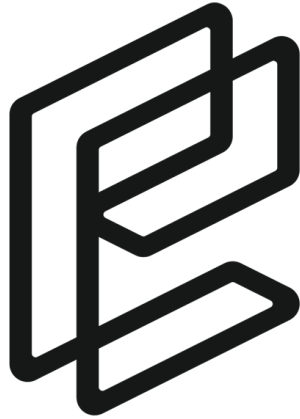




E X C E L
College

Excel College Handbook

2026-2027

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The degree programs of study offered by Excel College have been declared exempt from the requirements for licensure, under provisions of North Carolina General Statutes Section (G.S.) 116-15 (d) for exemption from licensure with respect to religious education. Exemption from licensure is not based upon assessment of program quality under established licensing standards.

Academic & Holiday Calendar

2026-2027

Fall 2026 Semester

September 7 - December 18, 2026

Thanksgiving Break

November 21 - 29, 2026

Christmas Break

December 19 - January 3, 2027

Winter 2027 Semester

January 4, - March 26, 2027

Spring Break

March 27 - April 4, 2027

Spring 2027 Semester

April 5 - June 25, 2027

Summer Break

June 26 - July 4, 2027

Summer 2027 Semester

July 5 - August 27, 2027

Fall Break

August 28 - September 5, 2027

Fall 2027 Semester

September 6 - December 17, 2027

Thanksgiving Break

November 20 - 28, 2027

Christmas Break

December 18 - January 2, 2028

***The remainder of the 2028 calendar will be provided in the 2027-2028 Handbook

Statement of Faith

What we Believe

Excel College is designed and centered on a Christian perspective. We believe the Bible is the Word of God and is authoritative for all matters of life and theology. While we are not affiliated with a particular denomination, our commitment to a spiritually-grounded faith in Christ is reflected in how we do community, our academic methodologies, and the practical integration of faith in the everyday lives of our staff and students. In the context of discipleship, our curriculum serves as an opportunity for our students to experience rich critical engagement with both sacred and secular authors within a Christian framework. Students accepted into our program have made a profession of faith in Christ, but are not required to reach the same conclusions in every matter as their faculty, Excel College, or its leadership. They are, however, expected to engage respectfully and thoughtfully with Excel College's Christian approach and content matter, just as with any other student's perspectives.

Excel College Statement of Faith

We believe in God the Father Almighty, Maker of heaven and earth. And in Jesus Christ, His only Son our Lord, who was conceived by the Holy Spirit, born of the virgin Mary, suffered under Pontius Pilate, was crucified, died, and was buried; He descended to the dead; the third day He rose again; He ascended into heaven and is seated at the right hand of God the Father Almighty. And He will come again to judge the living and the dead. We believe in the Holy Spirit; one holy church; the communion of saints; the forgiveness of sins; the resurrection of the body; and life everlasting.

God the Father

We believe in One God, the Triune God, who exists simultaneously as three distinct persons, Father, Son and Holy Spirit. We believe these three persons share equally and completely one divine nature. This Triune God is eternal, infinite and perfect and is the transcendent and sovereign Creator of the universe who remains intimately involved with His creation.

Jesus

We believe Jesus Christ as both fully God and fully human. He exists eternally and became man by means of a virgin birth. We believe in His sinless life, His attesting miracles and His mission to redeem all people and creation. We believe in His sacrificial death on the cross, His bodily resurrection from the dead, His ascension into heaven and His place at the right hand of the Father where He serves as High Priest and Advocate. We believe in His return to judge all mankind.

Holy Spirit

We believe in the Holy Spirit, the third person of the Trinity, as divine and co-equal with

the Father and the Son. We believe He came to glorify Christ and to provide comfort and counsel to the redeemed. He convicts mankind of sin, righteousness and judgment. He indwells and empowers us and imparts gifts to us for life and service.

the Word

We believe the Bible is the authoritative and inspired Word of God, without historical, moral or spiritual error. It is the blueprint for reality and should be recognized as the final authority in every aspect of life.

Salvation

We believe that salvation is by grace, a free gift of God apart from works. We believe salvation involves repentance (a changing of the mind) from one's own way to God's way. We believe salvation is through personal faith in the Lord Jesus Christ alone. All who receive Christ are regenerated by the Holy Spirit and become children of God and their new life will be manifested by a change from a self-serving life to a Christ-like serving life.

the Church

We believe that the church is the spiritual body of the Lord Jesus Christ, who is the head of this church. The church finds her visible, yet imperfect expression through local congregations where God is loved and worshiped, where the Scriptures are taught, and where believers experience fellowship with one another. We believe in liberty in all nonessential doctrines and practices. We encourage each believer to a healthy exploration of biblical truths and release each individual to enjoy a life of increasing discovery and dependency on God as Savior, Counselor, Friend and Father.

Statement on Marriage, Gender, and Sexuality

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

We believe that the term "marriage" has only one meaning: uniting one man and one woman in a single, exclusive union, as delineated in Scripture (Gn 2:18-25). We believe that God intends sexual intimacy to occur only between a man and a woman who are married to each other (1 Co 6:18; 7:2-5; He 13:4). Additionally, we believe that allowing any couple other than a married man and woman to share a bedroom in our housing accommodations would be facilitating an immoral relationship.

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

We believe that to preserve the function and integrity of Excel College and affiliated Excel entities as the local Body of Christ and to provide a Biblical role model to students, members, and the community; it is imperative that all persons employed and/or contracted by Excel College in any capacity, or who serve as volunteers, agree to abide by this Statement of Marriage, Gender, and Sexuality (Mt. 5:16; Php 2:14-16; 1 Th 5:22).

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

We believe that every person must be afforded compassion, love, kindness, respect, and dignity (Mk 12:28-31; Lk 6:31). Hateful and harassing behavior or attitudes towards any individual are to be repudiated and are not in accord with Scriptures or the doctrines of Excel College.

Bachelor of Arts Degree Program

Religious Studies, Integrated Economy, and Critical Thinking

By *Economy* (not Economics!), we're using one of the oldest and original meanings of the term derived from the Greek term *oikonomia*¹: stewardship, management of household affairs. Specifically, we are drawing from the theological concept of *Christian stewardship*.² Before the term came to refer to the broader field we know today of economics, economy was understood by Greek thinkers such as the authors of *Oἰκονομικά* (traditionally attributed to Aristotle) as the management of “things that are necessary for life (i.e., survival) and for the Good Life (i.e., flourishing). The Good Life is the moral life of virtue...”³ Aristotle classified “*oikonomia*” as a natural pursuit in that it is conduct proper and essential to human existence and the fulfillment of human nature in developing our inherent potential for “good” as human beings.⁴ Biblically speaking, we can expand on this concept from a Christian worldview as “Utilizing and managing all resources God provides for the glory of God and the betterment of His creation.”⁵

Using this definition of economy, our Bachelor degree, *Religious Studies, Integrated Economy and Critical Thinking*, allows each student to customize their pursuit into an emphasis while integrating their entire educational experience through a theological perspective.

By uniting the theoretical with the practical — our common human calling with our individual callings, gifts, and capabilities — our holistic approach is essential to societal and personal flourishing.

By eliminating long semester and summer breaks, Excel expedites the student pathway to completion, allowing students to maximize focus, motivation, and reduce the cost of the educational experience.

During the Excel College's Core classroom experience, the students are focused on exploring the foundations for the God-prescribed Good Life: they journey through a discovery of who they are individually as image bearers of God and step into who they are collectively in a family, community, nation, and global human race.

Not confined to the classroom alone, our students are challenged holistically in Excel's 5 Pursuits (intellectual, spiritual, missional, practical, and professional) to become men and

¹ οἰκονομία, from oikos, meaning house and nemein, meaning manage

² See also Titus 1:7, 1 Corinthians 4:1-2

³ Dr. Younkins, Edward W. “Aristotle and Economics,” *Le Quebecois Libre*, Montreal, No 158, September 15, 2005.

⁴ Ebleling, Richard M. “[Aristotle and Economics](#),” *Capitalism Magazine*, Sep 28, 2016.

⁵ Bugg, Charles. “Stewardship” *Holman Bible Dictionary*. Holman, 1991, 1303-1304.

women of God who exhibit His goodness and truth everywhere — in the classroom, home, church, work, community, and in their lives individually. In our 5 pursuit focus, our students are prepped and pushed to consider all aspects of their life and education through the lens of the Kingdom and wisdom of God.

