

NEW SAINT ANDREWS COLLEGE
MOSCOW, IDAHO



2003-2005
GENERAL CATALOG

Numquam bella piis, numquam certamina desunt.

(For the faithful, wars shall never cease.)

— Cotton Mather, *Magnalia Christi Americana*

New Saint Andrews College
General Catalog, 2003-2005

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A Classical and Christian Approach to Education

Vision

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. Christianity was established 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.



St. John Lateran Cloister, Rome

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

This understanding demands careful instruction in discerning the antithesis between truth and falsehood, between the City of God and the City of Man. Cultivating such discernment calls for focused, hard work. It requires exposure to influential ideas, watershed arguments, and primary texts in history, philosophy, literature, and especially, theology. For this reason, New Saint Andrews employs a rigorous pedagogy centered on reading and student-instructor interaction with what is read.

For these reasons, New Saint Andrews is a classical and Christian college committed by policy and practice to the pursuit of truth, beauty, and goodness through the rigorous study of classical antiquity, Western civilization, Christian culture, and the liberal arts in the light and freedom of the Gospel and under the sovereign authority of the Lord Jesus Christ.

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

At New Saint Andrews, the Triune God revealed in the Bible is our ultimate source and standard of truth, beauty, goodness, liberty, and freedom. With-

out 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, page 14) and the Student Code of Conduct (for students, page 42).

Mission and Objectives

As a Christian post-secondary institution, New Saint Andrews is committed to the pursuit of knowledge and wisdom in the light of the Holy Scriptures and under the sovereign authority of the Lord Jesus Christ. Our mission is to provide the highest quality undergraduate education in liberal arts and culture from a biblical worldview.

Our primary objective for our students is to educate Christian men and women broadly and deeply in the liberal arts from a distinctively Christian, Reformed perspective, to equip them for lives of faithful service to the Triune God and His kingdom, and to encourage the use of their gifts for the growth

of Christian culture. We expect our students to conduct themselves with all holiness and reverence in word, deed, and attitude, to maintain sound doctrine, to nurture a reformational Christian culture, submitting to the Lordship of Christ and His Word in all areas of life, and to practice and preserve the highest standards of academic integrity.

Our primary objective for our faculty is to provide excellent classroom instruction, to offer a godly example of spiritual maturity, intellectual rigor, wise judgment, and personal integrity, and to engage in scholarly inquiry and creative activities applicable to the classroom and beyond. We expect our faculty to teach and to engage in scholarly inquiry and creative work from a Reformed perspective in their respective fields of expertise, submitting all to the lordship

of Christ and His Word, to practice and preserve the highest standards of academic integrity, and to disseminate the fruit of their studies and creative work in appropriate scholarly and publicly accessible venues.

Our primary objective for our administration is to provide academic leadership for the faculty, students and the College as a whole, and to nurture godly personal relationships characterized by mutual submission, respect, and honor with and between the faculty and students. We expect our administration to encourage an academic culture more familial than institutional, more personal than bureaucratic, more reformational than conformist, and more biblically faithful than submissive to the dominant secular academic paradigms.

A student studying before recitation



Program of Studies

The academic program at New Saint Andrews provides a classical liberal arts curriculum through orienting lectures, demanding readings, and personal interaction with faculty every week—all in the context of a local Christian community that encourages and holds students accountable to 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, creedal Protestantism. Lordship is followed in the second year by biblical, historic, and systematic theology in the Principia Theologiae Colloquium. Because of their central place in our program, these year-long colloquia are assigned twice the credit as others.

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 from which they will draw in all later course work. First-year students also encounter mathematics and science in the Natural Philosophy Colloquium. In this colloquium, students practice the deductive and empirical disciplines that

have always been important to Western cultural vitality.

The Music Colloquium 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.

After completing their first year, students not only continue their theological studies in Principia Theologiae, they also receive a systematic introduction to the Western heritage in the Classical Culture and History Colloquium. Here students encounter the West, from Near-Eastern antecedents 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 and an academic foundation for the rigorous work that is to come. Students are thus equipped to interact with the seminal texts of Western culture that are the hallmark of the third- and fourth-year Traditio Occidentis Colloquia. These two colloquia are organized chronologically, with third-year students studying Greek, Roman, and Medieval texts, and fourth-year students studying modern texts. These colloquia explore themes in literature, philosophy, law and politics, art, and architecture.

We require four years of language study of all students seeking a bachelor's

degree. We emphasize language study because it is through language that cultures shape and express their ideas and passions. We understand that language study is needed not only to cipher texts and discover English word origins, but more importantly, to push students toward a broad and nuanced handling of all forms of thought and expression. In keeping with the time-proven liberal arts curriculum, we hold the classical languages to be particularly important. Because Greek and Latin are the formative languages of Western Christendom, our students are required to learn Greek and Latin 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 final year of language studies by taking additional Latin or Greek, or beginning the study of other languages offered at the College.

Third- and fourth-year students are presented with several options for focused study in Electives in Culture. These term-length courses approach various topics in history, philosophy, literature, or theology through close interaction with primary texts. Here students refine their faculties of inquiry and creative reasoning by looking carefully at a particular matter of study.

An undergraduate thesis project is an opportunity available to candidates for the Bachelor's degree, and is the culmination of their work at New Saint Andrews. All third-year



New Saint Andrews is in the heart of downtown Moscow.

students prepare for a major project in the Research Seminar course, where they hone their proficiency in research methods and develop their project proposals. If the proposal is approved, the student will be assigned to a faculty committee with a faculty chair who guides and oversees their project work. Students whose proposals are not approved work on other projects and additional course work.

II. PEDAGOGY

Important to New Saint Andrews is not merely what is taught, but how it is taught. Biblically, education is a personal, communal and covenantal act of spiritual nurturing (cf. Eph. 6:4; Deut. 6:4 ff.). If we separated facts and ideas from real people, people who live

in a real community, we would at best impart an education that is flawed. The expression of truth, beauty, and goodness to students requires a present, sensual, vocal, and authoritative body—a real live person. In this we follow the medievals, who believed 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 the close personal interaction among students and between students and faculty.

For this reason, all Cultural Colloquia incorporate weekly recitations or declamations. In recitations, a few students gather with the instructor for the purpose of discussing the readings and other course materials. Declamations are meetings in which students deliver oral presentations before the faculty and their peers. Another important setting for personal interaction between faculty and students is our Oral Examinations in which students meet with their instructors to field their questions at the conclusion of each academic term.

student’s committee. 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. Recitations, oral examinations, senior theses, and *Disputatio* are important elements in the personal, interactive character of the New Saint Andrews education.

Distance Education. New Saint Andrews regularly receives inquiries from those who would like to participate in our academic 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 local Moscow Christian community. Therefore, we offer no extension or distance learning programs.

III. COMMUNITY

A third occasion for close mentoring between teacher and student occurs in Thesis work, where approved third- and fourth-year students undertake a project that is overseen by a faculty committee, and personally mentored through regular contact with a committee chair. The project concludes with a public presentation or defense before the

The pedagogy described above could not be truly effective by itself; it must take place within the context of a supportive Christian community. Thus, the work of New Saint Andrews relies heavily upon its organic relationship to Christ Church, its founding body, and to the whole community of Christians in Moscow, for this whole community

is needed to encourage godly living and to regulate the many facets of life that are relevant to education. Such a core community also provides students with a sense of cultural identity. This kind of home identity is important to them as they interact with the broader secular community in the area, which we encourage, and especially with the local academic communities of Washington State University and the University of Idaho. We discourage academic and social isolation.

Separating academic pursuits from other areas of life is a tendency common in the unreal, ivory-tower culture of many colleges. At New Saint Andrews we encourage our students to live and to work as responsible members of the local community. For this reason, we offer no on-campus housing. We encourage our students to patronize local businesses and to seek out living or job situations where they can function alongside homemakers, professionals, young children, and the elderly.

