

NEW SAINT ANDREWS COLLEGE
MOSCOW, IDAHO



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STATEMENT OF NON-DISCRIMINATION

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, the disabled, and the elderly as persons worthy of greater honor, care, and respect (Ex. 20:12, Lev. 19:32, I Cor. 11:7, Eph. 6:2-3, I Tim. 5:3, I Pet. 3:7). 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.

NEW SAINT ANDREWS COLLEGE

GENERAL CATALOG, 2008-2010

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*The General Catalog, 2008-2010, 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 **Graduate Bulletin**, 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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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 he is 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 I, as the College's president, must be able to say before God and our students that I know my colleagues, their spouses and children, their character and manner of life. I know their dedication to Christ, their passion for teaching, and their love of wisdom, beauty, and virtue—and most importantly, their students. To be able to say that honestly, the faculty must be of a size that I can know personally and deeply. And knowing them that well, allows me to evaluate accurately their academic excellence, spiritual faithfulness, and personal integrity. And I can honestly say that I want my own children and grandchildren, when mature, to be like these teachers.

True education is never impersonal. New Saint Andrews students don't just study theology, but Peter Leithart. They don't just take biology, but Gordon Wilson. They don't just learn Greek, but John Schwandt. And it's not just about what they say or do in the classroom, but it's seeing 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 every thing they do every day. Everything else is secondary or dross.

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.



ROY ALDEN ATWOOD, PH.D.
President of the College

AN INVITATION

“A student, when he is mature, will be like his teacher.” Jesus’s 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.

A handwritten signature in dark ink that reads "Roy Atwood". The signature is fluid and cursive, with the first name "Roy" being particularly prominent.

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 to maturity 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 possess-

ing 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.

The Classical Christian Mission of New Saint Andrews College

New Saint Andrews College is a self-governing non-profit institution for classical Christian post-secondary education, committed to the pursuit of truth, beauty, and goodness in the light of the Holy Scriptures, under Christ's sovereign authority, and to the advancement of Christ's kingdom and Trinitarian culture.

The College's mission is to provide a rigorous *classical Christian higher education* from a distinctively *Trinitarian* perspective to equip the next generation for faithful *cultural leadership* in all *vocations*.

CLASSICAL CHRISTIAN HIGHER EDUCATION

Post-secondary education at the undergraduate and graduate levels is historically rooted in the classical liberal arts tradition. Reflective of the Hebraic vision and articulated by ancient Greek and Roman educators, the classical liberal arts curriculum and pedagogy were later refined by medieval church leaders, Reformation and Christian humanist scholars, and Christian university faculties from the Early Modern era until the late 19th century. 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 Chris-

tian 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 equal ultimacy and mutual indwelling (*perichorisis*) of God the Father, God the Son, and God the Holy Spirit are reflected in Creation and revealed in Man as the Triune God's image bearer. The task of Christian scholarship and learning is to see the glory and majesty of the Triune God reflected in His creation and to articulate how all things cohere in Him. "For by him all things were created, in heaven and on earth, visible and invisible, whether thrones or dominions or rulers or authorities—all things were created through him and for him. And he is before all things, and in him all things hold together" (Col 1:16-17).

These truths are often easier to affirm than they are to explain or to demonstrate their application in the classroom and beyond. So the College's integrative approach to classical Christian higher education stresses the interrelationships between disciplines and their unity and diversity rooted in Christ and the Holy Trinity.

From the College's introductory Lordship Colloquium to the last examination, New Saint Andrews students are taught to understand and appreciate how diverse disciplines and subjects are interrelated and integrated in Christ himself and within the Trinitarian worldview.

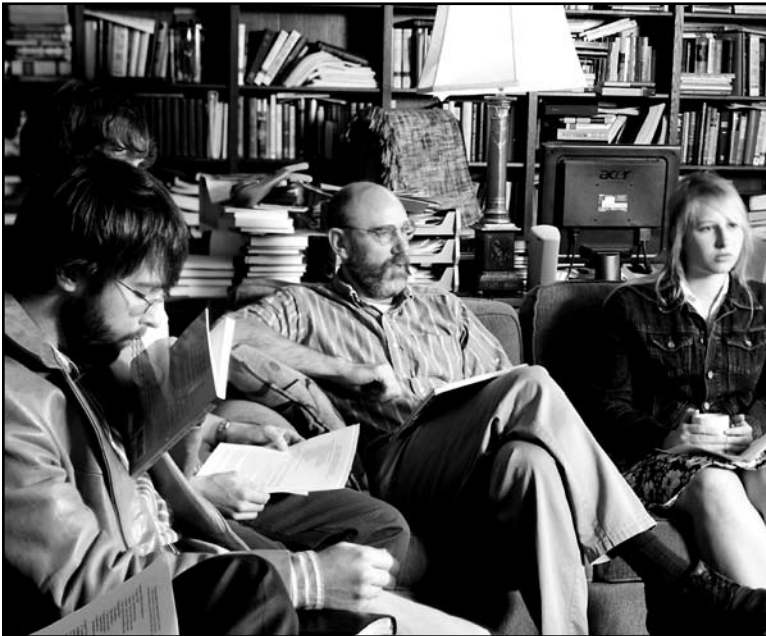
CULTURAL LEADERSHIP

Jesus described his disciples as the "salt of the earth" and the "light of the world." Christian leadership and responsibility in the world is inescapable; the question is whether Christians will lead well or poorly, faithfully or unfaithfully. The College seeks to equip its students with 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.



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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 purposefully 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. First-year students encounter 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 Lordship Colloquium is followed in the second year by biblical, historic, and systematic theology in the **Principia Theologiae Colloquium**, for which the Bible is the central text studied. Second-year students also 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. 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. The **Music Colloquium** also holds an important place in our 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 the focus of this colloquium.

By their third year, students will have become equipped to interact with the seminal texts of Western culture that

are the hallmark of the two-year **Traditio Occidentis Colloquium**. This colloquium is organized chronologically, with third-year students studying Greek, Roman, and Medieval texts, and fourth-year students studying early modern and modern texts. Students in *Traditio Occidentis* explore themes in literature, philosophy, law and politics, art and architecture.

B.A. students are required to take four years of classical language study. A.A. students take two years. Students study **Latin** and **Greek** 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. And because Greek and Latin are the formative languages of Western Christendom, our students are required to learn these languages to at least an intermediate level of proficiency—that is, at least six terms (one-and-a-half years) in each language. Students complete their language studies with

**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>Latin & Greek Colloquia (2 terms each)</i>	<i>Greek Colloquium (4 terms)</i>	<i>Classical Language Electives (4 one-term courses)</i>
<i>Principia Mathematica Colloquium (4 terms)</i>	<i>Music Colloquium (2)</i>	<i>Music Colloquium (2)</i>	<i>Integrated Thesis (2 terms)</i>
	<i>Natural History (2)</i>	<i>Natural History (2)</i>	
<i>Lordship Colloquium (4 terms)</i>	<i>Principia Theologiae Colloquium (4 terms)</i>	<i>Traditio Occidentis (8 terms)</i>	
<i>Classical Rhetoric Colloquium (4 terms)</i>	<i>Classical Culture and History Colloquium (4)</i>	<i>Electives (6 one-term courses)</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>Latin Colloquium (4 terms)</i>
<i>Principia Mathematica Colloquium (4 terms)</i>	<i>Music Colloquium (2 terms)</i>
	<i>Natural History Colloquium (2 terms)</i>
<i>Lordship Colloquium (4 terms)</i>	<i>Principia Theologiae Colloquium (4 terms)</i>
<i>Classical Rhetoric Colloquium (4 terms)</i>	<i>Classical Culture and History Colloquium (4 terms)</i>

a final year of Latin or Greek, or by beginning another language, such as Biblical Hebrew or Anglo-Saxon.