From the very beginning of their time at Excel, students are also engaged in real work in the marketplace that runs alongside The Core. Instead of asking students to choose a field of study up front like most college majors require, we let students discover it through experience. With the support and accountability of mentors and coaches, students progressively develop marketable, transferable skills; earn greater responsibility; and grow in the virtuous habits that make them honest workers, family members, and citizens. In our model, we let employers and supervisors train our students in the specific skills of the workplace, while we disciple, coach, and equip students to recognize those skills as they develop, document them, and learn to communicate their value to future employers.

Just as important as the skills themselves is the maturation that happens alongside them. Most students arrive still discovering who they are and what they enjoy. Two years of sustained marketplace engagement gives them the space to build a genuine work ethic, learn to carry responsibility faithfully, and pick up the basic professional instincts that employers need but rarely have the time or mandate to teach. Each work experience is also reviewed through the perspective of Godly wisdom (e.g., Why does God care about this particular kind of work? What is God's expectation of my role here? How shall I integrate my personal calling and duties into this responsibility?). Because we believe the Kingdom of God can be discovered in the common places, we challenge our students to seek the Kingdom in and through their work, wherever that work may lead.

By the completion of the Bachelor's degree, students will enter the marketplace or ministry faith-filled and financially independent, with confidence, demonstrated experience, healthy habits, and a Vocational Dossier. Rather than declaring their emphasis at the outset, students, together with their faculty mentor and workplace supervisors, look back over their two years of demonstrated competencies and declare the degree emphasis that best reflects what has actually emerged. The Vocational Dossier itself will include all action-related accomplishments, projects, and assessments completed throughout their educational experience — the evidence they carry into the marketplace of what they can do and what they've been trusted to do.

BA Degree Requirements

Because of Excel College's unique approach to education and course structures, students must complete at least 124 credits of the required credits outlined below in order to qualify for a degree.

TOTAL CREDITS REQUIRED FOR THIS DEGREE -----124

Core Humanities Requirements	<u>Credits</u>	Holistic Requirements	<u>Credits</u>
Human Arts & Sciences II: Critical Thinking	3	Bible I	2
Theology Proper	3	Bible II	2
Theological Thought: Philosophy	3	Formation I	4-7
Theology of Natural Science I: Mathematics	3	Formation II	4-7
Theology of Natural Science II: Physical Science	3	Formation III	7
Theology of Natural Science III: Biology	3	Home Economics I	4
Biblical Anthropology	3	Home Economics II	4
Theology of Human Fine Arts	3	Home Economics III	2
Theology of Social Sciences: Sociology	3		
Theology of Political Science I: Government	3	Practicum Requirements	<u>Credits</u>
Theology of Political Science II: Economics	3	Professional Development I	4-9
		Professional Development II	2-6
		Professional Development III	2-6
		Professional Development IV	1-3
		Professional Development V	2-5
		Professional Development VI	2-4
		Professional Development VII	4-6
		Professional Development VII	2-4
Core Virtues Requirements	<u>Credits</u>	Elective Supplements	<u>Credits</u>
Fidelity: Virtues of Economics	1-3	Excel at Home	4-12
Docility: Virtues of Government	1-3		
Amity: Virtues of Sociology	1-3		
Nobility: Virtues of Fine Arts	1-3		
Integrity: Virtues of Anthropology	1-3		
Vitality: Virtues of Biology	1-3		
Regality: Virtues of Physics	1-3		
Lucidity: Virtues of Mathematics	1-3		
Profundity: Virtues of Philosophy	1-3		
Sanctity: Virtues of Theology	1-3		

Academics

Introduction

The Excel College program is an integrated pursuit of learning and life, faith and formation, critical thinking and cultivated being. Each component of the program is strategically geared toward helping students to become mature, wise, productive adults who are healthy and whole Kingdom representatives. “Academics” at Excel does not merely pertain to student intellect, but also to a student’s practical, professional, missional, and spiritual pursuits. We call these the 5 Pursuits. Within each of the 5 Pursuits, Excel students are challenged to cultivate 4 Virtues: Humility, Honor, Hunger, and Health (see descriptions below). This begins in the homes, carries into the classrooms, and overflows in our worship, workplaces, and the world at large. We are not intellectually integrous or spiritually wise if we don’t feed regularly on God’s Word, sacrificially give our time away to love and serve others, or incarnationally steward our bodies and beings in health.

Our 24-month long Bachelor’s program incorporates two primary elements: classroom learning (The Core) and marketplace maturation.

The Core

During the very first Core module, students are taught the *Rivendell Critical Thinking Method* (RCTM) — a methodology that emphasizes the art of self-learning and guides students toward better reading, reasoning, writing, and rhetoric in order to think actively and analytically for themselves. This method is used in every Core module thereafter. Ultimately, the method is meant to cultivate a habit of organized and rational thinking that overflows into the rest of life.

The approach we use during Excel College’s Core modules is primarily method-driven as opposed to lecture-driven and will be an adjustment for many. All class activities and assignments are designed for students to actively think their own way through a subject while becoming better informed about the field and pushed to consider how it relates to and challenges the students’ own Christian walk. Godly repentance is a primary value at Excel, and students are challenged and encouraged to change both their minds (Gk. *metanoia*) and direction (Heb. *teshuvah*) when confronted with Truth.

The Core Faculty serve to guide the cohort in active discussions, critically analyzing each field’s major questions, as well as both classic and modern answers from many different worldviews. Staff, Coaches, and House Captains serve to further challenge, mentor, and support students on their journey and in their wrestling as classroom topics, authors, and discussions inevitably confront their practical lives.

Marketplace Maturation

The Marketplace Maturation (or Practicum) portion of our program continues the work of thought-practice integration, providing real-life contexts for the practical and professional application of students' faith and learning. The Practicum runs concurrently with The Core for the full twenty-four months, beginning almost immediately and deepening as students grow.

In the earlier part of the journey, students cultivate foundational virtues and soft skills for successful, Kingdom-quality workplace engagement — faithfulness, a strong work ethic, and the basic professional instincts employers need but rarely have the time to teach. As students demonstrate faithfulness and earn greater trust, they take on increasing responsibility and pursue more substantial occupational competencies through meaningful work. Maintaining the 5 Pursuits, habituating the 4 Virtues, and utilizing the critical thinking methodology learned in Core modules, students throughout The Practicum learn to recognize the marketable, transferable skills they are developing, document them, and articulate their growing value to future employers.

At the conclusion of The Practicum, the student, a faculty mentor, and workplace supervisors review the Vocational Dossier together and declare the degree emphasis that best reflects what has actually emerged from the student's demonstrated experience. Students do not qualify for a degree until this review is complete and all required outcomes have been met.

Faculty, staff, Coaches, and House Captains continue to guide, challenge, mentor, and support students in Kingdom living throughout The Practicum, as students are professionally led by their workplace supervisors and mentors.

The Four Virtues

Humility

Excel team players are humble. They lack excessive ego or concerns about status. Humble people are quick to admit their wrongs and slow to blame others – quick to point out the contributions of others and slow to seek attention for their own. An “all for one, one for all” mentality is evident in their work, walk, and ways. Rather than being codependent or independent, humble people are healthily interdependent – seeking to prioritize the love of God and others over self-motives. They hold a resting confidence in their identity and purpose and do not allow selfish opportunity or ambition to become their driving motivator. Humble people can never be “bought” but are easy to be “taught.”

Humility in the classroom looks like being charitable to the authors, one another, and yourself. This functions like giving classmates the benefit of the doubt by being quick to listen and slow to speak. Humble students are at rest,

understanding that they are not hard-headedly looking to win but are curiously seeking to learn.

Honor

Excel team players are honoring. They choose to honor their responsibilities, tasks, leaders, and all others around them with excellence. People that understand how to be honoring sacrifice their personal preferences to submit to the leadership's direction and the overall goals of the team. Honoring people help maintain and sustain a supernatural environment and promote unity, whether there is agreement or not. They are quick to confront others with the truth in love and are not passive, dismissive, or permissive. Honor serves, encourages, and calls out the strengths and gifts in someone else. A team player is most effective when honor becomes their lens and lifestyle.

Honor in the classroom looks like submitting to and abiding by the guidelines of the classroom, holding value for facilitators and others, and honoring the class times and environment. It seeks to lift, encourage, and celebrate others while refraining from complaint, criticism, or distraction. An honoring student looks for what is good and right vs. what is bad and wrong in the readings, theories, or discussions.