IV. 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>Language Colloquium (4 terms Latin)</i>	<i>Language Colloquium (2 terms Latin and 2 terms Greek)</i>	<i>Language Colloquium (4 terms Greek)</i>	<i>Language Colloquium (4 one-term courses)</i>
<i>Natural Philosophy Colloquium</i>	<i>Music Colloquium</i>	<i>Research Seminar</i>	<i>Senior Thesis</i>
<i>Lordship Colloquium</i>	<i>Principia Theologiae Colloquium</i>	<i>Traditio Occidentis Colloquia</i>	
<i>Classical Rhetoric Colloquium</i>	<i>Classical Culture and History Colloquium</i>	<i>Four Electives</i>	<i>Four Electives</i>

V. MODEL TWO-YEAR PLAN FOR THE ASSOCIATE’S DEGREE IN LIBERAL ARTS AND CULTURE

<i>Year One</i>	<i>Year Two</i>
<i>Language Colloquium (4 terms Latin)</i>	<i>Language Colloquium (4 terms Latin)</i>
<i>Natural Philosophy Colloquium</i>	<i>Music Colloquium</i>
<i>Lordship Colloquium</i>	<i>Principia Theologiae Colloquium</i>
<i>Classical Rhetoric Colloquium</i>	<i>Classical Culture and History Colloquium</i>

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 delegated to the individual, family, church, and

state, (7) the peaceful and glorious triumph of Christ's gospel throughout the world, and (8) most importantly, the fruit of the Spirit, love of our Christian brethren, devotion to mercy and humility, and the primacy of godly charity in all our dealings.

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" on page 42).

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,

Downtown Moscow, Idaho



and sits on David's throne. He is, at the same time, God enfleshed. 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

Testaments, as fully containing the will of God for us. To all who do not believe, the law of God condemns them in self-righteousness.

COVENANT

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

WITNESS

As believers present the gospel to those who remain in rebellious unbelief, there must be no 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.

History of New Saint Andrews College

The precursor to New Saint Andrews was a reading list. In the early 1980s, a few men of Christ Church in Moscow, Idaho, put together a list of classic books that they thought should be read by survivors of the government education system. They called this course of readings the "Free Academy of Foundations."

The reading list germinated the idea for a college. The name New Saint Andrews was selected after its Scottish namesake, which had been instrumental in the progress of reformation in Scotland. For a number of years no degree program was offered, but in the mid-1980s numerous evening classes were held for non-matriculating adult students. The course offerings included Hebrew, Logic, Greek, and English grammar.

In 1994 the elders of Christ Church took formal oversight of New Saint Andrews and reorganized it as a four-

year degree-granting classical Christian undergraduate college. We opened our doors that fall to four full-time students. Our enrollment doubled in our second year, and in the third year 26 students enrolled. In 1998, we graduated our first class of two students. In October 2001 the Christ Church elders reestablished New Saint Andrews as an independent, non-profit educational trust governed by a self-sustaining Board of Trustees. In May 2003, we conferred a degree upon our fifty-third graduate. More than 130 students (headcount) enrolled in August 2003, coming from 29 states, three Canadian provinces, Mexico, and Japan. Of those enrolled, 54 percent were men, 46 percent women, and 70 percent were full-time, degree-seeking students. New Saint Andrews became a candidate for accreditation with the Transnational Association of Christian Colleges and Schools (www.tracs.org) in November 2002.

In the early days of the College, faculty and students met for Disputatio in the Logos School library.



Community and Facilities

New Saint Andrews is located in the heart of downtown Moscow, Idaho. Our classrooms, bookstore, Tyndale Library, student tea room, faculty offices, and administration occupy the historic Skattaboe Block, built in 1893 on the city's central Friendship Square at Main and Fourth Streets. Our public Disputatio meetings convene at the Nuart Theater, an historic venue across the street from the Skattaboe Block.

We are within walking distance of the University of Idaho, the state's comprehensive, land-grant university with a student body of 13,000, and library collections containing more than 2 million items. We are also only eight miles from Washington State University, a public land-grant university with 18,000 students and library holdings of nearly 4 million items. These publicly funded libraries are accessible to our

students and faculty as members of the local community.

Moscow is a thriving community of 20,000 located in the northern part of the state, about 90 miles southeast of the area's largest city, Spokane, Washington. Moscow is situated in the Palouse region, known for its rolling hills and dry-land wheat farming. Moscow and nearby Pullman, Washington, are relatively small rural towns that support a lively artistic and cosmopolitan culture that has grown out of the local collegiate setting.

A number of strong evangelical churches are located in the Moscow area. Moscow is also home to Logos School, a nationally recognized classical and Christian school (K–12), and has an active community of Christian homeschoolers. Our students enjoy the broad support, fellowship, and hospitality of Christian families and churches in the area.

The Winter Ball is just one of many events to enjoy as part of Moscow's Christian community.



Organization and Affiliation

Board of Trustees

New Saint Andrews is organized as an independent, self-sustaining non-profit educational trust. Our five-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.

The New Saint Andrews Board of Trustees for 2003–2004 consists of Douglas M. Jones, III, chairman, David Hatcher, Dr. Stan Miller, Matt Whiting, and Douglas Wilson.

Christ Church

New Saint Andrews maintains close ties to its founding body, Christ Church. Christ Church is a reformational body of believers committed to the historic confessions of the Reformation with more than 200 member households and more than 900 in attendance weekly. Christ Church is a member of the Confederation of Reformed Evangelicals. Christ Church started a second, mission church, Trinity Reformed, in Moscow in 2003. The publishing ministries of Christ Church include an internationally circulated bimonthly magazine of Christian thought and opinion *Credenda/Agenda*, and Canon Press, the church's book publisher. The church also sponsors



Canon Press and the Christ Church offices are located in Anselm House, one block east of New Saint Andrews.

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 the Old and New Testament Scriptures. The mission of the association is both to promote the classical approach, and 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.

Accreditation

New Saint Andrews is committed to academic integrity and public accountability, which external evaluation and accreditation provide.

The college is a candidate for accreditation with the Transnational Association of Christian Colleges and Schools (TRACS). Accreditation candidacy status indicates that we have achieved initial recognition and are progressing toward, but are not assured of, accreditation. We have provided evidence of sound planning and the resources to implement these plans, and appear to have the potential for attaining our goals within a reasonable time.

The TRACS Accreditation Commission approved New Saint Andrews for candidacy status at its national meeting in Nashville, TN, on November 6, 2002.

According to the TRACS Accreditation Manual, candidacy (or pre-

accreditation) status indicates that New Saint Andrews “is in basic compliance with the Standards and Criteria set by TRACS, has been evaluated by an on-site peer team, and in the professional judgment of the evaluation team and the Accreditation Commission, the College provides sound instruction and student services. While candidacy indicates that an institution appears to have the potential to achieve accreditation within the prescribed five-year period, this level of recognition does not guarantee the institution will become accredited.”

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. For more information about TRACS, see www.tracs.org, write P.O. Box 328, Forest, VA 24551, or call 434-525-9539.

New Saint Andrews is committed to being wholly independent of state or federal government subsidies or assistance, to the extent permitted by Scripture. We comply with Idaho state regulations affecting postsecondary educational institutions and are registered with the Idaho State Board of Education (SBOE) as required by law.

A student receives her diploma.



Prospective Students and Admissions

Visiting New Saint Andrews College

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

Admissions Criteria and Selection Process

New Saint Andrews seeks students who confess Jesus Christ as Lord and who desire to make every academic subject and every area of their lives captive

to Christ. As a classical Christian liberal arts college, we admit students who are eager to immerse themselves in theology, philosophy, history, classical languages, rhetoric, science, literature, music, and the arts. As a college committed to the reformational vision of evangelical Protestantism, we look for students who will devote themselves to a rigorous course of readings in pursuit of biblical truth, goodness, and beauty, while confronting the pivotal issues of Western culture from a biblical worldview. Our unique program requires that students possess personal, intellectual, and spiritual maturity, and exhibit those 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 complete 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 members of a close-knit covenant community.

Application Requirements and Admission Standards

SATISFACTORY COMPLETION OF SECONDARY EDUCATION

Successful applicants to New Saint Andrews typically average “B” or higher marks 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 our 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 a classical

curriculum. (*Note: Students are required to take four years of language study regardless of how advanced their classical language abilities*). Homeschooled applicants should provide evidence of completion of secondary-level studies by submitting GED scores or some other *bona fide* form of independent assessment of academic achievement.