Third- and fourth-year students 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. Students refine their faculties of inquiry, creative expression, and critical reasoning by looking closely at a particular matter of study.

The **Integrated Thesis** culminates a student's work at New Saint Andrews. Students prepare a 40-page paper on an assigned topic that demands integration across the timeline and across disciplines. Students defend their integrated thesis publicly before a faculty panel.

II. PEDAGOGY

At New Saint Andrews, what is taught is 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.). According to Jesus, a student, when mature, will be like his teacher (Luke 6:40). An 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 truth, beauty, and goodness to students requires a present, sensual, vocal, and authoritative body—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." Important to the New Saint Andrews program, therefore, is 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 conclusion of an academic term. The culmination of close interaction between students and faculty occurs in the fourth year **Integrated Thesis**. A fourth venue for personal, collegial interaction at New Saint Andrews is the *Disputatio*, a weekly gathering of the entire faculty and student body in a forum of public presentation and discussion. Students also gather in weekly **Declamations**, meetings in which students deliver oral presentations before their peers and the faculty. Recitations, oral examinations, Integrated Thesis, Disputatio, and Declamations are important elements in the personal, interactive



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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 Confederation 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, especially with the local academic communities of Washington State University and the University of Idaho, which is encouraged. Academic, ecclesiastical, and social isolation is discouraged. Separating academic pursuits from other areas of life is a tendency common in the unreal, ivory-tower culture of 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, student are encouraged 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 is 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 del-

egated 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.

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; 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.

REVELATION

The sixty-six books of the Old and New Testaments are the Word of God, inerrant in all they affirm. 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.

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 the Word of God.

SIN

Our first father Adam was our federal head and representative. He was created innocent, but through 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 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.

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 Word. Consequently, we receive the entire Bible, Old and New Testa-

ments, 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 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.

A Brief History of New Saint Andrews



Recognizing the increasing secularization of American higher education and the need for Christian colleges independent of the dominant paradigm, the elders of Christ Church-Moscow, appointed a study committee in 1992 to consider the feasibility of starting a new, intellectually rigorous, biblically faithful, and culturally engaging Christian college.

After carefully reviewing the history of higher education and evaluating various models and practices, the committee recommended starting a limited-enrollment classical Christian college, following the curriculum of Harvard of 1643.

The College opened its doors with four volunteer faculty members teaching five students in August 1994. Enrollment doubled the second year and grew to 26 in the third year. In 1998, the College graduated its first two students.

In October 2001 the Christ Church elders reorganized the College as an independent, non-profit educational

trust governed by a five-member, self-sustaining Board of Trustees. In 2004, the Board expanded to include seven Trustees drawn from pastors and elders affiliated with the Confederation of Reformed Evangelical Churches.

In 2007, the College launched its new graduate program, with degrees in Trinitarian Theology & Culture and Classical Christian Studies.

Today, the College has about 200 alumni, 175 students, including 15 graduate students, and 17 full- and part-time faculty members. Students have come from more than 35 states, and eight foreign countries. More than half of the undergraduate student body has some home school background.

New Saint Andrews became an institutionally accredited member of the Transnational Association of Christian Colleges and Schools (www.tracs.org) in 2005. The College is also a member of the Association of Reformed Institutions of Higher Education.

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.

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 60,000 volumes, with concentrations in classics, history, literature, philosophy, languages, aesthetics, and Christian theology.

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.

The College

At a Glance

FOUNDED

1994

LOCATION

Moscow, Idaho, USA 83843

TYPE

Private, non-profit coeducational classical Christian post-secondary institution

GOVERNANCE

Seven-member, self-sustaining Board of Trustees made up of pastors and elders in the Confederation of Reformed Evangelical Churches

ACCREDITATION

An accredited member of the Transnational Association of Christian Colleges and Schools (www.tracs.org) since 2005

MOTTO

"Numquam bella piis, numquam certamina desunt." [For the faithful, wars shall never cease.]

Cotton Mather

Magnalia Christi Americana

ENROLLMENT (2008-2009)

187 Total students enrolled

15 Total graduate students

FACULTY (2008-2009)

Full-time: 8; Part-time: 9

Organization & Affiliations

Board of Trustees

Our seven-member Board of Trustees governs New Saint Andrews and is responsible for its philosophy, policies, programs, personnel, and vision. Our administration, faculty, and staff are appointed by and responsible to 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. Christ Church has more than 200 member households and Trinity Reformed has more than 70. These sister congregations are members of the Confederation of Reformed Evangelical Churches. The publishing ministries of Christ Church include an internationally circulated bi-monthly magazine of Christian thought and opinion *Credendal/Agenda*, and Canon Press, the church's book publisher. The 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, declamations 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, litera-

ture, 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

ESSAYS

Statement of Christian Faith

The Admissions Committee would like to see a clear, simple, and personal statement of the applicant's Christian beliefs, not a theological treatise or mere recitation of Scripture or confessional documents. Students are not required to subscribe to the College's Statement of Faith, but they should indicate what they believe with regard to the Christian faith and basic doctrine. All students who attend New Saint Andrews must pledge in writing to maintain sound Christian doctrine, to regularly attend an orthodox church, and to maintain a teachable spirit. They must also pledge to abstain from actively promoting doctrines contrary to the mission and goals of the College. Students should give attention not only to what they write, but how they write it. Students who have any questions about the College's Student Code of Conduct or the student pledge regarding sound doctrine should contact the College for more information.

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.

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

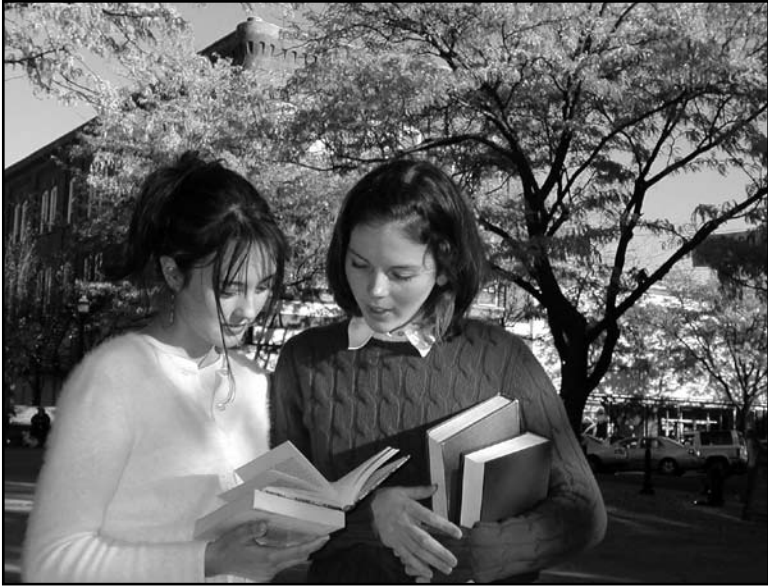
Satisfactory Completion of Secondary Education

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 during one academic term.

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.

EVALUATIONS

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.

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 us at 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. International students must document full funding for tuition plus \$4,500. 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 com-

puter 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 basis for a single term 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 standing. We 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 and any federal financial aid programs, but the average out of pocket expense is still under \$10,000 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. A private student loan program is available, but the average stu-

dent debt upon leaving the College is less than \$500.

UNDERGRADUATE TUITION

Full-time Tuition, 2008-09: \$8,500

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: \$725 per course per term. Part-time tuition is due in full the first day of each term.

Audit Fee

Audit Fee: \$375 per course per term. Part-time audit fee is due in full the first day of each term.

OTHER FEES

Drop/Add/Withdrawal Fee: \$5 per request form for dropping or adding a course, changing a section, or withdrawing from the College 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.