Hunger

Excel team players are hungry. They are always looking for more concepts to learn, more responsibilities to steward, and more ways to serve His will. Hungry people have a self-sustained drive and healthy stride, almost never having to be pushed to work harder or complete tasks. Hungry people are not starving people. They don't act out of desperation but operate from a place of rest. They are always pursuing personal growth yet still remain teachable and open to other ideas and convictions. They are constantly thinking about the next step and opportunity ahead while maintaining the integrity to follow through and finish with excellence. Hungry people run but never run anyone over.

Hunger in the classroom looks like a willingness to learn from others' opinions or reasonings, remaining teachable while also maintaining integrity on one's own thoughts and beliefs. A hungry student strives for excellence in their work, attitude, and speech. Curiosity, creativity, and collaboration are present and felt within a hungry classroom atmosphere.

Healthy

Excel team players are healthy. They are always seeking personal health and wholeness in body, soul, and spirit. They maintain and sustain a healthy balance in things like family, work, fun, community, rest, etc. They're emotionally intelligent, sensitive to their environment, and honor others through kindness and service. Healthy people have good discernment and wisdom when it comes to effectively dealing with others in truth and grace. They provide

helpful solutions to problems and challenges and are unoffendable. They learn to process emotions and feelings without complaint or dissension. Healthy people make healthy people. Health in the classroom looks like balancing all of the facets of life (work, sleep, friends, class, etc.) well with guidance from facilitators, coaches, and house captains. Healthy students know that wonder is encouraged and that the wrestle is okay. As understanding is being sought, remembering that unity is more powerful than agreement is key. Integrity, courage, wisdom, and responsibility are all healthy values in the classroom.

Classroom Attendance and Participation

General

Attendance and active participation are integral to personal and communal success at Excel College. Because of our holistic educational model, this policy spans throughout the entire program. Our degree program is also year-round. Therefore, please bear in mind that absences for weddings, family vacations, etc., are still counted as absences.

Many of Excel College's classes are conversational, as both students and faculty come together to discuss the great questions of human history. "As iron sharpens iron," so students are taught to sharpen one another through critical thinking and challenging questions posed by faculty and peers. Every student is expected to actively participate in all class discussions.

There are four aspects of class participation:

- Attendance: students must be physically present and alert in class
- Respect and Courtesy: verbal as well as non-verbal communication of body language and dress
- Engagement: being mentally and emotionally present for class discussions and guest lectures; attentiveness
- Contribution: charitably furthering class discussions

Classroom Etiquette and Expectations

In order to prepare our students to become wise, mature, productive adults who are ready to enter the marketplace as healthy and whole Kingdom men and women, the Excel classroom is a space for habituated excellence, learning, and virtuous expression. We believe our students are leaders; they didn't only choose Excel to get a degree, but they came to Excel to grow. We see the following as practical ways to encourage wisdom, maturity, and productivity within the classroom as we prepare our students to flourish in all areas of life.

Preparing Ourselves for Diligence and Respect for Others as we Pursue God

Out of respect for all faculty, classmates, and guest speakers, students need to come to all classes with the required materials (Bible, journal, pen, Kindle, computer [and charger], etc.). Cell phones are not necessary for most Excel coursework and prove detrimental to our goals and strategies which aim to cultivate high-level critical thinking

and communal engagement. Students are, therefore, asked to keep their cell phones put away during class (i.e., leave at home or keep in their backpack). If a student is found on their phone during class, they will be asked to put it away. If the student remains on their phone after this request, they will be marked absent from that class session. Should this pattern continue without resolution, the student may be asked to stop bringing their phone to class altogether, and faculty may issue an Academic Warning per the disciplinary policies outlined later in this handbook.

Timeliness is another factor that requires student preparation. This involves setting alarms early enough to be able to set ourselves up for a successful day. If a student walks in after the designated start time, he/she will be considered tardy. If a student leaves early, he/she will be marked tardy. If a student's tardiness excludes them from at least a third of the class time, they will be welcome to participate and learn what they can, but they will be marked absent. Two tardies is equivalent to one absence in Excel courses.

Presenting Ourselves with Dignity and Regard for Others as we Portray God

At Excel, we expect students to come dressed in clothing that demonstrates honor and regard for themselves, others, and the classroom environment. For this reason, attire such as pajamas, sweatpants, crop tops, etc. are not conducive to the goals and purposes of the classroom setting.

On a communal level, we get to present our facilities and spaces with dignity and regard for each other and visiting guests. This means cleaning up after we've used a space and organizing a space in a way that blesses those who need to use it after us. It also means leaving household items (dishes, kettles, etc.) in the houses and bringing only cups, mugs, packages that have a lid or are sealable.

Positioning Ourselves through Discipleship to Recognize Others as we Proclaim God

Because our faculty are concerned with developing the whole person in their humility, honor, hunger, and health, students may expect to receive feedback from their faculty from time to time. The purpose of any feedback given is to help students to bridge the theoretical with the practical – virtue with knowledge – and to begin to habituate the life of virtue and excellence that we are called to as stewards and proclaimers of the Kingdom of God.

Core Modules

It is the student's responsibility to immediately inform their faculty of any anticipated absences. Students should know that unexcused absences and tardies result in grade reductions. More than four unexcused absences or more than eight tardies will result in failure of the course.

Faculty may use their discretion (based on student testimony, character, history, etc.) to issue a one-time excusal from class. Valid reasons for granting excused absences are for such things as severe illness (i.e., hospitalization), bereavement leave, etc. In no situation are excused absences an entitlement. Students are encouraged to implement healthy lifestyle habits that promote good health spiritually, mentally, and physically.

Holistic Courses

These are pass/fail courses. Students must earn at least an 85% attendance rate in order to pass each holistic course.

Practicum Courses

In addition to traditional classroom hours, students earn Practicum credit through real work, including employment, apprenticeships, internships, training opportunities, and volunteering. Learning happens on the job, in the context of actual workplace responsibility. During these courses, students track and record their weekly hours within the college's learning management system (Populi). Rather than measuring participation against a fixed set of course outcomes, Excel translates each student's on-the-job experience into college credit. As responsibilities, competencies, and growth are documented in the student's Vocational Dossier, that record becomes the basis for both the credit earned and the student's readiness for graduation.

At the conclusion of The Practicum, the student, faculty mentor, and workplace supervisor(s) review the full Vocational Dossier together and declare the degree emphasis that best represents the student's demonstrated occupational formation. This retrospective emphasis, along with the outcomes documented throughout the journey, must be finalized and signed by the student, workplace supervisor/mentor, and Excel faculty before the student qualifies for graduation.

Classroom engagement includes (but is not limited to) the various aspects mentioned in this section. The level of classroom engagement may factor into the student's grade. Faculty may define and implement additional guidelines for the classroom as needed.

Academic Freedom

Excel College is committed to a policy of academic freedom, which is not only foundational to maintaining an educational environment, but vital given the nature of the Excel College

Program. Excel College believes that the intellectual growth of students demands academic freedom and that freedom in any context carries with it corollary responsibilities and boundaries. Responsible behavior is vital to the maintenance of academic freedom.

Students are free to and encouraged to inquire into and to examine all views. However, when they disagree with their faculty or one another, they are expected to practice courtesy and respect while challenging others' views. They are expected and encouraged to carefully and critically examine information until they are able to formulate informed convictions regarding the truth. Students are expected to develop critical thinking skills and adequate research practices so that their inquiry will be carried out in an honest and scholarly manner.

The Excel College Program is designed and centered around a Christian perspective. In the context of discipleship, our curriculum serves as an opportunity for our students to experience rich critical engagement with both sacred and secular authors within a Christian framework. Students are in no way required to reach the same conclusions as their faculty, Excel College, or its leadership. They are, however, expected to engage respectfully and thoughtfully with Excel College's Christian approach and content matter, just as with any other student's perspectives.

Late Work

All assigned work must be submitted through the method specified with the given assignment (such as the online education management system or turned-in by physical copy). The penalty for assignments not submitted by the approved method by the due date will be an automatic 5% grade reduction with an additional 5% off per day thereafter. Faculty have the discretion to not accept assignments more than 72 hours after the assignment is due.

If a student wishes to request an alternative deadline, extension, or late penalty, they should make such a request in writing to the module's Lead Faculty before the assigned deadline. The request should explain the reason why the student is unable to meet the given deadline and why the proposed alternative deadline is reasonable.

Faculty are committed to reasonably deliberating about the student's request, weighing such factors as the believability of the extenuating circumstance, the student's history of timeliness and integrity, and the impact of such a decision on upcoming assignments. Faculty are not required to grant such requests, and may grant a different alternative than either originally proposed or requested by the student (as long as such alternative is not stricter than the originally scheduled deadline or late penalty). In no way will a prior grant of extension be considered as precedent or grounds for future extension.