STANDARDIZED EXAMINATION SCORES (ACT/SAT)

We view these standardized tests as one way (among several) to identify an applicant’s areas of academic strength and weakness. We have found these tests to be generally reliable indicators of future academic success at the undergraduate level, but our Admissions Committee never considers them apart from the context of the student’s overall academic record and application portfolio. We require a composite score of 20 or higher on the ACT, and 1000 or higher on the SAT. The average SAT score for students who enroll at New Saint Andrews is 1248, and their average ACT score is 26. Applicants 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 (see “Provisional Admissions,” below).

STATEMENT OF CHRISTIAN FAITH (500 WORDS)

The Admissions Committee is not looking for a theological treatise, but a

clear, simple, and honest statement of the applicant’s Christian beliefs. Students are not required to subscribe to our Statement of Faith, but they should indicate what they believe with regard to basic Christian 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, and to resist temptations to entertain or to encourage vain speculations and historic or contemporary doctrinal errors (as specified in the Code of Conduct). Students who have any questions about our Student Code of Conduct or the student pledge regarding sound doctrine should contact the College for more information.

ESSAY ON WHY YOU WISH TO ATTEND NEW SAINT ANDREWS (500 WORDS)

Our Admissions Committee wants to know how serious an applicant is about attending New Saint Andrews and how well the applicant might fit in with the other Christian scholars in our community. Because we admit fewer than 50 full-time first-year students annually, each new student is an important addition to the character and culture of our College. The Committee tries to identify applicants whose educational goals and interests will be best served by

The Dean’s annual freshman brunch is one means to welcome students to the College community.



the College, and whose presence will be a positive addition 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 our programs.

STATEMENT OF FINANCIAL COMMITMENT AND ABILITY

Applicants must provide a brief statement of financial commitment and ability. This statement should simply indicate the applicant's financial ability to meet the costs of tuition, books, housing, etc., while attending New Saint Andrews. Because we limit enrollment, our Admissions Committee needs to know to what extent applicants can meet their financial obligations so we do not displace other qualified applicants who are able to pay. We do not want to pry into personal financial records (e.g., we do not want bank statements), but to simply receive personal assurance that applicants will be able to meet their financial obligations if accepted and that they are willing to take responsibility for this commitment. To that end, an applicant should briefly (1) identify who will bear primary responsibility for meeting financial obligations to the College (the applicant, parents, church, others, or a combination); (2) indicate the primary sources of revenue available to draw upon to meet financial obligations to the College (savings, gifts, other sources); and (3) explain

whether the applicant already has or will have sufficient revenues to pay the full annual tuition in advance, or pay quarterly. Finally, (4) the statement should indicate the applicant's commitment to meet all financial obligations to the College in a timely, responsible fashion. International applicants must also provide an official letter from bank officers verifying that the applicant has sufficient funds on deposit to meet the costs of tuition, fees, books, and living expenses for one full academic year.

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, we encourage applicants 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 exemplify what the student considers his or her best academic work.

PASTORAL EVALUATION

The Admissions Committee considers the confidential pastoral evaluations very seriously. These evaluations

provide non-academic indicators of basic personal, familial, social, and spiritual traits that are essential 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. Applicants are responsible for contacting their pastors and requesting that they fill out the evaluation form provided by the College. The completed pastoral evaluation form must be returned directly to New Saint Andrews and should not be returned by the applicant.

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 March 1 is \$25. The fee for regular applicants, whose applications are received on or prior to May 1 is \$50. The fee for late applicants, whose applications are received on or prior to August 12 is also \$50. See "Tuition and Fees" on page 28.

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
PO 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 \$200 non-refundable deposit to be applied toward tuition for the first term.

Admission of Transfer Students

The nature of the tutorial 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 and Enrollment,” page 33.

Admission of International Students

New Saint Andrews invites applications from international students who meet our regular admission standards. 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. Arrangements should be made by the applicant directly with Educational Testing Service by contacting the TOEFL Application Office, Educational Testing Service (www.toefl.org). Applicants from other

countries who must take the TOEFL and TWE must request that the results be sent directly to our office. Applicants may also be subject to a personal or telephone 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 (info@nsa.edu) for more information about 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. They should note further that tuition and fees, including the application fee, must be paid in U.S.

dollars. If payment is by check, funds must be drawn from a U.S. bank, with the bank’s computer code located in the lower left-hand corner of the check.

Part-Time Students and Auditors

New Saint Andrews 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, will 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).

In 2003, students at New Saint Andrews came from 29 states, three Canadian provinces, Mexico and Japan.



PHOTO © LAMOREAUX PHOTOGRAPHY

Arch of Septimius Severus, Rome



Tuition and Fees

Tuition for Full-Time Students

Though tuition may increase in the future for entering students, the starting rate for each full-time student remains the same for four consecutive academic years of full-time status. The tuition payment options benefit students who apply early and pay in full and in advance. For all students entering in Fall 2003, the tuition rate listed below will not increase for up to four subsequent years as long as they remain full-time students.

TUITION AND PAYMENT OPTIONS

Base Tuition Rate for 2004-2005: \$6,400 per year if tuition agreement and deposit are received before June 1, and tuition is paid in full before July 1. Full annual payments made after July 1 (but received no later than August 15) are subject to an additional \$400 late fee.

Quarterly payment charge: \$400. If tuition agreement and deposit are received on or before June 1, tuition and the quarterly payment charge are payable in quarterly installments of \$1,700 at the beginning of each term.

Late quarterly payment charge: \$600. If tuition agreement and deposit are received after June 1, tuition and the late quarterly payment charge are payable in quarterly installments of \$1,750 at the beginning of each academic term.

Other Fees

Part-Time Student Tuition: \$750 per course per term due in full the first day of each term.

Auditor's Fee: \$375 per course per term due in full the first day of each term.

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 annual and 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.

Graduation Application Fee: \$25 due with the completed Application to Graduate form.

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

Tuition Agreements and Payments

New Saint Andrews depends on receiving tuition payments paid on time. We provide a tuition payment agreement to each student prior to the beginning of the school year so that both we and our students can budget accordingly. Tuition agreements are the contract between the student and the College.

Tuition agreements distributed by the Bursar's Office each spring must be returned by the posted deadline, accompanied by a \$200, non-refundable deposit. 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.

IMPORTANT: Tuition agreements sent out by the Bursar each year must be returned by the posted deadline. Failure to return the tuition agreements by the deadline poses a significant financial burden on the College and therefore may require payment of a \$50 late fee and, depending on other factors and missed deadlines, may require completion of a new tuition agreement that could result in higher costs to the student.

While the tuition rate for full-time students remains the same for four continuous years of full-time enrollment from initial matriculation, students who interrupt their full-time course work at the College (e.g. by sitting out for one or more terms, or changing to part-time status) are subject to an updated fee schedule upon return to full-time status. Students who take longer than four years to complete their course work will be subject to an updated fee schedule in the first term of their fifth year.

Special fees are assessed for course work during January or Summer terms;

such fees are not determined according to a student's normal tuition schedule. Consult the Bursar's Office for applicable fees.

Any student paying by installments who is in arrears for any academic term is ineligible for enrollment in the subsequent term, unless full payment is made or alternative arrangements have been approved in writing by the Bursar.

Failure to complete payments may result in grade reports and transcripts being withheld.

Tuition payments may not be made by credit card.

Tuition payments should be placed in an envelope and submitted to the Bursar's box in the administrative office or mailed to:

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

New Saint Andrews occupies Moscow's historic Skattaboe Block, built in 1893.



Refund Policy

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 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 tuition refund, up to a maximum of \$3,840.
- 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, up to a maximum of \$2,560.
- Those who pay full- or part-time tuition for the year in advance and withdraw after the last day of the Nicea Term are ineligible for a tuition refund.
- Full-time students who pay tuition quarterly are ineligible for tuition refunds.
- All registration deposits 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.

All part-time students who pay tuition or auditor's fees quarterly are subject to the following refund rates and schedules if they drop or withdraw in accordance with the rules governing drops and withdrawals.

- Part-time students who officially drop a course on or before the posted drop deadline may receive a 60 percent refund for that course.
- Part-time students who officially withdraw before the posted withdrawal deadline may receive a 25 percent tuition refund for that course.
- Part-time students who withdraw after the posted withdrawal deadline are ineligible for tuition refunds.
- Part-time students who pay their tuition for the year in advance are subject to the same refund policy as full-time students explained above.
- All registration deposits and non-tuition fees are non-refundable.
- Auditors are ineligible for refunds.