Vehicle Registration Fee: \$55 per year per automobile used to attend New Saint Andrews' classes and events downtown.

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

Opportunity for full-time B.A. students to lock in a fixed tuition rate for four years: As part of our commitment to keep tuition affordable and to encourage full-time B.A. students to complete their bachelor studies in four consecutive years, the College offers the opportunity for all full-time B.A. students to lock in their first year's tuition rate for four consecutive academic years from initial enrollment.

To lock in that fixed rate, full-time B.A. students must pay a non-refundable deposit in full with their first tuition payment for the first term at the beginning of the academic year (fall) only. Students who did not make a deposit their first term, first year may do so only at the first term of their second or third year at the tuition rate current at the time they make their deposit. This deposit will be applied to their fi-

nal tuition payment in their fourth (or senior) year. This fixed tuition deposit is not refundable.

If students withdraw, are dismissed from the College for violations of the Student Code of Conduct, or change to part-time or A.A. status at any time prior to their fourth (or senior) year, they forfeit their fixed tuition deposit. Students who forfeit their fixed tuition deposits, but continue as part-time or A.A. students or re-enroll as full-time students at a later date, will be responsible for paying the full published tuition rate current at the time of their (re-) enrollment. This opportunity to lock in a fixed tuition rate is available only to full-time B.A. students.

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.

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 last day 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 last day 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 fixed tuition rate deposit, 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.

II. PAYMENT PLAN OPTION

All students who pay according to our payment plan option are subject to the following:

- If at anytime 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 class 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 fixed tuition rate deposit, and non-tuition fees are non-refundable.

Financial Aid and Student Scholarships

As funds permit, the College offers need-based and merit scholarships. The College does not participate, on principle, with any government-sponsored financial aid programs, to protect the religious integrity and freedom of our Christian institution. Instead, a private scholarship organization and student loan program are available to provide assistance to needy and deserving students.

Students interested in a student loan from the Sallie Mae Corporation or scholarships 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.

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.

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 are eligible for financial awards typically ranging from \$2,500 to the full tuition amount.

Presidential Scholars

The College's Presidential Scholarship (full-tuition) is reserved for the most distinguished of Saint Andrews Scholars, recognizing outstanding academic achievement and Christian character. 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



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New Saint Andrews offers two undergraduate degree programs: a two-year Associate's degree and a four-year Bachelor's degree. Both programs 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 matriculated at New Saint Andrews in the 2008-09 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 of Lordship, Classical Rhetoric, *Principia Mathematica*, Natural History, *Principia Theologiae*, Classical Culture and History, Music History and Performance, and eight terms of *Traditio Occidentis*.
2. Pass 16 terms in language. These sixteen terms must include six terms of Latin and six terms of Greek. Testing into intermediate or advanced Greek or Latin courses does not reduce the number of required terms in those languages.
3. Pass 12 terms of Declamation.
4. Pass 6 term-length cultural electives.
5. Pass Integrated 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 all four terms in each of the following Cultural Colloquia, or their approved equivalents: Lordship, Classical Rhetoric, *Principia Mathematica*, *Principia Theologiae*, and Classical Culture and History.
2. Pass two terms of each of the following Cultural Colloquia, or their approved equivalents: Natural History and Music History and Performance.
3. Pass seven terms in language. These seven terms must be in Latin, or an approved equivalent. (Testing into intermediate or advanced Latin courses, or their equivalent, does not reduce the number of required terms in that language.)
4. Pass four terms of Declamation.

Credit Requirements

While it is common to describe degree requirements in terms of credits hours earned (e.g., the A.A. degree=63 credits; the B.A. degree=121 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.

1. 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.

2. 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 for classical language competency demonstrated by a placement/proficiency examination administered at the beginning of each academic year.

Please note, however, that advanced placement means students will begin their required language study at a more advanced level; it does not reduce the number classical language courses (B.A.: 16 terms; A.A.: 7 terms) a student must take in order to meet the graduation requirement in classical languages.

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. At least eight of a student's final 12 credits must come directly from New Saint Andrews coursework; no more than four of the final 12 credits may come from transfer credit.

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 nonmatriculating student may apply no more than 32 such credits toward their degree requirements.

Distance Education

New Saint Andrews regularly receives inquiries from those who would like to participate in our undergraduate programs, but are unable to attend classes in Moscow for various reasons. While we appreciate the difficulty this presents for some, we are nevertheless committed to a model of classical and Christian education that cannot be distributed through a distance education program.

The intrinsically personal, communal, and covenantal nature of our pedagogy is inextricably linked to the College's faculty, local Christian culture, and the Moscow community. Therefore, we offer no extension or distance learning programs.

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 three or more courses in one term. A student has *part-time status* at New Saint Andrews when enrolled in one or two courses in one term. A student is *matriculating* at New Saint Andrews only if he or she is pursuing an Associates or Bachelors 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 is 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. The privilege to attend recitations or declamations as an auditor varies by course. 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.

The College Bookstore may not be able to supply books to auditors.

Course-Load Limitations

Full-time students who desire to enroll in a *fifth* regular (2-credit) course in any given term must qualify each term. To qualify, they must have a cumulative grade point average of 3.3 (SCH), and they also must have earned a mark of SCH or better in each course taken in the term immediately prior to the registration deadline for the term in which they may have the course overload. Exceptions require the written approval of the Dean. Enrollment in six or more 2-credit courses in one term is not allowed.

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 fee is required to add a course after registration. Late enrollment is subject to space availability.

No student may add a course after the Friday of the second week into a term. The College Bookstore does not guarantee that books will be available to students who enroll late.

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 automatic 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 (page 30), 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 may not withdraw from a course after Friday of the fifth week of a term without the permission of the Dean.

Students who decide to withdraw from a course should be aware that they may be changing to part-time status. Regarding enrollment, students who remain full-time throughout their years at New Saint Andrews are given priority over students who fall back to part-time status. For example, a full-time student who successfully completed Beginning Latin the previous year will be placed in Intermediate Latin ahead of a student who had previously been enrolled in, and withdrew from, Intermediate Latin.

Academic Probation

Students who receive a failing mark in one course in any term will automatically 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 will result in dismissal from the College. Deci-

sions regarding probation and dismissal rest with the Academic Dean.

Students may appeal according to the Grievance Policy, which is set forth in the Student Handbook.

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 whether or not 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 dis-

missal 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. He must attach a cover letter that explains his understanding of why he was dismissed, and provide evidence that the circumstances that led to his 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. Any student who has been expelled from New Saint Andrews, if readmitted, pays the 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.

Discontinued students would need to reapply for admission to the College.

Grade Reports

Students receive a grade report after the completion of each academic term. Because grade reports include

personalized remarks from instructors, these reports will normally be 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. The reason we do not grade according to the standard A, B, C formula is three-fold. 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 so accustomed to excelling under the standard method of grading that they might think they are doing poorly in our program if they received the equivalent of a B, for example. With a different system of grading, our focus can

return to where it ought to be—on the knowledge being acquired, rather than on a very limited measuring stick of that knowledge. Third, we do not believe that quantitative measures are fully adequate to describe knowledge. However, for those students who transfer out of our college, we do have a means of translating the grades into the common system. Courses taken on a pass/fail basis are not factored into G.P.A. calculations. A student's Grade Point Average will be interpreted according to the numerical range shown below; this key is used to determine whether a student has met the relevant criteria for academic honors.

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	94.0-100.0
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
M	<i>Minime</i>	<i>Not Adequate</i>	0.00	0.00-1.49	00.0-69.9

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). Missed examinations due to 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 by the Friday of the fourth week of the following term, or by July 1 if the incomplete was granted in Westminster term. Should the student fail to complete remaining work within this time frame, a final course grade will be posted automatically.

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.