Academic Dishonesty

Students are expected to be honest in all of their academic work. Academic dishonesty is a serious violation of both academic standards and biblical teaching and is an affront to other students and the faculty.

Students found involved in academic dishonesty will be penalized by the faculty. Penalties may include reduced credit or no credit on the assignment/test, additional assignments, failure of module, or other measures deemed appropriate. Instances of academic dishonesty will be recorded on the student's permanent record.

Examples of academic dishonesty include, but are not limited to, plagiarism, cheating on quizzes and exams, pretending to have read class materials, fabricating extenuating circumstances to request an extension, using generative artificial intelligence to write an assignment, and/or turning in the same assignment or using previous work (e.g., essays, research, speeches) for two or more modules without prior permission from faculty.

Examples of plagiarism include, but are not limited to, submission of work, either in part or in whole, completed by another; failure to give proper credit for ideas, statements, facts, or conclusions which rightfully belong to another; failure to use quotation marks when quoting directly from another, whether it be a paragraph, a sentence, or even a part thereof; close and lengthy paraphrasing of another's writing without credit; and/or use of another's project or program or part thereof without giving credit.

Grades and GPA Reference Chart

Grade	%	GPA
A	94-99%	4.0
A-	90-93%	3.7
B+	87-89%	3.3
B	84-86%	3.0
B-	80-83%	2.7
C+	77-79%	2.3
C	74-76%	2.0
C-	70-73%	1.7
D+	67-69%	1.3
D	65-66%	1.0
F	< 65%	0.0

Meaning of a Credit Hour

Traditional Courses: Practicum, Holistic, and Core Virtues Courses

For every traditional course credit hour, the typical student should expect to spend about 4 hours per week of concentrated attention on course-related work. This includes active instruction time and time spent reading, reviewing notes, preparing for upcoming quizzes/exams, problem-solving, project development and completion, relevant employment/apprenticeship, socratic discussions, and other activities that enhance learning. Thus, for each credit earned, an average student should expect to spend at least a cumulative forty-five hours.

Sequenced Modular Core Humanities Courses: Our Core sequenced modular courses follow an integrated approach, which means that – compared to conventional institutions of higher learning – we increase the number of hours of scheduled, guided, and in-class learning activities and assignments under the tutelage of faculty and staff to enhance student focus, accelerate student learning, encourage student curiosity, and multiply student efforts.

Our 4-week long modular courses involve six weekly three-hour sessions of faculty-led instruction, tutoring, socratic discussions, and other learning activities, totaling sixty cumulative class hours for a three-credit module course. Beyond the walls of the classroom, students then integrate at least thirteen weekly hours (seventy-eight cumulative hours) of individual learning applications. Thus, students will spend at least one hundred and thirty-eight total cumulative hours for a three-credit modular course.

Our integrated approach connects the classroom with the laboratory of life. Limiting learning only to the classroom cannot impart habits and virtues to students' volition, and to some extent, proves not only inconsistent with the very aim of education but also ephemeral in its influence on the students themselves—thus leaving them ill-prepared to take up our shared human calling. Our pedagogy (as applied in the Sequenced Modular Core courses) is an educational strategy aimed at reflecting and applying the subject matters through real-life applications described as follows:

PART 1: In the Beginning, God

Critical Thinking Module: Judiciously live according to God's Truth

Theology Module: Doxologically apply God's Grace on all important matters

Philosophy Module: Prudently apply God's Wisdom to all subjects

PART 2: And God Created

Mathematics Module: Skillfully steward God's Bounded Creation to the measured realities

Physics Module: Curiously steward God's Bodied Creation in the world we inhabit

Biology Module: Responsibly steward God's Breathing Creation as the living world

PART 3: Let Us Make Man in Our Image

Anthropology Module: Faithfully live as God's Reflector

Fine Arts Module: Creatively design on God's Behalf

Sociology Module: Uprightly demonstrate God's character in your human relations

PART 4: Let Them Have Dominion

Government Module: Peacefully and Justly govern under God's Authority and Mercy

Economics Module: Generously share God's will for Prosperous Societies

The Laboratory of Life

Trees we trim; tigers we tame; but humans we *teach*. For while trees can produce and tigers perform, only humans can *ponder*. It's this uniquely human pastime of wonder-filled pondering that launches us on the voyage of discovery that we call learning.

So it is that we created the most human educational concept.

For it's this uniquely human pastime that compels us to unravel the mysteries of far-flung planets, and those of long-forgotten civilizations. And it's here that our passion for the beauties of a Shakespearean sonnet, or a Euclidean equation, is born. It's the seed of science, the cradle of culture, and the womb of worship. And it is, we believe, the key that unlocks the door to a uniquely human pedagogy. For wooed by wonder, the labors of learning become labors of love.

But the curiosity that lightens the learning load is also a clue to our uniquely human calling as creatures. We are made to mirror our Creator's passions and perfections into his wide-reaching created domains. Curiosity-rooted learning draws out our nature's God-imaging capacities and so equips us to maximize our effectiveness as our Maker's vicegerents. So pursued, learning becomes something other than a narcissistic quest to satisfy our private curiosities or personal cravings. For when we learn to see our Creator in every glance at creation, we soon find that we're also learning to care for creation on behalf of our Creator. And it's then that our education grows in nobility, and we with it.

But we were called to more than curiosity. For we were also fashioned for community. More precisely, we were created with a kind of curiosity that's only fully satisfied within community. For it's only when I add what I know in part to what another knows in part that I come to know more than the part I know alone. But more, I never really know as I ought, even what little I do know, until I know how to deploy what I know in helping another knower. And to learn *that* I

must do my learning in proximity to other learners. For, like John Donne might say, as “no man lives to himself,” so no man learns to himself, unless he wants his learning to be less than *human* learning.

But where in today’s academic landscape might one combine his/her uniquely human capacity for curiosity with his/her uniquely human craving for community in the pursuit of a uniquely human commitment to a Creator-honoring, creation-stewarding, and character-building curriculum? Public schools? Private schools? Charter schools? Church schools? A ‘school’ of any kind? Sadly, the correct answer seems to be “none of the above.”

So that’s why at Excel College we created the ‘most human’ educational community on the premise that learning is only truly ‘human’ when it’s (1) birthed in *curiosity* AND (2) pursued with *companions* AND (3) housed most *conducively* for the wedding of learning and living. And we believe we did just that. How? It was really quite simple. **We developed** an applied pedagogy for **the Laboratory of Life by integrating Human Content** (*curriculum for our common human calling and practical apprenticeships for our personal kingdom calling*) **with Human Contact** (*cohorts for personal and pedagogical impartation, practice, and pursuit*) **in the most Human Context** (*our residential student homes blending new and veteran students for character formation and discipleship*).

HUMAN CONTENT - *curriculum for our common human calling and practical apprenticeships for our personal kingdom calling*

Our Common Human Calling

As carriers of the “Imago Dei,” each and every one of us is called to represent God to the world and bring His Kingdom to Earth. In our Core courses, we study one subject at a time in the flow of the biblical narrative to lay a foundation for this common human calling – a foundation from which students build their lives, families, financial decisions, workplace habits, and careers. We begin with a modular curriculum to groom the God-imaging capacities of students. Consequently, learning becomes something more than mastering the ability to read, write and reckon. Instead, it becomes an opportunity to enter a conversation with the greatest minds who ever lived about the greatest questions ever asked to evaluate the greatest answers ever given in the light of the greatest story ever told. Such conversations cannot properly be contained within the constructs of a classroom, but become the paradigms and principles that form student experience going forward.

The result? Students come away with a vision of God as the unifier of all knowledge - in thought and practice. But this is only the beginning. For this realization ignites a passion for learning and provides a light for students to find themselves, life’s meaning and their unique role in the plot of God’s Grand Story. Math is no longer an esoteric exercise in useless effort;

it's the tool Kepler used to discover God's design of celestial movements. Psychology goes from a subject devoted to irrelevant theories by dead scholars with names like Freud, Pavlov and Skinner to a body of insights of how we were "fearfully and wonderfully" made for imitating the thinking, feeling and choosing of our Maker. Biology is more than dissecting frogs; it's eavesdropping on a debate between Darwin and Moses on the origin of species. In other words, every discipline is another 'language,' which, when mastered, allows students to hear anew the Logos of God articulating the designs of God for the multi-faceted creation of God. And with every new utterance, students grow more competent – more human – in echoing the Word they hear and reading the 'Book of Nature' in the light of the 'Book of Scripture.' Here's a sample of what they read – and a taste of what they learn:

But, as we said, learning goes far beyond the classroom. Students gaze at the stars above the Blue Ridge mountains to explore the splendors of space. An opera house in Venice is the 'lecture hall' for their investigation of music, art, and drama. Les Misérables and Hamlet acquaint them with the poets of old. They materialize theory in the marketplace where they feel Kant's imperative, realize Maslow's hierarchy, and utilize Smith's free market. They pray on mountaintops, meditate in cemeteries and worship in historic cathedrals.