Financial Aid and Student Scholarships

New Saint Andrews offers a limited number of scholarships to deserving and needy students. We do not participate, on principle, with any state or federal government-sponsored financial aid programs. All College-funded scholarships and financial assistance awards are made upon the review and recommendation of the Scholarship Committee.

THE JAN-LOUIS DU PLOOY MEMORIAL SCHOLARSHIP

Named in memory of Rev. Jan-Louis du Plooy, who was pastor of the Potchefstroom-Noord congregation of the Reformed Church (Gereformeerde Kerk) in South Africa at the time of his

death in 1999, this scholarship provides partial or full tuition waiver for up to four continuous years of study for orphans or children of widowed parents. Applicants who may qualify for this scholarship are invited to indicate their eligibility in their Letter of Financial Ability when they submit their applications. The number and amount of the awards vary annually.

THE JOYCE GRAY MEMORIAL SCHOLARSHIP

Named in memory of Mrs. Joyce Gray, who was a long-time resident of Viola, Idaho, pianist at Christ Church, farmer, interior decorator, mother of three, grandmother of ten, and friend of New Saint Andrews, and passed away in 2002. This scholarship provides assistance to continuing full-time students who have *bona fide* financial need. The number and amount of the awards vary annually.

OUTSTANDING STUDENT HONOR AWARDS

Each year the faculty recognizes selected second-, third-, and fourth-year students for their outstanding academic achievement and community leadership. Faculty members nominate students to the Scholarship Committee for consideration. The number and amount of these awards vary annually. Students are recognized publicly at graduation and have their names engraved on a plaque displayed at the College.



Pantheon, Rome

NEED-BASED FINANCIAL ASSISTANCE

New Saint Andrews endeavors, as our own financial resources allow, to assist any students who have significant financial need. Any students who may be unable to continue their studies at New Saint Andrews because of limited finances should contact the chair of the Scholarship Committee. Awards may include direct aid, revision of tuition agreement and payment schedule, and/or work-study opportunity.

Degree Programs

New Saint Andrews offers two degree programs, one at the level of Associate and the other at the level of Bachelor. Both degree programs are in the same field, Liberal Arts and Culture.

Requirements for the Bachelor of Arts (B.A.) Degree in Liberal Arts and Culture

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

1. Pass each term in all yearlong Cultural Colloquia, or their approved equivalents. This includes Lordship, Classical Rhetoric, Natural Philosophy, Principia Theologiae, Classical Culture and History, Music History and Performance, Traditio Occidentis I, and Traditio Occidentis II.
2. Pass sixteen 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 five term-length cultural electives.
4. Pass the Thesis Research Seminar course (two terms) and either complete a written Thesis and earn a passing grade, or pass course work required

in lieu of a thesis, in accord with the published requirements for the Thesis Research Seminar and Thesis.

Requirements for the Associate of Arts (A.A.) Degree in Liberal Arts and Culture

Candidates for the Associate of Arts degree must complete each of the following requirements and achieve an overall academic evaluation equal to or greater than Minima Cum Sufficientia (See “Grading System” on page 38):

1. Pass three out of four terms in each of the following yearlong Cultural Colloquia: Lordship, Classical Rhetoric, Natural Philosophy, Principia Theologiae, Classical Culture and History, and Music History and Performance, or their approved equivalents.
2. 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.

Credit Requirements

Although New Saint Andrews must occasionally trade in the currency of the prevailing academic culture, we deny in principle that knowledge or the educational process can be

meaningfully reckoned by tallying the units of “time served.” We expect our graduates not merely to accumulate credit hours, but personally demonstrate proficiency in classical studies and the liberal arts.

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 post-secondary 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 matriculates.

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



Dr. Peter Leihart addresses the New Saint Andrews graduates during the spring Commencement ceremony.

seeking advanced status at New Saint Andrews will be officially notified of the acceptance of their previous course work 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 58 credits earned at the post-secondary level may be applied to a student's 120-credits required for the B.A.-level 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 Lord-

ship 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.

Notification of advanced status: Applicants with previous experience

ship 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.

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 at once. A student has *part-time status* at New Saint Andrews when enrolled in one or two courses at once.

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.

An *auditor* is permitted to sit in on a course when it is in session, but is not enrolled in the course. An auditor does not submit assignments and does not receive formal feedback from the instructor.

Auditing Courses

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

Spouses of full-time students may audit classes free of charge, provided that space is available.

In order to audit a course, make a note on the registration form that is

submitted to the Registrar. Regularly enrolled students who decide 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.

Extra Course Loads

Full-time New Saint Andrews students who desire to enroll in more than four courses in any given term must earn a mark of SCH or better in each course (see page 38), or receive the written approval of the Dean. No additional fees will be assessed to the student.

Late Enrollment

To add a course after the published registration deadline, either to audit or enroll, the student must submit a completed "Drop/Add" form to the Registrar. *Note: a \$5 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, and may be subject to a fee of \$20.

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. Decisions regarding probation and dismissal rest with the Dean.

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

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 fee of \$25 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 dismissed from New Saint Andrews for academic reasons or Code of Conduct violations may apply for readmission within two years of the date of dismissal by petitioning the Admissions Committee in writing.

A student seeking readmission after two years from the date of dismissal must complete the same full application process that prospective new students complete. 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.

A student who has been dismissed 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 dismissed for any reason must pay in full all outstanding debts owed to the College prior to receiving consideration for readmission.

Erechtheum Porch, Acropolis, Athens



Colosseum, Rome



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.

MARK	LATIN	ENGLISH	PERCENTAGES
SCL	<i>Summa Cum Laude</i>	With Greatest Praise	94.0–100
CL	<i>Cum Laude</i>	With Praise	90.0–93.9
SCH	<i>Summo Cum Honore</i>	With Greatest Honor	87.0–89.9
CH	<i>Cum Honore</i>	With Honor	84.0–86.9
MCH	<i>Minimo Cum Honore</i>	With Lesser Honor	80.0–83.9
SCS	<i>Summa Cum Sufficientia</i>	With Greatest Adequacy	77.0–79.9
CS	<i>Cum Sufficientia</i>	With Adequacy	74.0–76.9
MCS	<i>Minima Cum Sufficientia</i>	With Lesser Adequacy	70.0–73.9
M	<i>Minime</i>	Not Adequate	00.0–69.9

Grade Reports

Students receive a grade report after the completion of each academic term. Because grade reports include personalized remarks from every instructor, these reports will normally be distributed three to four weeks following an academic term.

For each term, full-time students will receive one score for each of their courses, and one for the final exam.

The final exam score is a composite of the student's exam performance in each course. In calculating the composite score, a student's performance in Lordship or Principia Theologiae is weighted twice as much as the other courses. The final exam is calculated into the grade point average.

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.

Cumulative Grade Point Averages

Grade point values or the numerical equivalents for course marks are listed below in the center column (I). 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 in the right column below

(II). This key is used to determine whether a student has met the relevant criteria for academic honors.

MARK	I. NUMERICAL EQUIVALENT II. GPA NUMERICAL RANGE	
	I	II
SCL	4.00	3.85–4.00
CL	3.70	3.50–3.84
SCH	3.30	3.15–3.49
CH	3.00	2.85–3.14
MCH	2.70	2.50–2.84
SCS	2.30	2.15–2.49
CS	2.00	1.85–2.14
MCS	1.70	1.50–1.84
M	0.00	0.00–1.49

Academic Honors

Criteria for academic honors conferred upon those who fulfill the degree requirements for either the Bachelor of Arts (B.A.) or Associate of Arts (A.A.) are as follows.

Bachelor of Arts students must complete a written thesis in order to be eligible for academic honors.

Cum Laude: honor granted to those 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: honor granted to those 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.

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



Living and enjoying fellowship in the homes of local Christian families are common practices among students at New Saint Andrews.

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.

Boarding with a Family

The common procedure for a student seeking a boarding situation is to contact an interested family directly. Students and their families seeking boarding situations often arrange a visit to Moscow to search out their options, to evaluate their boarding prospects, and to confirm personally the arrangements for the next academic year. Each boarding situation is different, with various rental rates, house rules, and expectations, so students and their

families should carefully arrange the right match. Costs for boarding vary considerably, but typically range from about \$300 to \$400 per month.