Academic Honors

The College faculty confers academic honors upon those students who fulfill the degree requirements for either the Bachelor of Arts (B.A.)

or Associate of Arts (A.A.) 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 a 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, 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.

We refuse to act *in loco parentis* and expect students to be mature enough to live independently. Thus, students are responsible for their own housing arrangements. In addition, we encourage students to live as Christians in a genuine community, where they encounter many people of various ages, callings, and circumstances. This is why we have no on-campus residence facility, for such facilities tend to foster an academic subculture segregated from ordinary community life.

We reject, in principle, the very idea of dormitory living. Dormitories dominate Christian and non-Christian student housing on virtually every campus. But dorms, by their very nature, breed immaturity, immorality, and irresponsibility. Despite claims to the contrary, no one can provide adequate supervision or accountability for dozens, sometimes hundreds, of 18 to 21-year-olds living in the same space with other 20-somethings (typically) acting as the “residence advisors.” That setup follows the historical origins of dormitories, dating from when the Bauhaus style swept the Western architectural community and extended its modernist-socialist vision particularly to apartment complexes and dormitories.

In fact, Walter Gropius, founder of the Bauhaus movement, invented the modern undergraduate dormitory at Bauhaus as a way of creating communal living and reinforcing the Bauhaus socialist way of life in a university setting. Sparing them the indignities of high ceilings, wide hallways, and other trappings of the bourgeoisie, Gropius and the Bauhaus-inspired architects gave co-eds low ceilings, narrow hallways, and the aesthetics of machinery.

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. New Saint Andrews assumes no responsibility for creating housing opportunities or for making recommendations among a student's various options. At the same time, we will do everything we can to assist students and their parents in arranging contacts and providing leads on quality housing opportunities. 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 should carefully arrange the right match.

Apartment Living

Securing an apartment can be accomplished away from Moscow fairly easily. 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.

Contacts for apartment rentals are available at our web site (www.nsa.edu), or by telephone at 208-882-1566.

Student Conduct

Attendance

Students are required to attend every seminar, recitation, and declamation. Instructors may cite unexcused absences as a cause for lowering a student's course grade in a given term.

Attendance at weekly declamation and Disputatio will be noted. Full-time students are expected to attend all declamations and Disputatios. Failure to do so may affect a student's composite final exam score.

Student Code of Conduct

New Saint Andrews 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. We seek to recover true academic freedom, that is, submission to God's Word in all our actions and attitudes in and out of the classroom. We have designed the 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 and 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 (Ps. 119:97 and 112).

New Saint Andrews students must pledge 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, we hope that the biblical principles embodied in the Code of Conduct will inspire all students toward greater obedience, self-discipline, and Christian love.

PERSONAL HOLINESS

New Saint Andrews encourages students to cultivate with all diligence the fruits 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).

New Saint Andrews provides no lists of extrabiblical rules for students to follow that foster legalism or pietism. Rather, we expect 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.

We expect that students will regularly worship God with the assembled saints of His church (Ps. 95:6–7; Heb. 10:25), pray with praise, confession, thanksgiving, and petitions to our Heavenly Father (Matt. 6:9–13; 1 Thess. 5:17), read and submit to God’s Word (Ps. 119:89–112), and encourage their fellow students to pursue peace, godliness, and reverence (1 Tim. 2:1–4).

Students should exercise their Christian liberty 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; 1 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).

SOUND DOCTRINE

New Saint Andrews encourages students to study carefully the Scriptures, as their only ultimate rule of faith and life, on all matters of doctrine. We expect students to commit themselves to sound doctrine, to be members of a faithful, confessionally orthodox Christian church, to seek out the same in the Moscow area, and to attend church regularly while students of the College.

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 we 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 New Saint Andrews will not require students to violate their consciences with regard to Christian doctrine. However, students should 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 in the Reformed faith by faculty confessionally committed to Reformed theology.

We also warn students, for the protection of their souls and the peace of the College, to avoid false teaching and errant doctrine. We expect students will neither embrace nor promote, formally or informally, historic or con-temporary doctrinal errors, such as Arianism, Socinianism, Pelagianism, Skepticism, Feminism, Pantelism, the so-called Openness of God Theology, etc., among their fellow students. If students do come to embrace such errant doctrines personally, they promise by their signed pledge to inform the 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

New Saint Andrews encourages students to diligently maintain and to encourage habits becoming of faithful Christian young men and women: hard work, thankfulness, promptness, neatness, respectfulness, honesty, maturity, and self-discipline.

We expect that students will cultivate holy and edifying social relationships with their fellow students and with the faculty and staff, avoiding even the appearance of unruly behavior, inappropriate conduct, disrespect, rebellion, or sinful and

unlawful activities commonly associated with ungodly students (e.g., drunkenness, sexual sins, illegal drug use, etc.).

Students should embrace and encourage the development of distinctively Christian music, art, literature, poetry, drama, and crafts. We expect 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.

We expect 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 a way that considers the comfort and ease of others more important than their own. We expect students to be well-groomed and clean, to dress neatly and modestly, and to present themselves in a manner appropriate for the dignity of the occasion.

ACADEMIC INTEGRITY

New Saint Andrews expects students to express themselves truthfully and honestly in all facets of their academic work and personal relations with the 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.

We expect students neither to give nor to receive any assistance on their assignments, exercises, or examinations, oral or written, beyond that allowed by their instructor.

The Student's Pledge is part of the New Saint Andrews Student Code of Conduct. Students indicate that they have read, understood, and pledged to comply with the Code of Conduct by setting their hand to this Pledge.

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 an orthodox 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.

Violations of the Student Code of Conduct

Students who are accused of or confess to egregious violations of the Student Code of Conduct will be called to appear before the Disciplinary Hear-

ing 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 on the matter.

Students who are found in violation of the Student Code of Conduct are subject to one of four disciplinary actions.

1. PROBATION

Students placed on probation are considered to be at risk of not completing their studies at New Saint Andrews. To be removed from probationary status, students must demonstrate by their cheerful compliance and good behavior that they are capable of adhering faithfully to the standards of student conduct at the College. Failure to keep the terms of probation may result in suspension or dismissal from New Saint Andrews.

2. PROBATION WITH RESTRICTIONS

Because of the loss of trust resulting from any Code of Conduct violation, students on probation may be subject to special restrictions or terms of accountability.

3. SUSPENSION

Suspension is the loss of the privilege of attending classes and recitations for a fixed duration of time.

4. DISMISSAL

Students who have been dismissed from New Saint Andrews are no longer registered as students. They must reapply to return to the College.

Decisions regarding probation, suspension, and dismissal rest with the Dean. Students may appeal according to the Grievance Policy, which is set forth in the Student Handbook.

Dress Code

Students are required to attend all New Saint Andrews meetings and gatherings dressed appropriately. This includes all Seminars, Recitations, Declamations, Disputations, etc. In all respects the students must strive to have their dress be neat, clean, modest, not casual, and not outlandish. We recognize that any specific dress code can always be circumvented in effect while obeyed in the letter. Therefore we urge our students to work at reestablishing a Christian culture, not only in our cultivation of mind, but also in our manners and appearance.

Full-time students who have successfully completed four terms of study at New Saint Andrews must wear academic robes to Disputatio sessions and other occasions where appropriate. The robes embellish, but do not replace, the standard semiformal dress. These robes must be purchased from the Bookstore.

When faculty or staff members believe a student's pattern of dress and behavior clearly violates the intent of the dress

policy, they will inform the Director of Student Affairs, who will meet with the student and prescribe appropriate corrective actions. If the student fails to follow the prescribed corrective actions and/or continues conduct which violates the dress policy in his or her pattern of dress and behavior, the Director of Student

Affairs will bring the student before the Disciplinary Hearing Board. The Board will hear the accusation and supporting evidence, and will also hear any denial or other remarks, if any, from the student. The Board will then present a recommendation to the Dean, who will make a final determination on the matter.