In all this, **they catch the narrative of God's grand story while coming to understand the common human calling** of all of His Image Bearers.

Personal Kingdom Calling

Throughout the Practicum portion of our Bachelor's degree, students discover and pursue their personal kingdom calling through real work in the marketplace, preparing them through hands-on experience for a lifetime of excellence.

What we've discovered is that calling is less about what you do and more about who you are. Then what you do flows out of who you are.

Rather than asking students to choose a field of study before they have enough experience to know themselves, our approach lets calling emerge through experience itself. As students work, they progressively develop marketable, transferable skills; earn greater trust and responsibility; and grow in the foundational work ethic and professional maturity that most students are still discovering how to build. Along the way, students learn to recognize the skills they're developing, document them in their Vocational Dossier, and articulate their growing value to future employers. They look at the marketplace asking the question "based on how God has made me, where can I best add value," instead of asking the incomplete "where can I make the most money?" The pursuit of occupation is not isolated, but part of an integrated, inspirational, and challenging learning and living experience with friends, mentors, and teachers focused on living, serving, leading, and working well.

This part of our program is all about skill development, and our conviction is that this content is best learned in the marketplace. In this context, the professionals do the teaching and the marketplace becomes a classroom.

At the conclusion of the Practicum, students, together with their faculty mentor and workplace supervisors, look back over two years of demonstrated competencies and experience to declare the degree emphasis that best reflects what has actually emerged. Calling, in other words, is discovered in hindsight — recognized and named at the end of the journey rather than predicted at the beginning of it.

In short, through the whole of the program, our common human calling integrates with students' personal kingdom calling as they develop the character and skills necessary to be wise, mature, and productive adults.

HUMAN CONTACT - *cohorts for personal and pedagogical impartation, practice, and pursuit*

Taking our cue from a long-lost educational strategy, we revived the ancient master-disciple model of instruction used so effectively by many of the world's finest teachers, like Plato, Aristotle... and Jesus of Nazareth. The idea was simple: learning takes place best in small communities that afford the intimacy of sustained interpersonal contact between teachers, mentors, coaches, and peers in settings not limited only to the traditional classroom. The benefits are felt immediately. The teachers, mentors, and coaches have:

- The concentrated and continuous time with each student required for cultivating his/her personal maturity.
- The relational environment of earned love and trust needed for speaking truth into the life of each student.
- The platform for merging conceptual insights and practical implications in contexts beyond the classroom.
- The opportunities for daily observation of each student's success or struggle with wedding life and learning.
- The possibilities afforded by unforeseen providences for modeling and enforcing important life lessons.

In other words, this model gives us the chance to do more than simply *teach* human content; it also allows us to *impart* that content. And this, we discovered, was crucial. For the present generation of students is already craving this kind of communal learning experience – but the higher educational establishment has not (yet) made the shift. The result: the “most connected” generation in human history is, ironically, the most lonely generation in human history – both personally and pedagogically. They crave mentorship, relationship, companionship,

partnership, and fellowship. In other words: Intimacy. They want their learning to relate to life, their teachers to relate to them, and their faith to relate to reality. In short, they want to be mentored, not lectured.

In our model we prioritize the ‘together’ factor as essential for human learning and flourishing. We eat together. We play together. We read together. We travel together. We cry together. We serve together. We worship together. As a result, we grow together... and learn together... and share the highlights and hiccups of our humanity together. And in the process, we all became more human together.

But none of this would be possible without one more crucial component.

HUMAN CONTEXT - *our residential student homes blending new and veteran students for character formation and discipleship*

It should be clear by now that the human content of our curriculum and the human contact of our cohorts could never have come together as they did in the cold, sterile, impersonal classrooms and dorm rooms that populate our college and university campuses today. For that to happen, we’ve discovered that learning must return to the ideal incubator that God himself designed for the ‘hatching’ of wise, mature and productive adults – the home. Why? Simply because residential living is the only setting on earth in which the distance between learning and living is almost non-existent. For example,

- In a home – but only in a home – applications can replace assignments... and learning can be about living.
- In a home – but only in a home – courses can build character... and correcting can include caring.
- In a home – but only in a home – grades can measure growth... and homework can consist of housework.
- In a home – but only in a home – instruction can nurture identity... and teaching can be about training.
- In a home – but only in a home – underachievers can get understanding... and virtue can make valedictorians.
- In a home – but only in a home – students can become like siblings... and professors can become like parents.

In short, if education aims to enrich the student’s humanity, learning must be carried out in a context capable of exercising every facet of the student’s life. Life will, by itself, bring the potential and reality for friction and conflict. We encourage the students not only to overcome their differences but learn how to appreciate and serve the uniqueness of each person as part of the rhythm of daily living. That is, ‘human’ learning encompasses more, though not less, than

‘head’ learning. Where can one learn hospitality skills? Gardening skills? Conversational skills? Home management skills? Financial skills? In a word, life skills? The only human setting with a millennia-long record of success in teaching these skills is the oldest and most basic institution in human history – the home.

Only by returning to a home-like setting can we hope to see a renaissance of wonder and curiosity in students, the key ingredients for a uniquely human education. Only the home, with its all-encompassing reach, can turn run-of-the-mill students into passionate lovers of God, creation, self, and neighbor. Only there can human children become human adults. For the home is the habitat God himself devised to effect this transformation.

Conclusion

So could it be that the key to recovering our humanity is to once again... see learning as part of the Laboratory of Life by integrating **Human Content** (*curriculum for our common human calling and practical apprenticeships for our personal kingdom calling*) with **Human Contact** (*cohorts for personal and pedagogical impartation, practice, and pursuit*) in the **most Human Context** (*our residential student homes blending new and veteran students for character formation and discipleship*).

Seems so, since we’re not dealing with trees or tigers, but Humans! Perhaps it’s time to ponder anew and pursue what that means.

Tools and Technologies

Humans have been making tools since the genesis of time. As we make a tool, we also find the tool making us: We made the shovel and it callouses our hands as we use it to dig. We made the printing press, and the abundance of books changes the reasons we gather together, the way that our minds are trained to think, and limits the things we remember for ourselves. We’ve made countless tools and technologies that have alleviated burdens and paved the way for greater prosperity.

At Excel, we realize there is always a tradeoff inherent in using tools and that to be wise stewards of the historical occasion in which we find ourselves, we need to engage discerningly. Human brains are incredibly neuroplastic, and we actually get to choose how we are shaped by choosing the tools we use, how we use them, and how frequently we use them.

We also believe that education is about formation. Assignments at Excel College are designed to form and develop students’ critical thinking, worldview, practical/professional skills, communication skills, responsibility, integrity, stewardship, and relational engagement with the one true God. Many assignments are reflective and analytical, providing opportunities for

students to codify their own thoughts, be challenged in unfruitful mindsets, and recall significant truths encountered throughout their Excel College journey. Work intended for these purposes cannot be delegated out to anyone but the students themselves. While extraordinary and potent, generative artificial intelligence is a counterproductive tool in pursuit of these goals. For this reason, student assignments will be reviewed for AI similarities and will receive zero credit for assignments submitted with high-percentage AI similarities.

Academic Review and Disciplinary Action

General

Excel staff and faculty lead and educate as a team. Throughout each Excel course, students are given direct access to all grades and feedback in Excel's academic management system (Populi). Also serving as academic advisors, students' coaches have access in Populi to view student grades and progress, and will routinely check-in, encourage, and coach students in practicing professional and practical life skills throughout their academic courses and pursuits. These systems for informing and coaching students are intended to (at minimum) prevent the likelihood of any student failing any course.

The college reserves the right to involve any parents, guardians, or financial partners directly connected to the student and expressly mentioned in the Student Records Disclosure Form signed by the student at the start of their time with Excel College, with or without the prior knowledge and consent of the student.