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 \$1200 per month, depending on size, location, utilities, and amenities. Contacts for available apartments 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 and Recitation. Instructors may cite unexcused absences as a cause for lowering a student's course grade in a given term.

Attendance at Disputatio will be noted. Full-time students are expected to attend all 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 contemporary 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



Amphitheater, Epidauros, Greece

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 Hearing Board, which includes two faculty members and one student representative. This Board will hear the accusation and supporting evidence, and will also hear any denial or other remarks from the accused, if any. This Board will then present a recommendation to the Dean, who will make a final determination 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



These alumni proudly demonstrate the importance of appropriate student attire.

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, 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 Disputation 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

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 mission of the New Saint Andrews Bookstore is to supply required texts to students at a substantial discount. The Bookstore can accommodate some, but not all, special order requests.

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.

A student displays some of the books read during his first year at New Saint Andrews.



List of Required Readings

New Saint Andrews has adopted the following list of readings as a requirement for the Bachelor of Arts degree in Liberal Arts and Culture. We are committed to assigning each of these works throughout the various colloquia which are required for graduation. These particular works have been selected because, as a set, they adequately introduce to our students the basic cultural output of the

West. Of course, there are many other great works that are not required reading at New Saint Andrews; these we hope our students will pursue after they graduate, for there is no end to a listing of great books, and learning is a lifelong activity. This is not a comprehensive list of all the readings assigned in our colloquia; our instructors assign many readings in addition to these for practical and pedagogical reasons.

Theology (LORDSHIP)

Anselm, Various Selections
Athanasius, *On the Incarnation*
Augustine, *City of God*
Augustine, *Confessions*
Calvin, *Institutes of the Christian Religion*
Irenaeus, *Against Heresies*
Luther, *Bondage of the Will*
(PRINCIPIA)
Luther, 1520 tracts
New Testament
Old Testament
(HISTORY)
St. Benedict, *Rule*
(TRADITIO)
Anselm, *Proslogion* and *Monologion*
Aquinas, Selections from the *Summa*

Natural Science (LORDSHIP)

Darwin, *Origin of Species*
(NAT. PHIL.)
Euclid, *Elements*
Newton, *Principia* (Selections)

Social and Political Science (TRADITIO)

Adam Smith, *Wealth of Nations*
Aristotle, *Ethics* and *Politics*
Federalist and Anti-Federalist Papers
Hobbes, *Leviathan*
John of Salisbury, *Policraticus*
Locke, *On Civil Government*
Machiavelli, *Prince*

Marsiglius de Padua, *Defensor Pacis* (Selections)
Marx, *Das Capital* or *Communist Manifesto*
Plato, *Republic*
Rousseau, *Social Contract*
U.S. Constitution and Declaration of Independence
Weber, *Protestant Ethic*

History (HISTORY)

Bede, *Ecclesiastical History*
Herodotus, *Histories*
Plutarch, *Select Lives*
Thucydides, *Peloponnesian War*
William of Malmesbury, *Gesta Regum Anglorum* or Henry of Huntington, *Historia Anglorum*

Epics
(TRADITIO)

Beowulf
Chaucer, *Canterbury Tales*
Dante, *Divine Comedy*
Homer, *Iliad*
Homer, *Odyssey*
Milton, *Paradise Lost*
Ovid, *Metamorphoses*
Spenser, *Faerie Queene*
Virgil, *Aeneid*

Drama
(TRADITIO)

Aeschylus, *Oresteia*
Aristophanes, Various
Selections
Euripides, Various
Selections
Shakespeare, Various
Selections
Sophocles, Theban Plays

Novels
(TRADITIO)

Austen, Various Selections
Bunyan, *Pilgrim's Progress*
Cervantes, *Don Quixote*
Conrad, *Heart of Darkness*
Defoe, *Robinson Crusoe*
Dickens, Various Selections

Dostoevsky, *Brothers
Karamazov*
Faulkner, *The Sound
and The Fury*
Goethe, *Faust*
Melville, *Moby Dick*

Letters
(RHETORIC)

Aristotle, *Rhetoric*
Plato, *Gorgias* or *Phaedrus*
Pseudo-Cicero, *Rhetorica
ad Herennium* or
Cicero, *De Inventione*
Quintilian, *Institutio
Oratoria*
(TRADITIO)
Aristotle, *Poetics*
Montaigne, Various
Selections
Plutarch, *Moralia*
(Selections)

Art and Architecture
(TRADITIO)

Palladio, *The Four Books
of Architecture*
Ruskin, *The Seven Lamps
of Architecture*
Suger, Abbot of St.
Denis, *On the Abbey of*

*the Church of St. Denis
and its Art Treasures*
Vitruvius, *On Architecture*

Philosophy
(TRADITIO)

Aquinas, *Summa
Theologiae* (Selections)
Aristotle, Various
Selections
Berkeley, Various
Selections
Boethius, *Consolation
of Philosophy*
Duns Scotus, Various
Selections
Derrida, Various Selections
Descartes, *Meditations*
Hume, Various Selections
Kant, Various Selections
Leibnitz, Various Selections
Locke, Various Selections
Nietzsche, *Beyond
Good and Evil*
Plato, Various Selections
Plotinus, Various Selections
Russell, Various Selections
William of Ockham,
Various Selections
Wittgenstein, Various
Selections

Course Descriptions

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

Four Terms, First-Year Course
Mr. Benjamin Merkle

The Lordship Colloquium is an intensive introduction to biblical worldview thinking. The title of the course is taken from the fact that Christ's lordship over all is what gives meaning to all. Four different aspects of His lordship are addressed in the four terms of the school year. Jerusalem Term is given to the study of Christ's lordship over creation; this segment is called Lord of Creation. Here students consider a theology of history, as well as the various aspects of the creation-evolution debate. Nicea Term addresses the

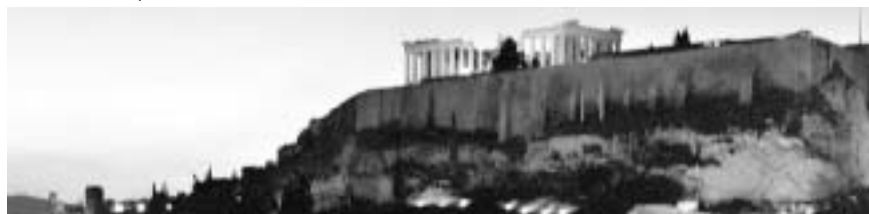
important study of covenant theology, reformational soteriology, and justification by faith alone. This segment is called Lord of Redemption. Chalcedon Term concerns practical Christian ethical behavior, and is called Lord of Righteousness. In this term, the students cover practical obedience, knowing God, assurance of salvation, marital ethics, and education. The Westminster Term addresses the corporate implications of Christ's lordship in the church, in the state, and in history. This last segment is called Lord of Lords. During this course students will also study the major creeds of the Church, and will memorize the Heidelberg Catechism. A major paper is assigned each term.

CLASSICAL RHETORIC

Four Terms, First-Year Course
Mr. Nathan Wilson

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

Parthenon, Acropolis, Athens



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.

NATURAL PHILOSOPHY

Four Terms, First-Year Course
Dr. Gordon Wilson

This course offers an integrated exposure to the theory and practice of science and mathematics. Students will consider important theories that acted as watersheds in the thought, development, and practice of modern science, particularly in biological science.

PRINCIPIA THEOLOGIAE

Four Terms.
Prerequisites: Lordship, Second-Year Status
Dr. Peter Leithart

Principia Theologiae is a colloquium in biblical theology and hermeneutics, structured by a reading of the entire Bible. During the first term,

the students are introduced to basic concepts in theology and fundamental hermeneutical principles, and examine some aspects of the doctrines of God, creation, and sin. The second term is a survey of the Old Testament that pays particular attention to broad themes and structures of the Old Testament. For their hermeneutics project, students produce an analytical outline of an Old Testament book. Chalcedon Term focuses on Christology by means of studying the gospels, and examines typology in the four gospels. During the final term, students examine key issues in Acts, the New Testament epistles, and Revelation. Systematic and historical theology are covered by readings, quizzes, and oral presentations delivered by the students. Students will write at least two exegetical papers in this course.

MUSIC

Four Terms.
Prerequisite: Second-Year Status
Dr. Louis Schuler, Jr.