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 in the following ways: primarily by providing required texts and materials to students at a discount; also 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—the proceeds from which support the Bookstore's primary purpose of providing required texts and materials to students at a discount.

One of the principal features of the New Saint Andrews academic program is that reading takes precedence over lecture. Full-time students will read more than fifty books in their first year alone. Our instructors teach valuable material, but most importantly they teach how to learn from books. Purchasing required books is a significant expense for New Saint Andrews students. All required

books are available for purchase from the bookstore, and are sold to students at a substantial discount. Students who buy books from the bookstore must do so at the scheduled sale times each term. Since unpurchased books may be returned to publishers, they may not be available later.

At the beginning of 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 or translation if a particular one is specified on the list. Some students borrow from or share books with one another, and they are welcome to do so. However, these students are often hindered or frustrated by not being able to write in borrowed books (or the owner is frustrated because they do).

The Bookstore is now accessible online through the New Saint Andrews web site (www.nsa.edu) and also sells some school supplies, non-required books and texts, robes, and memorabilia on a limited basis.

Course Descriptions



The course work at New Saint Andrews is divided into four major categories: Cultural Colloquia, Language Colloquia, one-term Electives, and the Integrated Thesis. Most colloquia are yearlong (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 (THE 101-104) 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 the-

ology, and practical Christian living. It provides an important foundation for the rest of the courses offered at NSA by examining theology, the arts, 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, specifically Augustine's *Confessions*, *City of God* and Calvin's *Institutes of the Christian Religion*. Students write a paper each term that must demonstrate thorough consideration and research, and follow the school's citation style. Reading comprehension and retention are tested by routine quizzes. Students also learn to locate and discuss the important ideas of a text through active recitation discussions.

LORD OF CREATION (THE 101) 2 CR.

This course emphasizes the importance of a biblical view of creation and the corresponding significance of the

incarnation as a recreation. 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, with the help of 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 (THE 102) 2 CR.**

This course looks into 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 current debates over baptism and the Lord's Supper. The course also looks at 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. Students also continue working through Calvin's *Institutes*. Recitations incorporate informal debates.

**LORD OF RIGHTEOUSNESS,
CHRISTIAN LIFE (THE 103) 2 CR.**

This course examines the nature of the Christian life, with special attention given to issues in the doctrine of sanctification: 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 (THE 104) 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. The term also looks at 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
(RHT 101-104) 8 CR.

Four terms. First-year course.

Overview:

Rhetoric has held 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 where other institutions offer separate courses in logic, writing composition, and speech.

RHETORIC, INVENTION (READING) AND MEMORY (RHT 101)
2 CR.

Through lecture, readings, short 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)
(RHT 102) 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 (RHT 103) 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: In-

vention, Arrangement and Style, with 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 (RHT 104) 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. Emphasis is placed on the latter canons of rhetoric: Style, Memory, and Delivery. Students present original compositions, thematic *ex tempore* speeches, and the work of others, and they prepare a longer, classically-structured, stylistic, and argumentative composition.

**PRINCIPIA MATHEMATICA
(MATH 101-104) 8 CR.**

Four terms. First-year course.

Overview:

Early in the rise of the liberal arts curriculum, the arts which made up the quadrivium (arithmetic, geometry, astronomy, and music) emerged from the Pythagorean division of mathematics. Mathematics and philosophy, including ‘natural philosophy’ or what we today call

‘science,’ are integrated basics within the Western intellectual tradition. In this colloquium, students not only solve math problems, but also trace the historical development of mathematics and the conceptual relations among its various sub-disciplines, including astronomy and physics, disciplines for which much of mathematics was created. Students also study the philosophical and theological issues related to knowledge, reality, and human nature that mathematics raises. Not only that, students will begin to see that these traditional issues have often been motivated by mathematics – from Plato and Aristotle to Kant and Mill to Russell and Quine. Much of the intellectual story of the West can be told through the story of mathematics. The story is told here by recounting the events and significance of two mathematical revolutions: the scientific revolution of the 1600s and the non-Euclidean revolution of the 1800s.

One of the distinctive features of the colloquium is emphasis on the interaction of the two mathematical realms: numbers and figures (i.e., shapes). An understanding of these realms and their interaction is essential for grasping the history, conceptual relations, and applications of mathematics. With a grasp of these, students will learn that mathematics is an intensely human endeavor, one whose results didn’t simply drop from the sky in its current text-book form. And

more importantly they will come to appreciate what mathematics is, realizing that to think of it as a hodgepodge of unrelated techniques and recipes for calculation is to miss its point entirely. This colloquium will provide a strong foundation for the rest of their New Saint Andrews career.

EUCLID: THE FOUNDATIONS OF MATHEMATICS (MATH 101) 2 CR.

Euclid's Elements was the culmination of classical Greek mathematics and set the tone of intellectual thought for the next two thousand years. In this term students will learn not only how to prove the theorems of Book I but come to appreciate Euclid's intellectual assumptions and the Elements' monumental influence on philosophy, mathematics, science, and Western culture in general.

THE SCIENTIFIC REVOLUTION: A SPIRIT OF OPTIMISM (MATH 102) 2 CR.

Beginning with the cosmological theories of Eudoxus, Aristotle, and Ptolemy, students will study how mathematics was used to describe the physical world and how this use changed the way we think about nature, beginning especially during the scientific revolution of the 16th and 17th centuries. This revolution culminated in Newton's monumental Principia and his invention of the calculus. And so will the term.

THE NON-EUCLIDEAN REVOLUTION: THE LOSS OF CERTAINTY (MATH 103) 2 CR.

Although Euclidean geometry ruled as the paradigm of truth and certainty for over 2000 years, this reign did not last. In the 1800s it was discovered that there are just as legitimate alternative geometries. In this term students will learn the details and ramifications of this "non-Euclidean revolution."

THE PHILOSOPHY OF MATHEMATICS (MATH 104) 2 CR.

The final term in the yearlong course has students studying mathematical issues which set the agenda for Western philosophy, issues that are still contentious on the contemporary philosophical scene.

NATURAL HISTORY (SCI 101-104) 8 CR.

Four Terms, Second-, Third-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, 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 (and in some of the larger phyla, classes and orders). As a capstone spanning the third and fourth terms, 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 (in a healthy body) for the body's overall good. By understanding the structure and function of biological life at the foundational level (The Living Cell), the students will have a solid foundation upon which they can begin to comprehend the structure and function of other living creatures (The Diversity of Life) as well as The Human Body. 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 (SCI 101) 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 DIVERSITY OF LIFE

(SCI 104) 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.

THE HUMAN BODY I (SCI 102)

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 (SCI 103)

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.

PRINCIPIA THEOLOGIAE

(THE 201-204) 8 CR.

Four Terms. Second-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 many of the best contemporary 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. After an introductory term focusing on creation and fall, the course moves sequentially through the Bible: Old Testament, Gospels and Acts, and Epistles and Revelation. By teaching students the worldview of the Bible, and by training them in close and creative reading, the course prepares for later literature and cultural courses.

TRINITY AND CREATION

(THE 201) 2 CR.

This course explores foundational issues in theology and hermeneutics such as the differences between systematic and biblical theology, the basics of Trinitarian theology, the structures of creation, and the creation and fall of man. Readings include Augustine's *On the Trinity* and *On Christian Teaching*. Students give oral presentations on patristic theology, the doctrine of the Trinity, and theological method, and write a series of exegetical worksheets.

OLD TESTAMENT (THE 202) 2 CR.

This course studies the Old Testament, paying particular attention to its broad themes and structures.