Policy on Disciplinary Action

There are two spheres within the Excel College experience where disciplinary action may apply:

- 1) Classroom Experience
- 2) Campus Life

1) Classroom Experience Disciplinary Action

Classroom disciplinary action is related to classroom/academic behaviors and infractions, including but not limited to, the following areas: Core Classroom, Bible Class, Practicum Activities (both on and off campus), and attendance related violations within All Team, Cook Teams, and Clean Teams. Academic disciplinary action may be initiated by the classroom faculty, Practicum Coordinator, or Heads of Men's and Women's Campus Life and must be reviewed and approved by the Head of Men's Campus Life for men and Head of Women's Campus Life for women.

The categories of student disciplinary action are, in escalating order:

1. *Academic Warning* - This will be implemented after a meeting between the student, appropriate faculty, and the Head of Men's or Women's Campus Life to ensure that the student understands the reason for the warning issued. A note will be made in the student's Populi file. An academic warning can be issued for reasons to include, but not be limited to, the following: disruptive classroom behavior, failure to adhere to classroom guidelines set out in the student handbook and participation agreement, failure to follow faculty instructions, inadequate attendance, inappropriate use of technology in class (which would include, but not be limited to, cell phone and computers), and habitual unsatisfactory engagement.
2. *Academic Probation* - This will be implemented after a student receives a second Classroom Experience or Campus Life Warning within 120 days, in the case of a failed course, or in a case where Excel Faculty deems necessary to take more constructive disciplinary action than a warning. If a student is placed on probation, that probation may last from a minimum of the rest of the semester to a maximum of the remainder of the Excel College Bachelor's program and will be noted on the student's Populi account and transcript. If a student is placed on academic probation, he or she will have their parents (or guardian or supporting adult) notified and will work with Excel staff to draw up an Advancement Plan for the purpose of bringing the student back to good standing.
3. *Academic Suspension* - If a student receives an academic warning or campus life warning while on academic probation, the result *may be*, at the discretion of Excel staff, a suspension of the student's participation at Excel College, not to be under 1 week. The length of time will be determined by Excel's President and the Head of Men's or Women's Campus Life. During the suspension, the student will not be allowed on Excel property and must be off within 24 hours of suspension notice unless otherwise authorized. Excel College will not be responsible for travel plans. If a suspension is deemed necessary, suspension notice will be delivered to parents (or guardian or supporting adult) via email and phone call. Within one week, a family should expect a meeting with Excel's President and the Head of Men's or Women's Campus Life to assess what the most appropriate next steps would be.
4. *Expulsion* - Upon returning from a suspension, a student will remain on academic probation for the remainder of the semester they are currently in. If, upon returning from suspension, a student's behavior or academic standing does not improve or indicate a growth trajectory, or if a student receives more than one warning *after* returning from academic suspension, he or she may be subject to expulsion.

In the rare cases where Excel's faculty and staff deem a student's behavior to be too disruptive or unsafe for themselves or other students, *Excel's staff reserves the right to dictate an immediate suspension or expulsion without prior warning.*

2) Campus Life Violations

Campus Life violations are related to all non-classroom behaviors and infractions, on and off campus, including in, but not limited to, the following categories: the Home, All Teams, Cook and Clean Teams, Intramurals, and General Campus Life

1. *Campus Life Warning* - This will be implemented after a meeting between the student, appropriate staff member, and the Head of Men's or Women's Campus Life to ensure that the student understands the reason for the warning issued. A note will be made in the student's Populi file. A Campus Life Warning can be issued for reasons to include, but not be limited to, the following: disruptive behavior in the aforementioned Campus Life categories, habitual failure to uphold responsibilities in aforementioned Campus Life categories, failure to adhere to the guidelines set out in the student handbook and/or participation agreement, failure to follow instructions of house captain or Excel faculty and staff, or inadequate attendance.
2. *Campus Life Probation* - Will be implemented after a student receives a second Campus Life or Academic warning within 120 days or in a case where Excel staff deems that for the success of the student and or student body it is necessary to take more constructive disciplinary action than a warning. If a student is placed on probation, that probation may last from a minimum of the rest of the semester to a maximum of the remainder of the Excel College Bachelor's program (at the discretion of Excel staff) and will be noted on the student's Populi account. If a student is placed on academic probation, he or she will work with Excel staff to draw up an Advancement Plan for the purpose of bringing the student back to good standing and will have parents notified.
3. *Campus Life Suspension* - If a student receives an academic warning or a Campus Life Warning while on Academic or Campus Life Probation, the result *may be*, at the discretion of Excel faculty, a suspension of the student's participation at Excel College, not to be under one week. The length of time will be determined by Excel's President and the Head of Men's or Women's Campus Life. During the suspension, the student will not be allowed on Excel property and must be off within 24 hours of suspension notice unless otherwise authorized. Excel College will not be responsible for travel plans. If a suspension is deemed necessary, suspension notice will be delivered to parents (or guardian or supporting adult) via email and phone call. Within one week, a family should expect a meeting with Excel's President and the Head of Men's or Women's Campus Life to assess what the most appropriate next steps would be.
4. *Expulsion* - Upon returning from a suspension, a student will remain on probation for the remainder of the semester they are currently in. If, upon returning from suspension, a student's behavior or academic standing does not improve or indicate a growth trajectory, or if a student receives more than one warning after returning from suspension, he or she may be subject to expulsion.

In the rare cases where Excel's faculty and staff deem a student's behavior or condition to be too disruptive or unsafe for themselves or other students, Excel's staff reserves the right to dictate an immediate suspension or expulsion without prior warning.

Student Petitions and Accommodations

Academic Advancement Plans

Our aim is to produce wise, mature, productive adults who are healthy and whole disciples of Jesus. Because that cannot happen with student passivity, ignorance, or noncompliance, our staff and faculty prefer to work with students within the parameters set out in this section to create Academic Advancement Plans that help students to fail forward, learning from their mistakes to make for a more fruitful future. If, however, a student deems any agreed-upon advancement plan to be unfair, unwise, or unjust, they may formally petition the Provost in writing, describing the Advancement Plan and why the student believes it to be ill-suited to their education. Once the Provost has made a decision, that decision is final.

Students wishing to appeal any other academic decision may follow the same procedures established in this handbook by petitioning the Provost in writing.

Cases of Course Failure

Excel's approach to accreditation through reputation in the local community and marketplace (as opposed to distant accrediting agencies) means that Excel staff and students have the burden of demonstrably cultivating ourselves holistically to be wise, mature, productive, healthy, and whole participants wherever we find ourselves. Students may need to retake courses, supply additional hours (volunteering, cook teams, exercise, Bible, All Team, etc.), or prove character and responsibility in other reasonable ways in order to qualify for graduation.

Students who fail more than one 3-credit course will need to make up that course/those courses. If the student wishes to retake a Core course alongside a future cohort, the student will be at liberty to do so, as long as they are in good standing at the college. Understanding that Excel's sequenced modular Core curriculum makes retaking courses in person (often) a significant logistical strain, the college will offer an alternative asynchronous option for students to revisit course materials and demonstrate gained mastery. These options will only be made available to students who have already been through the course in person with their cohort.

Excel's Holistic courses are designed to cultivate students spiritually, practically, and missionally. Since these areas of life are better formed through habit and life-cultivation than through bookwork, Excel's Holistic courses are assessed according to student faithfulness in timely and consistent attendance to scheduled Holistic classes and events. Students who need to make up any failed Holistic course will need to make up the full number of hours, sessions, cook teams, etc. for that course. The appropriate Excel staff, in coordination with the Provost,

will set a timeframe for the student's make-up participation. This timeframe will be established in a manner graciously proportionate to the number and type of missing sessions required. Student transcripts will reflect Holistic course failure until all sessions and Holistic requirements have been made up, after which students will earn a passing grade.

Academic Accommodations

Excel College understands that, on occasion, extenuating circumstances or disabilities may necessitate the suspension of academic policy or provision for alternative assessments, means of participation, etc. In the event that a student believes the circumstances necessitate such a suspension, students should arrange a meeting with the Provost for approval of such accommodations. If the student is requesting accommodations on the basis of a disability, they should submit documentation of the disability and its nature at this time. The Provost will make a decision within a week of meeting with the petitioning student and notify the student of any approved accommodations plan in writing.

Excel College's small size provides both opportunities and challenges in providing accommodations to students with academic disabilities. While Excel College will make every reasonable accommodation for students with disabilities, Excel College has the right to refuse an unreasonable accommodation, adjustment, or auxiliary aid or service that imposes an undue burden, fundamental alteration of a program or activity of the program, or significantly affects the program for other classmates involved.

