History, Washington State University (2015-)
M.A. in History, University of Idaho (2005)
B.A. in History, Washington State University (1990)

RYAN SMITH (2018-)
Fellow of Music
DMA in Piano Performance, University of South Carolina (2011)
M.M. in Piano Performance, University of South Carolina (2011)
M.A. in Biblical Studies, Dallas Theological Seminary (2004)

MITCHELL O. STOKES (2005-)
Senior Fellow of Philosophy
Ph.D. in Philosophy, University of Notre Dame (2005)
M.A. in Philosophy, University of Notre Dame (2003)
M.A. in Philosophy of Religion, Yale University (2001)
M.S. in Mechanical Engineering, University of Central Florida (1994)
B.S. in Mechanical Engineering, University of Florida (1992)

JOSEPH TIPTON (2018-)
Fellow of Classical Language
Ph.D. in Classical Language, University of Pittsburgh (2013-)
M.A. in Classical Language and Literature, University of Kentucky (2003)

DOUGLAS J. WILSON (1994-)
Board Director and Senior Fellow of Theology
M.A. in Philosophy, University of Idaho (1979)
Additional Graduate Studies in Theology, Regent College (1979)
B.A. in Classical Studies, University of Idaho (1988)
B.A. in Philosophy, University of Idaho (1977)

GORDON L. WILSON (2003-)
Senior Fellow of Natural Philosophy
Ph.D. in Environmental Science, George Mason University (2003)
M.S. in Entomology, University of Idaho (1989)
B.S. in Secondary Education/Biology, University of Idaho (1984)

NATHAN D. WILSON (2001)
Fellow of Literature
M.A. in Liberal Arts, Saint John's College, Annapolis (2001)
B.A. in Liberal Arts & Culture, New Saint Andrews College (1999)

Adjunct and Part-Time Faculty

MIKEL L. LAWYER

D.Min. in Counseling, Westminster Theological Seminary (2011)

M.Div., Trinity Evangelical Divinity School (1987)

B.A. in Philosophy from University of Idaho

AARON R. RENCH

Professional in Residence (2011-)

M.A. in Poetry, Oxford University (2010)

BA in Liberal Arts and Culture, New Saint Andrews College (2001)

ADMINISTRATION

Ben R. Merkle, D.Phil., President

Tom Brainerd, C.P.A., Treasurer, CFO

Jean Brainerd, Director of Assessment

Gabe Rench, Director of Recruitment

Brenda J. Schlect, M.S., Bursar and Director of Admissions

Helen Howell, M.A, Head Librarian, Bookstore Manager

John Sawyer, B.A., Recruiting Counselor

Grace Hendrix, B.A., Recruiting Counselor

Grace E. Burnett. B.A., Registrar

BOARD OF TRUSTEES

Csaba Leidenfrost

Permanent Member

Missionary, Ivory Coast

Moscow, Idaho

William Church

Permanent Member and Board Secretary

Church's Lumber Yards and Key Properties

Lapeer, Michigan, and Moscow, Idaho

Douglas J. Wilson, M.A.

Permanent Member and Senior Fellow

Minister, Christ Church, Moscow

Moscow, Idaho

Francis Foucachon

Elected Term Member

Moscow, ID

Luke Jankovic

Permanent Member

Sales Representative, Economic Modeling Specialists, Inc.

Moscow, Idaho

John Lewis

Elected Term Member

Vice President, Goldman Sachs

Dallas, Texas

Toby Sumpter, M.A.

Chairman, Elected Term Member

Pastor, Trinity Reformed Church
Coeur d'Alene, Idaho

Carson Sensing
Elected Term Member
Moscow, Idaho

Arnold Abens, Jr.
Elected Term Member
President/CEO, Abens Financial Services
Minnetrista, MN

Mike Church
Elected Term Member
Real Estate Executive, Key Properties
Moscow, ID

Jess Monnette, J.D., L.L.M. (Taxation)
Elected Term Member
Associate Attorney
Wenatchee, WA

Israel Waitman
Elected Term Member
Co-founder and owner of PDC Logic, GIS Holdings, and Hyper Energy Solutions.
Montrose, CO

Carlos Pliego
Elected Term Member
Mexico City DF, Mexico

Calendar

Terms in the Academic Year

The regular academic year at New Saint Andrews is divided into four eight-week terms, each named after a great council of the Christian church. The first is Jerusalem Term, named for the great council recorded in Acts 15 that confronted the heresy of the Judaizers. The second term is called Nicea, deriving its name from the council held in A.D. 325 that definitively addressed disputes regarding the Trinity. The third is Chalcedon Term, named after the council which convened in A.D. 451 to address Christological controversies. The fourth is Westminster Term, named for the assembly of divines that met in London from 1643 to 1652 and gave us one of the great systematic expressions of the Reformed faith.

Seminars, Recitations, and *Disputatio* are not held during examination week. Oral examinations are administered Monday through Saturday. Students wanting to leave town for breaks must not make plans to leave early unless they have consulted the exam schedule. The exam schedule will typically be posted by the end of the third week of each term.

Because of the nature of our weekly schedule, New Saint Andrews takes no three-day weekends except for the Good Friday-Easter weekend. All other breaks are a full week in duration. Thus, classes remain in session during Labor Day, Columbus Day, and Presidents' Day. The calendar for the current and successive years can be found on the college web page.

Calendar for the Regular Academic Year 2018-2019

August 7-13, 2018, T-F	Prologus Studiorum
August 10, 2018, F	Orientation & Convocation
August 13, 2018	Jerusalem Term Begins
October 1-5, 2018	Final Examination Week
October 5, 2018	Jerusalem Term Ends

October 8-12, 2018	Fall Break
October 15, 2018	Nicea Term Begins
November 19-23, 2018	Thanksgiving Break
December 10-14, 2018	Final Examination Week
December 14, 2018	Nicea Term Ends
December 17, 2018	Christmas Break Begins
January 14, 2019	Chalcedon Term Begins
March 4-8, 2019	Final Examination Week
March 8, 2019	Chalcedon Term Ends
March 11-15, 2019	Spring Break
March 18, 2019	Westminster Term Begins
April 19, 2019	Good Friday
May 6-10, 2019	Final Examination Week
May 9, 2019, Thursday	Graduation Day
May 10, 2019, Friday	Westminster Term Ends

Tentative Calendar for the Regular Academic Year 2019-2020

August 6-9, 2019 T-F	Prologus Studiorum
August 9, 2019, F	Orientation & Convocation
August 12, 2019	Jerusalem Term Begins
September 30-October 4, 2019	Final Examination Week
October 4, 2019	Jerusalem Term Ends
October 7-11 2019	Fall Break
October 14, 2019	Nicea Term Begins
November 25-29, 2019	Thanksgiving Break
December 9-13, 2019	Final Examination Week
December 13, 2019	Nicea Term Ends
December 16, 2019	Christmas Break Begins
January 13, 2020	Chalcedon Term Begins
March 2-6, 2020	Final Examination Week
March 6, 2020	Chalcedon Term Ends
March 9-13, 2020	Spring Break
March 16, 2020	Westminster Term Begins
April 10, 2020	Good Friday
May 4-8, 2020	Final Examination Week
May 7, 2020, Thursday	Commencement
May 8, 2020	Westminster Term Ends