The Music Colloquium is divided into three areas of instruction: sight singing, music theory, and music history. In sight singing, the students will learn to sing at sight simple melodies such as hymns or psalms. They will learn both major and minor keys through *solfeggio* training. They are expected to master, in speed and accuracy, the notes of the treble, bass and alto clefs. They also learn rhythm through percussion lessons. In music theory, the first term is



Ancient gravesite, Mycenae, Greece

an overview of the elements of music. The second and third terms emphasize harmonic analysis, and the fourth term focuses on rhythmic analysis. The music history section traces the development of Western music from ancient civilizations (Hebrew, Greek, and Roman) to the present day. Readings in primary sources supplement the main text. All students in this colloquium are required to participate in the New Saint Andrews Choir.

CLASSICAL CULTURE AND HISTORY

Four Terms.
Prerequisite: Second-Year Status
Mr. Christopher Schlect

A biblical view of history understands that similar events recur, for God's providence is coherent and human nature remains the same. On this foundation, students learn not only what happened in the past, but how to learn from it. Important to our study of Western history is the history of history; that is, we examine various ways of looking at the past. To accomplish this, the course is based on a careful reading

of primary sources, and especially great works of historical literature—notably, Herodotus, Thucydides, Plutarch, Bede, William of Malmesbury, and selections from medieval hagiography. Other readings on history and historiography are also required. Among other assignments, students in this colloquium write at least one paper involving focused library research and another paper on source analysis.

TRADITIO OCCIDENTIS

Eight Terms. Prerequisite: Third and Fourth-Year Status

The Gospel of Jesus Christ and the advance of Christendom are historically expressed in various cultural manifestations, including art, architecture, literature, philosophy, and politics. The story of this advance involves notable challenges to and corruptions of the Gospel. In *Tradio Occidentis*, students study this cultural story by integrating and synthesizing the cultural output of the West, from the pre-Christian classical civilization up through the present day.

Organized chronologically, the course enables students to see connections between the leading philosophical ideas of Western civilization and their incarnation in arts, literature, and architecture. The philosophy component traces the history of the Western pursuit of objective knowledge, while setting forth a Christian framework of knowledge and reality. The art and architecture component surveys the most important artistic and architectural styles and movements of the West, with special attention to medieval cathedral architecture, and the literature component examines the major works of Western literature.

Language Colloquia

BEGINNING GREEK

Four Terms.

Prerequisite: Beginning Latin

Mr. John Schwandt

Not only do the greatest and most foundational classics come to us through the Greek language, it is the language of the New Covenant of the Holy Scriptures. This course not only equips students with a proficiency to decipher all the forms and basic syntax of the New Testament, it seeks to teach the language through Greek conversation and composition. Portions of the lectures and oral final exams will be conducted in biblical Greek. Since Greek is taught primarily as a biblical language and secondarily as a classical language, the course will be taught using biblical pronunciation

rather than classical pronunciation. The course will finish by guiding students through a New Testament epistle and introducing them to intermediate syntactical categories.

INTERMEDIATE GREEK

Two Terms.

Prerequisite: Beginning Greek

Mr. John Schwandt

Since one of the goals of a classical Christian education is to read the New Testament in Greek, New Saint Andrews requires students to translate a Gospel and a Pauline epistle in two required terms of intermediate-level Greek. The courses begin with intermediate syntax and build vocabulary corresponding to the Gospel or epistle. The courses seek to solidify the students' understanding and skill in translating Greek. They teach students proper exegetical methods and literary skills as well as the content, purpose, and beauty of the gospel and epistle. Students will be required to write exegetical papers or reading notes.

BEGINNING LATIN

Four Terms, First-Year Course

Miss Natali Miller

This course offers study in Latin morphology, vocabulary, and the employment of this knowledge by translating lengthy passages. The particular goals of this class are to instill the student with: (1) a repertoire of common classical Latin vocabulary; (2) an

ability to understand and recognize Latin morphology up through the subjunctive; (3) an inceptive ability to translate Latin passages; and (4) a love for this classical language.

INTERMEDIATE LATIN

Two Terms.

Prerequisite: Beginning Latin

Miss Natali Miller

The purpose of the Intermediate Latin courses is twofold: first, to reinforce the basics and beyond of Latin grammar acquired in Beginning Latin; and second, to introduce students to translating main works of the Latin canon. The first course will focus on a major work of Latin prose, such as Caesar, Cicero, or portions of the Latin Vulgate. Students will also review grammar and expand their knowledge of English etymology and Latin phrases commonly used in English. The second course will introduce students to a major work of Latin poetry, normally a book from Vergil's *Aeneid*, and they will also be required to master a list of basic poetic and rhetorical figures, in addition to continued grammar review as necessary.

BEGINNING HEBREW

Four Terms.

Prerequisite: Third-Year Status

Mr. Benjamin Merkle

This course works through basic 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

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

Mr. Benjamin Merkle

This course reviews basic grammar and focuses on reading Hebrew prose, studies syntax, and introduces lexical semantics. Students will first read Jonah, then a selection from I Kings, and will finish with selections from Genesis. The course will instill in the students (1) a strengthened understanding of the morphology and vocabulary of Beginning Hebrew, (2) an understanding of intermediate Hebrew syntax, (3) an ability to exegete the Old Testament in the original language, and (4) a heightened love for the language.

Electives

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 before the conclusion of the previous academic year. See our web site for a list of current elective offerings.

Electives present an opportunity for more focused study than the Colloquia provide. They impart skills in

analyzing key issues and in interpreting primary texts. Previous elective offerings have included Seminar in C.S. Lewis, Aesthetics, Seminar in Jane Austen, Semiotics, Seminar in Walker Percy, Poetry Writing, Christian Apologetics, Trinity and Culture, Leviticus, Short Story Writing, Thucydides and International Relations, Shakespearean Comedy, Shakespearean Tragedy, Seminar in J. Gresham Machen, Seminar in J.R.R. Tolkien, French Reformation, Seminar in Norman Conquest, and others. Because of our distinctive approach to Christian education, New Saint Andrews offers electives in classical and Christian education.

Below are electives that are offered every year.

DIRECTED STUDY

One Term. See restrictions.

Supervising instructor by arrangement

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. ≥ 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.

INTRODUCTION TO CLASSICAL AND CHRISTIAN EDUCATION

One Term.

Prerequisite: Third-Year Status

Mr. Douglas Wilson

Students examine the history and nature of the government school system, using the criteria of truth, beauty, and goodness. The course also sets forth the nature of true education, which must be gladly submitted to the lordship of Jesus Christ. This course is a prerequisite to the Practicum in Classical and Christian Education course.

PRACTICUM IN CLASSICAL AND CHRISTIAN EDUCATION

One Term. Prerequisite: Introduction to

Classical and Christian Education

Mr. Christopher Schlect

This course is designed for students who are seriously considering elementary or secondary education as a career. Students spend at least twelve hours in structured observations at Logos School, and prepare reports on these observations. Students also study primary sources in the medieval curriculum, including the works of Martianus Capella and Cassiodorus Senator. Students plan and deliver mock lessons.

Thesis Requirements

THESIS RESEARCH SEMINAR

Two or three terms.

Prerequisite: third-year status,

matriculation in the B.A. program

Dr. Roy Alden Atwood

This course is designed to prepare students to conduct independent primary academic research, possibly leading to a quality written thesis in their fourth year. Students meet regularly to discuss assigned readings on research methods, thesis proposal development, thesis writing styles and formats, and to analyze and evaluate selected published scholarly research and exemplary student theses. Students will prepare their own thesis proposals, complete with a thesis statement, justification, literature review, research questions, detailed discussion of methods and sources, tentative outline, anticipated timetable, and preliminary bibliography.

Thesis proposals will be submitted by the end of Nicea term. Before the faculty will approve thesis proposals,

they will consider not only the merits of the proposals themselves, but also (1) the overall quality of a student's previous academic work, particularly writing skills, (2) overall course performance, (3) performance in classes related to the subject of study proposed, (4) personal conduct (cf. Code of Conduct) and self-discipline, and (5) the student's previous record of punctuality, thoroughness, neatness, and diligence.