The student is encouraged to communicate throughout the process and to provide feedback upon receipt of accommodations eligibility notification. This is also a time for the student to express any concerns or requests for revisions/addendums to the accommodations offered.

If a petition for academic accommodations for a disability is rejected, the student may present a one-time appeal to a committee consisting of at least one classroom representative, one student life representative (i.e., House Captain, Coach, or the Director of Discipleship) and the Provost. The decision of this committee will be final.

Academic Withdrawal and Incompletes

In order to avoid receiving an F, a student may file an academic petition with the Academic Coordinator to receive instead a W (withdrawal) or I (incomplete). The petition must include a plan for completing the course requirements in the future if the student wishes to remain enrolled in the degree program. If a withdrawal from a module occurs after 60% of a course has completed, it will be recorded as a WF. Some of Excel College's courses extend over more than one semester; for such courses, a student withdrawing from the program will not receive a "W" in the extended course until completing one-third of the last semester of that course.

An incomplete in a course involves an academic agreement with the Provost made before the course's end date with deadlines for the completion of the incomplete course work. Such

deadlines will start at the end of the student's time enrolled in the accelerated courses. Valid reasons for granting incompletes include medical, psychological, or bereavement leave, or, in some circumstances, as a part of a social probation/dismissal/suspension agreement.

Records Policy

Excel College takes student records and their privacy seriously, and strives to maintain proper records with tamper- and damage-protected storage procedures. These records include an academic transcript, any official documentation in regards to campus life, and any files indicating courses completed, grades earned, degrees awarded, and periods of attendance. An additional electronic copy is maintained by the Program's management system (Populi) with access granted only to select Excel faculty, staff, and coaches.

The Registrar is designated to provide any current or former student with official copies of records and transcript upon written request of the student.⁶

Policies & Information Regarding Transfer Credit and Transferability

A Review Committee led by the Provost will make decisions about granting transfer credits for students entering Excel College. In some cases where the programming is equivalent to an Excel College course, the credits are granted upon transfer application. Students interested in transferring past credits and/or experiences should complete the "Outside Credit Recognition" application located in Populi. Regardless of prior education and/or experiences, all students are required to complete all components of the degree program. The final decision will be communicated to the student applying for transfer credit before the student's emphasis work begins. The decision of the Provost is final.

Excel College maintains articulation agreements with its faith-based partner programs. While Excel College agrees to recognize the completion of various partner programs as prior learning credits in lieu of traditional coursework, all transfer students must complete the Core curriculum in its entirety. Any courses that extend beyond the duration of the student's anticipated enrollment with Excel College must be audited with the student's full participation in them.

Transfer credits and learning experiences recognized in lieu of credit from non-partner organizations and institutions are considered on a case-by-case basis by the Provost.

⁶ Requests can be submitted electronically through Populi at https://excelcollege.populiweb.com/router/request_transcript or in writing submitted to Excel College's mailing address, care of the Provost or Registrar.

In any case, transfer credits toward Excel College will only be accepted under (at least) the following conditions:

1. Excel College has received an official transcript of the completed coursework (if transferring from a conventional educational institution)
2. Each course has been completed with a grade of “C” or higher
3. Each course pertains to the student’s field of emphasis
4. Each course objectives and rigor meet the standards set by Excel College, aligning with the outcomes established for the given emphasis track.

****NOTE:** If Excel College has no existing track that matches the intended emphasis of pursuit, Excel College will not be able to process the students “Outside Credit Recognition” application until after a track is established. Students should be aware that Excel College does not guarantee the creation of any new tracks.

5. Each course was taken within the last 10 years

Transferring From Excel College

Students should be aware that the transferability of completed course work toward another program is determined entirely by the policies of the accepting institution(s), their state and/or federal regulators, and their accrediting agencies (if applicable).⁷

Transcripts can be requested at https://excelcollege.populiweb.com/request_transcript

Requirements for Earning a Degree

Students must maintain consistent employment (targeting a minimum of 25 hours each week) and successfully complete (pass) all degree program components in order to be approved to receive their respective degrees. Students must be cleared for graduation through the Provost.

Payment of Account

Payment in full (tuition, fees, and fines) is required to receive a degree and for a release of records of work completed. Certificates will be mailed 3-6 weeks from the time the completion of the program and program requirements is confirmed.

Transcripts

⁷ The degree programs of study offered by Excel College have been declared exempt from the requirements for licensure, under provisions of North Carolina General Statutes Section (G.S.) 116-15 (d) for exemption from licensure with respect to religious education. Exemption from licensure is not based upon assessment of program quality under established licensing standards. Accreditation is recognition by private accreditation agencies, some of which are recognized by the Department of Education. Excel College is not accredited nor pursuing accreditation.

Excel College issues transcripts as official notices of work completed. These official notices of work completed will only be sent upon request of the individual to whom the record belongs. Requests by persons other than the student will not be honored without written authorization from the student.

Official copies of transcripts are not issued until all accounts with the college are cleared. All graduates are guaranteed to receive two official transcripts at no charge (Excel College does not currently charge for any reasonable number of transcripts, but reserves the right to do so in the future after two transcript requests). Processing will not begin until notification has been received from the Registrar's Office.

The transcript request form (available on Populi) should be filled out and submitted either online through Populi or sent to the Provost's Office. Students should verify their transcript information on the online education management platform prior to ordering to make sure all of the information is up to date and accurate. If there are any discrepancies, students should communicate that to the Provost, who will work with the student to resolve the issue.

Address or Name Changes

In an effort to maintain the integrity and accuracy of our records and to protect our students, alumni, and constituents, graduates should provide appropriate documentation to Excel College should they change addresses or surnames.

Student Financial Policies

Student Financial Obligations

By enrolling in the college and agreeing to abide by the college's policies (including the financial policies), students agree to the terms set out below, to pay all billed costs in a timely manner as scheduled in their payment plan with recurring payments, and to communicate with college staff about any questions, concerns, and delinquencies (current or anticipated).

Payment Plans

While most colleges require upfront payment for each semester, Excel College offers the opportunity for students to utilize monthly payment plans (free of additional charges) that are spread throughout the program's duration.

Recurring payments and failed payments

Recurring payments, in accordance with a student's personalized payment plan, are required and are due as specified in the agreed-upon financial plan. Should a student's enrollment in recurring payments become inactive or invalid without being addressed before the next month's payment, the recurring payment discount will be removed (in the amount applicable to the month(s) without sufficient recurring payments – not retroactive to months when it was applied).

Students must take responsibility for timely communication with the school regarding their payment plan, including communication involving third-party payers (e.g., parents). If a student becomes aware that their payment plan will become delinquent, they should communicate with the college right away to arrange an alternative plan with the staff.

Failed payments occur when a student or other payer either enters incorrect account information or does not have sufficient funds at the time a payment is initiated to cover the transaction. In such instances, the college pays failed payment fees to the payment processing companies and has additional labor costs to record and correct these issues appropriately. In such cases, after several repeated failed payments, the college may charge the processing costs to the students, including in addition to other penalties (such as the removal of the automatic payment discount as described above) if applicable.

The college understands that at times, mistakes may occur or financial difficulties may arise and will work with students to address such issues. The college reserves the right to waive fees at its discretion upon review of a student's situation and may be especially inclined to avoid applying penalties to student accounts when the student proactively engages in communication and develops a workable plan to resolve payment delinquencies. That being said, the college also reserves the right to apply the fees as described above up to the extent described and to treat each student's case independently at its discretion.

On Late Payments and Recurring Delinquencies

As part of Excel College's mission to produce wise, mature, and productive adults, we recognize that some students are learning to take responsibility for financial obligations for the first time. As such, college faculty work with students upon arrival and periodically throughout the program to build a budget that will help them meet their financial obligations. While there is

accountability along the way, the student must take ultimate responsibility for their financial obligations. The following is intended to help students learn the realities of “adult” financial commitments while they are learning to live independently at Excel, and to hold them accountable for making timely payments.

Student accounts are expected to be current by midnight on the date tuition is due. Excel College reserves the right to extend a grace period through the 3rd of the month (or closest business day). If the student’s account is not current by the 3rd, the student and their parents should expect a notice from Excel College’s staff that, beginning on the 8th of the month, the student will receive tardy grades for class and other Excel participation tracks until the student’s account is brought up to date. If the student’s account has not been brought up to date by the 15th, the student will be marked absent from classes and receive “0” grades for all assignments during those classes until their account is updated. Students will be required to either attend class/activity or be actively working or applying for work during scheduled class hours. When a student’s account is brought back into good standing, they will begin receiving credit for academic activities.