Students read the entire Old Testament, and James Jordan's *Through New Eyes*. They give oral presentations on medieval theology and the history of hermeneutics, and perform structural analyses on Old Testament texts.

GOSPELS & ACTS (THE 203) 2 CR.

This course examines intertestamental history, the character of first-century Judaism, the life and ministry of Jesus, and the structure and theology of the gospels and the books of Acts. Students give oral presentation on Reformation theology and Christology. They read the Apocrypha, the Gospels, and Acts, write a series of worksheets on themes and structures of the Gospels.

EPISTLES AND REVELATION (THE 204) 2 CR.

This course covers the theology of the New Testament epistles and Revelation. Against the background of contemporary discussions of Paul, it focuses on the eschatological, ecclesiastical, and political dimensions of Paul's thought. Readings include the New Testament epistles and Revelation, as well as texts in Pauline theology, soteriology, and liturgical theology. They prepare oral presentations in modern theology, soteriology, and sacramental theology, and write a term-long research paper.

MUSIC

(MUS 201-204) 8 CR.

Four Terms, Second-, Third-Year Course

Overview:

The Music Colloquium is a yearlong course split between the second and third years of study at New Saint Andrews. As a traditional subject in the classical quadrivium and a central aspect in Triune worship, music remains the essential art New Saint Andrews students explore as they pursue truth, goodness, and beauty in the broader creation. Three distinct areas of music are covered in the course.

First, students learn aural and vocal skills through sight singing and ear training. They read simple melodies in the treble and bass clefs and basic rhythmic patterns. Students also learn to use their musical ears to recognize melodic and harmonic note intervals, chord recognition, and melodic/rhythmic dictation. Because skills in singing and listening are essential to a musical understanding, students are required to sing in the College Choir.

Second, students learn the fundamentals of music theory. Music theory involves understanding the elements and structures of the musical craft. This particular area is closely tied to ear training in that the particulars of theory are learned concretely and not in the abstract. Students also analyze musical scores. They learn musical construction by working with musical building blocks. Thus, the basic principles of

music composition will also be taught.

Third, the course overviews musical development across history. Students distinguish the aesthetic values and styles of different style periods from ancient to contemporary. To achieve this, students engage in active listening exercises.

**MUSIC HISTORY AND
PERFORMANCE I (MUS 201) 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. Historical examples include music from ancient Greece music, the medieval period and the Renaissance.

**MUSIC HISTORY AND
PERFORMANCE II (MUS 202) 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. Historical examples include music in the Reformation tradition, the Renaissance, and Baroque period.

**MUSIC HISTORY AND
PERFORMANCE III (MUS 203)
2 CR.**

Students use their introductory concepts in music theory to solve

musical problems in two-voiced composition assignments. They continue improve their literacy in sight singing, including simple melodies from a hymnal. Historical examples include music from the Pre-Classical, Classical, and early 19th Century periods.

**MUSIC HISTORY AND
PERFORMANCE IV (MUS 204)
2 CR.**

Students study music theory through completing compositions for three and four voices. They complete their sight singing training by singing melodies and scale exercises in various major and minor keys. Historical examples include the music of the late 19th century, 20th century, and contemporary popular music.

**CLASSICAL CULTURE AND
HISTORY (HIS 201-204) 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 Greeks 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 (HIS 201) 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 (HIS 202) 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 (HIS 203) 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 (HIS 204) 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.

TRADITIO OCCIDENTIS I-VIII

(CUL 311-314, 411-414) 16 CR.

Eight Terms. Prerequisite: Third and Fourth-Year Status

Prerequisites: Classical Culture and History, *Principia Theologiae*, Third-Year Status

Overview:

T*raditio Occidentis* (Tradition of the West) is the College's capstone two-year colloquium in which students build upon the foundation of the previous two years' colloquia by exploring, appreciating, criticizing, and integrating the ideas of many of the greatest expressions of Western literature, philosophy, politics, and art and architecture. Thinkers studied include ancients like Homer, Plato, and Aristotle; medievals like Augustine, Aquinas and Dante; early moderns such as Descartes, da Vinci, and Shakespeare; and moderns like Kant, Nietzsche, and Dostoevsky. Students attend weekly orienting lectures and participatory recitations. Throughout this two-year colloquium, students demonstrate their knowledge and critical thinking in increasingly advanced, creative and independent work in quarterly presentations and integrative term papers.

TRADITIO OCCIDENTIS I:

MAN AS HERO (CUL 311) 2 CR.

Students explore the major themes, works, and personalities of ancient Greece (750 B.C. – 300 B.C.). Students in this course are challenged to interact both criti-

cally 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 studied include Homer, Sophocles, and Plato.

TRADITIO OCCIDENTIS II:

MAN AS CITIZEN (CUL 312) 2 CR.

Students explore the major themes, works, and personalities of the Greco-Roman world (300 B.C. – 300 A.D.). Students in this course are challenged to interact both critically and appreciatively with the great books, working to familiarize themselves with Aristotle, as well as Hellenistic, Roman, and early Christian art and architecture, and various Roman works of literature, philosophy, and politics. Authors studied include Aristotle, Cicero, and Vergil.

TRADITIO OCCIDENTIS III:

MAN AS SAINT (CUL 313) 2 CR.

Students explore the major themes, works, and personalities of the Early Medieval period (300-1000 A.D.). Students in this course are challenged to interact both critically and appreciatively with the great books, working to familiarize themselves with Byzantine, Celtic, and Pre-Romanesque art and architecture and the rise of Christendom out of the fall of Rome. Authors

studied include Augustine, Boethius, and the Beowulf poet.

TRADITIO OCCIDENTIS IV:

MAN AS LOVER (CUL 314) 2 CR.

Students explore the major themes, works, and personalities of the High Medieval and early Reformation period (1000-1400 A.D.). Students in this course are challenged to interact both critically and appreciatively with the great books, working to familiarize themselves with the Medieval mind, an endeavor which includes their study of Romanesque and Gothic art, Scholasticism, and the Courtly Love tradition. Authors studied include: Aquinas, Dante, and Chaucer.

TRADITIO OCCIDENTIS V:

MAN AS EXPLORER (CUL411) 2 CR.

Students explore major themes, works, and personalities of the Renaissance (approximately 1500-1650). Students in this course are challenged to interact both critically and appreciatively with the great books, working to familiarize themselves with the cultural flowering known as the Renaissance. Authors studied include Machiavelli, Bacon, and Shakespeare.

TRADITIO OCCIDENTIS VI:

MAN AS SKEPTIC (CUL 412) 2 CR.

Students explore the major themes, works, and personalities

of the Age of Enlightenment (approximately the 1700s). Students in this course are challenged to interact both critically and appreciatively with the great books, working to familiarize themselves with Baroque and Neo-Classical art and architecture and the intellectual fruit of Renaissance science and humanism. Authors studied include Descartes, Milton, and Bunyan.

TRADITIO OCCIDENTIS VII:

MAN AS LIBERAL (CUL 413) 2 CR.

Students explore the major themes, works, and personalities of the 19th Century. Students in this course are challenged to interact both critically and appreciatively with the great books, working to familiarize themselves with Pre-Modern (Romantic, Realist and Impressionist) art and architecture, the Romantic reaction to the Enlightenment, and the rise of the secular state. Authors studied include Marx, Nietzsche, and Dostoevsky.

TRADITIO OCCIDENTIS VIII:

MAN AS WANDERER (CUL414) 2 CR.

Students explore the major themes, works, and personalities of the modern period (approximately the 1900s). Students in this course are challenged to interact both critically and appreciatively, working to familiarize themselves

with the Modern and Postmodern periods. Authors studied include Joyce, Eliot, and Wittgenstein.

Language Colloquia

GREEK

(GRE 201-326) 12 CR.