After Nicea term, students who are approved to proceed with writing a thesis will be enrolled in Thesis (see below). Meanwhile, students who do not receive approval to proceed with writing a thesis will remain in the seminar for Chalcedon term for further study in research methods. After their three terms in Thesis Research Seminar, these students are required to enroll in five additional electives in order to receive their Bachelor's degree; two must be in Natural Philosophy (math and/or science), two in History, Philosophy, Language, and/or Literature, and the fifth in a subject of their choice.

THESIS

Six terms.

Prerequisite: approved thesis proposal

Instructor by arrangement

The New Saint Andrews thesis should truly be a culminating effort that pulls together all the disciplinary strands of previous work. The thesis should evidence the skills and subtleties

of prior academic work. It should not only be superbly reasoned, but also should reveal an engaging literary and rhetorical style. The thesis may not simply repeat and summarize the common arguments that are found in the secondary literature, and it should aim to say something significant for the contemporary scene. It can focus on any approved topic and will be approximately 20,000 words in length.

Any significant alterations to approved thesis proposals (e.g., change in subject area) require faculty approval.

Thesis students spend the final two terms of their third year refining their approaches and studying methods and/or subjects as assigned by their chair through supervised study with the appropriate instructor(s) and working on their thesis proper.

Students submit the first two chapters of their theses to their designated chairman by the end of the fourth week of Jerusalem Term of their fourth year. Failure to meet this deadline or to receive a passing mark from the chairman automatically prohibits future enrollment in Thesis, and such students must enroll in three additional electives in any subject, normally beginning with Nicea Term of their fourth year.

Continuing Thesis students must submit the final first draft of their complete thesis by the last day of Nicea Term, and their revised complete thesis no later than week four of Chalcedon Term. Approved theses should be defended by no later than the end of the first complete week of April. The top thesis (selected by the faculty) will be presented at Disputatio.

A fourth-year student at his thesis defense with the members of his faculty committee



Faculty and Staff

Faculty



ROY ALDEN ATWOOD is a Senior Fellow of Humanities, the Dean of the College, and a member of the New Saint Andrews Executive Council. He received a B.A. in Philosophy from Dordt College (1975), a Master of Arts in Religion from Westminster Theological Seminary, Philadelphia (1977), and his Ph.D. in Mass Communication from the University of Iowa (1984). He taught at Gonzaga University, Spokane, Washington, from 1981 to 1984, and at the University of Idaho from 1984 to 2000. He served as the Director of the UI's School

of Communication from 1995 to 2000. Dr. Atwood has twice been a Senior Fulbright Scholar, first at Warsaw University, Poland, in 1991, and then at the Institute for Communication Research, Potchefstroom University for Christian Higher Education, South Africa, in 1998. He was an International Development and Training (IDAT) Professor at Egerton University, Kenya, East Africa, in 1992, and conducted funded media policy research in Poland, Czech Republic, and Hungary in 1995. His scholarly articles and reviews have appeared in *Acta Academica* (South Africa), *American Journalism*, *Canadian Journal of Communication*, *Ecquid Novi* (South Africa), *Journalism History*, *Journalism Quarterly*, *Journalism Studies* (England), *Journal of Communication*, *Journal of Mass Media Ethics*, and *Media, Culture & Society* (England). He is a former editor of *The Journal of Communication Inquiry* and the founding book review editor of *American Journalism*. His wife, Beverlee, is the College's Administrative Secretary. They have been married 30 years and have two grown children and one grandson.



DOUGLAS M. JONES, III, is a Senior Fellow of Philosophy at New Saint Andrews, and chairman of the Board of Trustees. He also chairs the Executive Council. He holds a B.A. in Philosophy from the University of California, Irvine, and a Master of Arts in Philosophy from the University of Southern California. Mr. Jones is editor of Canon Press, and serves as a teaching elder at Christ Church. He has taught philosophy at the University of Idaho and Lewis-Clark State College. He contributed to

Back to Basics: Rediscovering the Richness of the Reformed Faith, Repairing the Ruins: The Classical and Christian Challenge to Modern Education, Bound Only Once: The Failure of Open Theism, and he co-authored *Angels in the Architecture* (with Douglas Wilson). He has also written three children's books, *Huguenot Garden*, *Scottish Seas*, and *Dutch Color*. He is the senior editor of *Credenda/Agenda*. He and his wife, Paula, have five children.



PETER J. LEIHART is a Senior Fellow of Literature and Acting Librarian at New Saint Andrews. He received an A.B. in English and History from Hillsdale in 1981, a Master of Arts in Religion and a Master of Theology from Westminster Theological Seminary, Philadelphia, in 1986 and 1987, respectively. In 1998 he received his Ph.D. at the University of Cambridge, England. His dissertation was titled, *The Priesthood of the Plebs: The Baptismal Transformation of Antique Order*. He has served as editor and writer for American Vision in

Atlanta, Georgia (1987-1989), and as a pastor of Reformed Heritage Presbyterian Church (PCA, 1989-1995). He has authored numerous books on theology and literature, including *A Son to Me: An Exposition of 1 & 2 Samuel*, *From Silence to Song: The Davidic Liturgical Revolution* and *Against Christianity*. His articles have appeared in *Atlanta Journal-Constitution*, *Birmingham News*, *First Things*, *Pro Ecclesia*, *Journal of Biblical Literature*, *Westminster Theological Journal*, and other publications. Dr. Leithart lives in Moscow with his wife, Noel, and their nine children.



NATALI H. MILLER is a Lecturer in Classical Languages and a 2001 graduate of New Saint Andrews. In addition to teaching all levels of Latin, she is pursuing a Master of Arts degree in Interdisciplinary Studies from the University of Idaho, where she received a Bachelor of Arts in Classical Studies in 2000. Miss Miller is a member of the Idaho Association of Teachers of Language and Culture and serves as the coordinator of the association's Latin Teachers Division. She is also a member of Phi Beta Kappa academic honor society. Miss Miller toured Italy with the Vergilian Society in 2000, and studied

the Italian tongue at the Università per Stranieri in Perugia, Italy, in 2001. Prior to joining our faculty, she taught Greek and Latin at Logos School, Moscow. She is author of *Pattern of Courtship* (Canon Press, 1997).

BENJAMIN R. MERKLE is a Lecturer in Theology and Director of Student Affairs at New Saint Andrews. He holds a B.S. in Chemistry Education, with a minor in History, from the University of Idaho (1996). He is currently pursuing a Doctorate in theology from the University of Wales and a Master of Arts in English Literature at the University of Idaho. He has studied theology at Greyfriars Hall. Mr. Merkle is a contributing editor of the periodical *Credenda/Agenda*. He contributed a chapter on Process Theology to *Bound Only Once: The Failure of Open Theism*. He is married to Rebekah, one of our first graduates. Ben and Bekah have four children.



CHRISTOPHER R. SCHLECT is a Fellow of History, Registrar and Director of Admissions at New Saint Andrews. He received a B.A. in History from Washington State University and is currently an M.A. candidate in History at the University of Idaho. He has taught various courses at Logos School for more than ten years. He authored *Critique of Modern Youth Ministry* and *The Christian Worldview and Apologetics*. He is a contributing editor of *Credenda/Agenda* and has written for *Tabletalk* and *Classis*. He also contributed to *Repairing the Ruins: The Classical and Christian Challenge to Modern Education*. He is a teaching elder at Christ Church, Moscow. Mr. Schlect and his wife, Brenda, have five young children. Mrs. Schlect is our Bursar, and she manages our bookstore.



LOUIS E. SCHULER, JR., is a part-time Fellow of Music at New Saint Andrews. In 1975 he earned a B.A. in Music Education (Vocal) from St. Olaf College, Minnesota. He holds an M.A. in Choral Conducting from the University of Iowa (1980), and a Ph.D. in Historical Performance Practice from Washington University, St.

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Louis (1986). He took additional course work in exegetical theology at Covenant Theological Seminary, St. Louis. He has taught Music at Fontbonne and Washington University in St. Louis, Missouri, and has been music director in various churches since 1983. Dr. Schuler conducts the New Saint Andrews Choir and the choirs of Christ Church, Moscow. He and his wife, Kim, recently compiled and edited a new Psalter hymnal, *Cantus Christi* (Canon Press). The Schulers live in Potlatch, Idaho, just north of Moscow, with their two children.