Six terms. Second-year and third-year colloquium.

Overview:

This course equips students with all the forms and basic syntax of the New Testament and teaches language through Greek conversation and composition, to the end that students learn and enjoy classical and biblical literature in the original Greek. Portions of the lectures and oral final exams are conducted in biblical Greek. Since Greek is taught primarily as a biblical language and secondarily as a classical language, the course is taught using ethnic biblical pronunciation rather than classical academic pronunciation. Once students achieve a basic reading level, later intermediate and advanced courses focus more on reading, syntax and hermeneutics. The course introduces intermediate syntactical categories and issues surrounding exegesis in the context of working through these texts. It culminates in translating I John, a gospel, and a Pauline epistle. Students may choose an additional gospel and Pauline epistle as well as a course in classical and patristic Greek.

Benefits to classical language study

include improved grasp of English grammar and etymology, a sharpened mind for any language, and increased understanding of English translations of the New Testament. But the primary reason for classical language study is to understand and enjoy the Scriptures, and secondarily, to enjoy the ancient classical works that have proven their importance and relevance over the ages with all the flavor and nuance that the original authors intended. Greek instruction has this end in view.

BEGINNING GREEK I (GRE 201) 2 CR.

Students learn to pronounce biblical Greek, correctly compose and converse with correct accentuation, understand Greek verbal aspect, use indicative verbs in all tenses and voices except the perfect tense, use the first and second declension, and combine nouns with adjectives. The oral final exam is conducted in Greek.

BEGINNING GREEK II (GRE 202) 2 CR.

Students manage their way through I John and have basic conversations in biblical Greek. This course focuses more on reading and composition than conversation in order to bring students to a point where they can read parts of the New Testament. Students learn all basic noun declensions,

regular verb forms, and gain a basic ability to translate participles and infinitives.

BEGINNING GREEK III (GRE 303) 2 CR.

Students practice Greek using non indicative grammar. They review basic grammar and sharpen grammatical skill through composition and conversation. They also learn vocabulary that occurs more than 50 times in the New Testament.

INTERMEDIATE GREEK (GRE 304) 2 CR.

Students translate I John. In addition to learning I John vocabulary, students learn vocabulary that occurs more than 30 times in the New Testament. They review the basics of Biblical Greek and learn intermediate syntax categories. Students further their understanding of exegetical issues as well as the function and role of Greek in exegesis.

INTERMEDIATE GREEK GOSPEL (GRE 311-314) 2 CR.

This course focuses on reading an entire Gospel in Greek at an intermediate level. To accomplish this in seven weeks some chapters will be read more closely than others but all will be translated. Attention is also given to literary structure and content. Students investigate article usage, noun cases and verbal aspect.

INTERMEDIATE GREEK EPISTLE (GRE 321-326) 2 CR.

Students translate a Pauline epistle. They interact with intermediate grammar by writing their own translations and reading notes. They also examine historical exegetical methods applied to the epistle and practice intermediate syntax in their exegesis.

LATIN

(LAT 101-212) 12 CR.

Six terms. First- and Second-year Colloquium.

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 the fourth 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 sixth term, students will be prepared to read unadapted Latin texts and wrestle with all the complexities of Latin grammar on their own.

BEGINNING LATIN I

(LAT 101) 2 CR.

Students are introduced to the seven cases and the noun and adjective declensions. They read about 60 pages of simple Latin text and are required to answer Latin questions in Latin about the readings.

BEGINNING LATIN II

(LAT 102) 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 indica-

tive forms, students move into the imperfect and future tenses.

BEGINNING LATIN III

(LAT 103) 2 CR.

Students expand their knowledge of verbs to include perfect, pluperfect, gerunds, and supines. They also continue to accumulate vocabulary and review previous grammar concepts through extensive reading and writing in Latin.

BEGINNING LATIN IV

(LAT 104) 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 complex conditional clauses.

INTERMEDIATE LATIN I

(LAT 211) 2 CR.

By term's end, students will have seen every form commonly used in Classical Latin. Students study Roman history, culture, mythology, and geography through reading selections adapted from Latin authors. First, they are introduced to the principles of Latin poetry and read select poems from Ovid, Martial, Catullus, and Tibullus. Then they proceed to read selections from the Aeneid or a prose abridgement of Books 1 – 4 of the Aeneid, including several lengthy unadapted selections.

INTERMEDIATE LATIN II (LAT 212) 2 CR.

Students are introduced to the historical style and read selections from a Roman historian.

Other Required Courses

DECLAMATION

(RHT 201-204, 301-304, 401-404)

0.25 CR.

One term. Second-through fourth year courses.

The weekly Declamations give sophomores, juniors and seniors a venue each academic term to practice and sharpen various presentation and performance skills in rhetoric, public speaking, writing, debate and argumentation. Instructors and topics vary by class and term. Graded pass-fail only.

INTEGRATED THESIS

(TSS 475) 2 CR.

Two terms. Fourth-year colloquium.

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 paper and a public defense before a faculty panel.

Students write a 40-page paper, including an annotated bibliography. This paper addresses a question framed by the faculty, a question demanding integration of material already studied more than original research. The question is announced at the

beginning of the two-term time frame allotted for Integrated Thesis. The student must submit the paper in completed, polished form (not rough) to a two-member faculty panel at the end of week three of the second term of Integrated Thesis. The panelists read the paper and return it along with input for the student to consider. The student then has three weeks to revise the paper and prepare for a public defense during finals week.

All matriculating NSA students are assigned to attend a defense during finals week, just as is currently the case for the Integrated Final exams.

Integrated Thesis demands two terms of work. The administration, not the student, selects which two terms the student will work on Integrated Thesis.

Electives

ELECTIVES IN CULTURE

2 CR. EACH

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

To earn the Bachelor of Arts degree, a student must complete a number of elective courses, usually in the third and fourth years of study. 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, Jane

Austen, Walker Percy, Shakespearean Comedy, Shakespearean Tragedy, J. R. R. Tolkien, Mark Twain, James Joyce, Poetry Writing, Short Story Writing, Christian Apologetics, Scientific Apologetics, Aesthetics, Semiotics, Ontology, Philosophy of Math, Friedrich Nietzsche, Eugen Rosenstock-Huessy, René Girard, Leviticus, Thucydides and International Relations, History of American Presbyterianism, First Amendment, Norman Conquest of England, History of American Sport, Illuminated Manuscripts, Marine Biology, Entomology, Astronomy, Pond Ecology and others.

DIRECTED STUDY, 2 CR.

One Term. See Restrictions.

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, and (2) an overall academic achievement of MCH or better (i.e., cumulative G.P.A. \geq 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's written approval.

BEGINNING HEBREW

(HEB 301-304) 8 CR.

Four Terms. Prerequisite: Third-Year Status

This course works through basic Hebrew grammar and vocabulary. The goals of the course are to instill in the students (1) a repertoire of the most commonly used words in the Old Testament, (2) an ability to recognize all the morphology in the Old Testament, (3) an inceptive ability to translate biblical Hebrew, and (4) a love for this biblical language.

INTERMEDIATE HEBREW

(HEB 411-414) 8 CR.

Four terms. Prerequisites: Beginning Hebrew, Third-Year Status.

This course reemphasizes the basics of Hebrew morphology and grammar, and introduces some of the more common

elements of Hebrew syntax through Hebrew composition. In addition to weekly Hebrew composition, students also translate large selections from the Old Testament. The course instills further understanding of the morphology and vocabulary of Beginning Hebrew, an intermediate grasp of Hebrew syntax, an ability to exegete the Old Testament in the original language, and a heightened love for the language.

Faculty & Administration



JOSHUA D. APPEL (2004-)

Fellow of Humanities

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

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



ROY ALDEN ATWOOD (1994-)

President (2004-) & Senior Fellow of Humanities (1994-)

Ph.D. in Mass Communication (1984)
University of Iowa

Certificate in Quantitative History (1980)
National Endowment for the Humanities Summer Institute in
Quantitative History, Newberry Library

M.A. in Religion (1977)
Westminster Theological Seminary, Philadelphia

B.A. in Philosophy (1975)
Dordt College



DAVID R. ERB (2008-)

Fellow of Music

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

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

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



EDWIN A. IVERSON (2004-)

*Interim Undergraduate Dean (2008-), Head Librarian &
Fellow of Humanities*

M.L.S. in Library Science (1990)
University of Southern Mississippi

Diploma in Christian Studies (1980)
Regent College

B.A. in Biology (1969)
Westmont College



JAYSON C GRIESER (2007-)

Fellow of Humanities

Ph.D. (ABD) in Literature
University of Dallas (anticipated 2009)

M.A. in Literature
University of Dallas (2005)
B.A. in Liberal Arts & Culture
New Saint Andrews (2002)
Associate of Arts
Mt. San Antonio Community College (1998)



TIMOTHY L. GRIFFITH (2007-)

Fellow of Classical Languages

M.A. in Latin
University of Kentucky (2003)
B.A. in Liberal Arts
New Saint Andrews College (2001)



DOUGLAS M. JONES, III (1994-)

Trustee, Senior Fellow of Philosophy & Literature (1994-)

M.F.A. in Creative Writing
University of Idaho (2006)
M.A. in Philosophy
University of Southern California (1988)
B.A. in Philosophy
University of California, Irvine (1986)



PETER J. LEITHART (1999-)

Dean of Graduate Studies (2007-), Senior Fellow of Theology (2003-)

Ph.D. in Systematic Theology
University of Cambridge (1998)
Th.M. in Theology
Westminster Theological Seminary, Philadelphia (1987)
M.A. in Religion
Westminster Theological Seminary, Philadelphia (1986)
A.B. in English and History
Hillsdale College (1981)



JONATHAN S. MCINTOSH (2007-)

*Assistant to the Dean, Academic Advisor (2008-),
Fellow of Humanities (2007-)*

Ph.D. (ABD) in Philosophy
University of Dallas
M.A. in Philosophy
University of Dallas (2004)
B.A. in Philosophy
University of Idaho (2001)

BENJAMIN R. MERKLE (1999-)

Fellow of Theology (On Leave)

D.Phil. (ABD) in Oriental Studies (anticipated 2010)
Oxford University



M.St. in Jewish Studies (2007)
Oxford University

M.A. in English Literature (2005)
University of Idaho

Additional Theological Studies (1998-2000)
Greyfriars Hall

B.S. in Secondary Education, Chemistry (1996)
University of Idaho

JEFFREY MOSS (2007-)

Visiting Fellow

Additional Theological Studies (2004-2008)
Greyfriars Hall



M.A. in Teaching English as a Second Language (2007)
University of Idaho

B. A. in Foreign Languages (2002)
West Virginia University

Certificate in Teaching English as Second Language (2001)
Trinity College, London

B.A. in Biblical Studies (2000)
Trinity College of the Bible, Indiana

CHRISTOPHER R. SCHLECT (1996-)

Academic Dean (2004-2008), Fellow of History

Ph.D. Candidate in History
Washington State University (2008-)



M.A. in History
University of Idaho (2005)

B.A. in History
Washington State University (1990)

JOHN D. SCHWANDT (2005-)

Senior Fellow of Classical and Biblical Languages

Additional Language Study (2000)
Hellenic Language School, Athens



M.A. in Religion (1997)
Westminster Theological Seminary in California

B.L.Arch. in Landscape Architecture (1992)
University of Idaho

MITCHELL O. STOKES (2005-)

Fellow of Philosophy

Ph.D. in Philosophy (2005)
University of Notre Dame

M.A. in Philosophy (2003)
University of Notre Dame

M.A. in Philosophy of Religion (2001)
Yale University

M.S. in Mechanical Engineering (1994)
University of Central Florida

B.S. in Mechanical Engineering (1992)
University of Florida



DOUGLAS J. WILSON (1994-)

Trustee and Senior Fellow of Theology (1994-)

M.A. in Philosophy (1979)
University of Idaho

Additional Graduate Studies in Theology (1979)
Regent College

B.A. in Classical Studies (1988)
University of Idaho

B.A. in Philosophy (1977)
University of Idaho



GORDON L. WILSON (2003-)

*Director of Student Affairs (2006-), Senior Fellow of Natural
Philosophy (2006-)*

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
New Saint Andrews College (1999)



Administration and Staff

Roy Alden Atwood, Ph.D., President

Beverlee Atwood, B.G.S., Registrar

Eric Burnett, M.Acctg., Director of Financial, Facility Services and Bookstore Manager

Bob Hieronymus, B.A., Executive Vice President

Ed Iverson, M.L.S., Acting Dean & Head Librarian

Peter J. Leithart, Ph.D., Dean of Graduate Studies

Jonathan McIntosh, Ph.D. (ABD), Academic Advisor & Assistant to the Dean

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

Cathlin Sentz, B.A., Manager of Administrative Services

Lindsey Tollefson, B.A., Manager of New Student Services

Gordon Wilson, Ph.D., Director of Student Affairs

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Editor, Canon Press, and Senior Fellow, Moscow, Idaho

Douglas J. Wilson, M.A., Permanent Member

Pastor, Christ Church, and Senior Fellow, Moscow, Idaho

Mr. Gene Helsel, Elected member (2009)

Pastor, Trinity Church, Wenatchee, Washington

Patch Blakey, M.A., Elected Member (2010)

Executive Director, Association of Classical & Christian Schools, Moscow, ID

Dr. John Grauke, M.D., Elected Member (2011)

Family physician, Moscow Medical, Moscow, Idaho

Mr. Joost Nixon, M.Div., Elected Member (2012)

Pastor, Christ Church, Spokane, Washington

Roy Alden Atwood, Ph.D., *Ex Officio*

President

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 conferred with the exam schedule. The exam schedule will normally 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.

Calendar for Academic Year 2008-2009

August 18-19, 2008..... Fall Orientation and Convocation
August 20, 2008 Jerusalem Term Begins
October 6-10, 2008..... Final Examination Week
October 13-17, 2008..... Fall Break

October 20, 2008 Nicea Term Begins
November 24-28, 2008 Thanksgiving Break
November 30, 2008 St. Andrew's Feast Day
December 15-19, 2008..... Final Examination Week
December 22, 2008-January 16, 2009..... Christmas Break

January 19, 2009 Chalcedon Term Begins
March 9-13, 2009..... Final Examination Week
March 16-20, 2009..... Spring Break

March 23, 2009..... Westminster Term Begins
 April 10, 2009 Good Friday (*No Classes*)
 May 11-15, 2009..... Final Examination Week
 May 14, 2009 Commencement

Calendar for Academic Year 2009-2010

August 17-18, 2009..... Fall Orientation and Convocation
 August 19, 2009 Jerusalem Term Begins
 October 5-9, 2009..... Final Examination Week
 October 12-16, 2009..... Fall Break

October 19, 2009 Nicea Term Begins
 November 23-27, 2009 Thanksgiving Break
 November 30, 2009 St. Andrew's Feast Day
 December 14-18, 2009..... Final Examination Week
 December 21, 2009-January 15, 2010..... Christmas Break

January 18, 2010 Chalcedon Term Begins
 March 8-12, 2010..... Final Examination Week
 March 15-19, 2010..... Spring Break

March 22, 2010..... Westminster Term Begins
 April 2, 2010 Good Friday (*No Classes*)
 May 10-14, 2010..... Final Examination Week
 May 13, 2010 Commencement