JOHN D. SCHWANDT is a Fellow of Classical and Biblical Languages at New Saint Andrews where he teaches all levels of Greek. Mr. Schwandt completed his undergraduate work at the University of Idaho. He earned his Master of Arts from Westminster Theological Seminary in California in 1997. In addition, he has pursued college-level study in Latin and the philosophy of language, and has traveled several times to Greece to develop fluency in the modern Greek tongue. Mr. Schwandt is Founder and Director of the National Biblical

Greek Exam, and is active in promoting Biblical Greek literacy nationwide. Mr. Schwandt lives in Moscow with his wife, Tabithah. They have two sons.



WESLEY H. STRUBLE is a part-time Lecturer in Science at New Saint Andrews. In 1979 he received a Bachelor of Science in Geology from the University of Idaho, where he is currently a candidate for a Master of Science degree in Instruction and Curriculum Development. For three years he worked as a research assistant in the Civil Engineering Department at Washington State University where he conducted atmospheric research. He spent one year under a National Science Foundation grant in the

Mechanical Engineering Department at Washington State University. He has

taught science for nineteen years, the past nine at Logos School. He is a ruling elder at Christ Church. He and his wife, Sue, have eight children ranging from newborn to newlywed.

DOUGLAS J. WILSON is a Senior Fellow of Theology at New Saint Andrews, a permanent member of the Board of Trustees, and a member of the Executive Council. He received a B.A. in Classical Studies, a B.A. and an M.A. in Philosophy, all at the University of Idaho. He has taught high school Latin, Greek, and classical literature at Logos School. He has taught ethics and logic at Lewis-Clark State College and the University of Idaho. He is the author of several books, including a number of titles related to education:



The Case for Classical Christian Education, *Recovering the Lost Tools of Learning*, *The Paideia of God*, and *Excused Absence*. He edited and contributed to *Repairing the Ruins: The Classical and Christian Challenge to Modern Education*. Mr. Wilson is also widely known for his many writings on marriage and family. He is the editor of the periodical *Credental Agenda* and a frequent contributor to *Tabletalk*. He serves on the Board of Governors of Logos School, and is the pastor of Christ Church, Moscow. He and his wife, Nancy, have three grown children and six grandchildren, all of whom live in Moscow.

GORDON L. WILSON, Fellow of Natural Philosophy, holds a Ph.D. in Environmental Science and Public Policy from George Mason University (2003), a Master of Science in Entomology (1989) and Bachelor of Science degrees in Biology and Secondary Education (1984) from the University of Idaho. Dr. Wilson taught in the biology department at Liberty University, Lynchburg, Virginia, from 1991 to 2003, prior to joining our faculty. He has also taught at Lynchburg College, University of Idaho, Logos School, and Intermountain Christian School, Salt Lake City, Utah. Dr. Wilson's scientific field notes and abstracts have appeared in *Herpetological Review*, *Catesbeiana*, and *Virginia Journal of Science*. He and his wife, Meredith, have four children.





NATHAN D. WILSON, a part-time Lecturer in Rhetoric and Natural Philosophy, is a 1999 graduate of New Saint Andrews. He holds a Master's Degree in Liberal Arts from Saint John's in Annapolis, Maryland (2001). He has authored two parodies of the popular *Left Behind* series, *Right Behind* and *Supergeddon* (Canon Press), and is managing editor of *Credenda/Agenda*. He and his wife, Heather, have two children. Mrs. Wilson was the 2000 Women's Longboard and Shortboard Surfing Champion of Argentina (really), but did

not return to defend her title in 2001 for reasons of matrimony to Mr. Wilson.

Administration and Staff

Roy Alden Atwood, Ph.D., Dean of the College

Beverlee Atwood, Administrative Assistant

Eric Burnett, Chief Financial Officer

Gregory C. Dickison, J.D., Legal Counsel

Karl Hakimian, Systems Administrator

Peter J. Leithart, Ph.D., Acting Librarian

John Lewis, Admissions Assistant

Benjamin R. Merkle, Director of Student Affairs

Christopher R. Schlect, Registrar and Director of Admissions

Brenda J. Schlect, Assistant Registrar, Bursar, and Bookstore Manager

Executive Council

Douglas M. Jones, III, Chairman, Moscow, Idaho (Permanent Board Member)

Roy Alden Atwood, Ph.D., Dean of the College

Douglas J. Wilson, Moscow, Idaho (Permanent Board Member)

Board of Trustees

Douglas M. Jones, III, Chairman, Moscow, Idaho (Permanent Member)

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David Hatcher, Pastor, Eastside Evangelical Fellowship, Bellevue, Washington

(Elected Member; term expires June 2005)

Stanley Miller, Ph.D., P.E., Professor, University of Idaho, Moscow, Idaho

(Elected Member; term expires June 2004)

Matthew Whitling, Principal, Logos School (Primary), Moscow, Idaho

(Elected Member; term expires June 2006)

Calendars

Terms in the Academic Year

The 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.

Occasionally, students may complete course work during special January or Summer terms. (Courses may or may not be scheduled during these times.) Such work may be done only by special arrangement with the Instructor and the

Registrar. Work in a January term takes place in early January, prior to the commencement of Chalcedon Term. Work in a Summer Term takes place during the summer holiday. Special fees are assessed for January or Summer course work; such fees are not determined by the student's normal tuition schedule. Consult the Registrar for the current Summer Term and January Term fees.

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. All breaks are a full week in duration. Thus, classes remain in session during Labor Day, Columbus Day, and Presidents' Day.

Forum, Rome



Calendars for Academic Years 2004 through 2006

CALENDAR FOR ACADEMIC YEAR 2003–2004

August 18–19, 2003.....	Orientation and Convocation
August 20, 2003	Jerusalem Term Begins
September 26, 2003.....	Fall Windy
October 6–11, 2003.....	Final Examination Week
October 12–19, 2003.....	Fall Break
October 20, 2003	Nicea Term Begins
October 31, 2003.....	Reformation Banquet
October 31–November 3, 2003	Fall Prospective Student Weekend
November 22–30, 2003.....	Thanksgiving Break
December 15–20, 2003	Final Examination Week
December 21, 2003–January 18, 2004.....	Christmas Break
January 19, 2004	Chalcedon Term Begins
March 8–13, 2004.....	Final Examination Week
March 14–21, 2004	Spring Break
March 22, 2004.....	Westminster Term Begins
March 26–29, 2003.....	Spring Prospective Student Weekend
May 10–15, 2004.....	Final Examination Week
May 12, 2004	Commencement

TENTATIVE CALENDAR FOR ACADEMIC YEAR 2004–2005

August 16–17, 2004.....	Orientation and Convocation
August 18, 2004	Jerusalem Term Begins
To Be Announced.....	Fall Windy
October 4–9, 2004	Final Examination Week
October 10–17, 2004.....	Fall Break
October 18, 2004	Nicea Term Begins
October 29, 2004	Reformation Banquet
To Be Announced.....	Fall Prospective Student Weekend
November 20–28, 2004	Thanksgiving Break
December 13–18, 2004	Final Examination Week
December 19, 2004—January 16, 2005	Christmas Break
January 17, 2005.....	Chalcedon Term Begins
March 7–12, 2005	Final Examination Week
March 13–20, 2005.....	Spring Break
March 21, 2005	Westminster Term Begins
To Be Announced.....	Spring Prospective Student Weekend
May 9–14, 2005	Final Examination Week
May 11, 2005.....	Commencement

TENTATIVE CALENDAR FOR ACADEMIC YEAR 2005–2006

August 15-16, 2005	Orientation and Convocation
August 17, 2005.....	Jerusalem Term Begins
To Be Announced.....	Fall Windy
October 3-8, 2005.....	Final Examination Week
October 9-16, 2005	Fall Break
October 17, 2005	Nicea Term Starts
To Be Announced.....	Reformation Banquet
To Be Announced.....	Fall Prospective Student Weekend
November 19-27, 2005	Thanksgiving Break
December 12-17, 2005	Final Examination Week
December 18, 2005-January 22, 2006	Christmas Break
January 23, 2006	Chalcedon Term Starts
March 13-18, 2006.....	Final Examination Week
March 19-26, 2006	Spring Break
March 27, 2006	Westminster Term Starts
To Be Announced.....	Spring Prospective Student Weekend
May 15-20, 2006	Final Examination Week
May 17, 2006.....	Commencement

Ancient Corinth, Greece