If a student’s account becomes 125% delinquent in their payment plan (amounting to one whole month and a partial month as outlined in their payment plan), this will automatically trigger a financial meeting with the appropriate Excel staff to map out a plan to get caught up, with subsequent weekly touchpoints until the student is caught up. This plan will be created with the help of the student’s coach, the head of men’s or women’s discipleship, and the financial administrator. At this point, parents (or whoever is partnering with the student in tuition) will also be notified and will sign off on the student’s plan to bring their account up to date.

If a student’s account becomes 250% delinquent in their payment plan (amounting to 2.5 months as outlined in their payment plan) the student will be required to withdraw from the current semester of the program and will only be allowed to re-enroll upon bringing their account current and showing one additional month of on-time payment. Excel leadership will work with the student and parents to determine if the best course of action is to a) allow the student to continue to stay on campus for a period of time while they are working full-time to get caught up or b) for the student to move back home and work full-time while they are working to get caught up. The goal of this step is to prevent a student from falling so far behind that they cannot catch up, and also to motivate them to take seriously the responsibility of managing their budget.

If, for some reason, a student’s account becomes more than \$3,500 delinquent in their payment plan, the student may be withdrawn from the program at the discretion of Excel’s leadership team. At this point, the student will be responsible for the delinquent amount and any other outstanding amounts. If the student wishes to re-enroll in the next cohort, their overdue account must be paid, and they must demonstrate reasonable financial reserves that show their ability to stay current on tuition.

External Complaints

The State Authorization Unit of the University of North Carolina System Office serves as the official state entity to receive complaints concerning post-secondary institutions that are authorized to operate in North Carolina. If students are unable to resolve a complaint through the institution's grievance procedures, they can review the Student Complaint Policy (PDF) and submit their complaint using the online complaint form at [Student Complaints Site](#).

For more information, contact:

North Carolina Post-Secondary Education Complaints
223 S. West Street, Suite 1800
Raleigh, NC 27603
(919) 962-4550

To file a complaint with the Consumer Protection Division of the North Carolina Department of Justice, please visit The State Attorney General's web page at: NCDOJ site. North Carolina residents may call (877) 566-7226. Outside of North Carolina, please call (919) 716-6000. En Espanol (919) 716-0058. If you choose to mail a complaint, please use the following address:

Consumer Protection Division
Attorney General's Office
Mail Service Center 9001
Raleigh, NC 27699-9001

Notice of Nondiscriminatory Policy as to Students

Excel College, Inc. admits students of any race, color, national and ethnic origin, age, family/parental status, or income derived from a federal assistance program to all the rights, privileges, programs and activities generally accorded or made available to students at the school, including in the nondiscriminatory administration of its educational policies, admissions policies, scholarship and loan programs, and all school-administered programs.

Student Participation Agreement

By signing this Agreement, I acknowledge that I have read, understand, and agree to be accountable to the following:

1. I understand that my participation in or observation of any of the programs offered or hosted by Excel College is conditioned upon and subject to my agreement with all of the policies within the Excel College Handbook, the Excel Honor Agreement, the Excel Housing and Community Agreement, Excel Programs, Adventures, and Activities Agreement, Financial Responsibility Agreement, and this Student Participation Agreement. These are referred to as “Excel Agreements”.
2. I understand that participating in or observing the programs offered or hosted at Excel is voluntary and at will. I further understand, however, that program participants are assured of continuous enrollment by maintaining all of the policies within the “Excel Agreements”.
3. I understand that when I enroll as a student at Excel College, I am committing to the journey of becoming a wise, mature, and productive adult who follows Christ into a life of flourishing. Further, I understand that this means that my time at Excel College will be a time of “preparation for life,” which suggests a time of challenge and growth. As such, I understand that, during my enrollment at Excel College, I will be expected to:
 - a. Engage with humility in order to learn and grow, recognizing that I am on a journey of maturation and have come to learn, honor, and submit to instruction from Excel College faculty and staff, coaches and house captains.
 - b. Honor myself, my classmates, my leaders, and my employer(s). I will treat everyone with respect and will honor my commitments. I will speak well of myself, my classmates, and faculty and staff of Excel, both past and present. If I have an issue, I commit to addressing it by a) in the case of conflict with another student, that student first, and then my house captain, b) in the case of program-related questions and issues, I commit to bringing my questions to faculty and staff. I commit to always seeking resolution and reconciliation.
 - c. Work through and overcome challenges in the classroom, the home, my workplace, and the community, recognizing that difficult things are often part of a growth journey. I commit to being challenged and allowing my capacity to be stretched.
 - d. Seek wholeness in my body, soul, and spirit. I understand that I will be expected to develop healthy habits, character, and characteristics in my finances, my

relationships, my physical and mental health, and my spiritual well-being. This includes, but is not limited to: being mentored in nutrition and exercise, healthy habits including work/rest patterns, utilization of technology, screens and social media, financial stewardship, workplace behaviors, and social relationships with others, including students, staff, and both the Excel and greater community.

- e. Be present and engaged at ALL Excel College program functions which count towards degree credits, including, but not limited to: Core classes, Bible classes, Practicum Classes, All Teams, Cook Teams, Clean Teams, and Missional Service times, etc. I understand that being engaged means being present and paying attention throughout the entirety of the function, and that specifically for Core and Bible classes, Practicum classes, and during All Teams, I will be expected to display honor by not using my cellular device, computer, or other devices unless I have been instructed to by faculty. I also commit to not wearing headphones or similar devices during these functions. If I am found on my phone during class, I will be asked to put it away. If I remain on my phone after this request, I understand I will be marked absent from that class session.
- f. Abide by the tuition policy set forth in the Excel College student handbook. I commit to paying my tuition on time, and if, for some reason, I might be delayed, I commit to contacting the Head of Men's Campus Life or Head of Women's Campus Life ahead of time to address the matter.
- g. Maintain a clean, orderly, and hospitable environment in my room, the indoor and outdoor common areas of the home I am living in, and the indoor and outdoor common spaces on the Excel Campus. I commit to doing the chores assigned to me, participating in weekly cleaning, and abiding by all the policies in the Excel Community and Housing Agreement.
- h. Commit to accountability and to holding accountable my fellow students, recognizing that accountability is a valuable part of a healthy community. Understanding that I'm a part of a close-knit community that includes a focus on personal and interpersonal flourishing, I will do my best to be my brother's and sister's keeper, seeking the general welfare of those around me. Thus, I will not seek, participate in, or passively condone activities, interactions, or communication with or about others that harm or affect the physical, mental or spiritual well-being of others or myself. If witnessing activities that can become detrimental, I will speak out and, where necessary, ask for help from faculty and staff.

- i. Maintaining unity by not participating in dissension, discord, gossip, rumors, or slander against myself, classmates, Excel faculty and staff, or any members of the Excel community, past or present.
 - j. Honor the authority of my house captains, coaches, staff, and faculty members, agreeing to abide by the policies of Excel and honor the ones delegated to steward the health of the college and community.
- 4. I understand that Excel College relies on this Participation Agreement and all other program-related agreements and would not allow me to participate in or observe any program offered or hosted by Excel College or make available the related program Materials by or through Excel College but for my agreement with the terms of this Participation Agreement.

2026-2027 Course List & Descriptions

CORE COURSES

Human Arts & Sciences I: Critical Thinking — 3 credits

Course Description:

This course provides the methodological foundation for approaching the liberal arts and sciences by introducing the goals, methods, and applications of analytical reasoning for responsible participation in today's public square. As a first course in reasoning, learning to identify, evaluate, and respond to arguments is at the heart of the module, students are trained to spot argumentative structures (e.g., premises, conclusions, evidence), map argumentative logic and detect argumentative strengths/weaknesses (e.g., soundness, validity, fallacies) in the various literary, visual, and media 'texts' they encounter both in and out of class.

This course also provides the necessary alethiological (truth-centered) foundations for approaching the liberal arts and sciences. Students will engage, ponder, and analyze various truth claims of Western history, identifying the rhetorical structures that the claims are clothed in, the ideological assumptions each carries, and the practical implications that each view leads to. Ultimately, as we "take each thought captive to Christ," these claims will be brought before the Bible's foundationally dogmatic standards and claims that Jesus is the truth and that this truth has the power to set us free.

Theology Proper — 3 credits

Course Description:

This course seeks to establish the theological foundation for pursuing the other liberal arts and sciences by introducing the biblical, historical, and philosophical roots of Christian theism's concept of God. Through an introductory look at a philosophy of the Christian religion, students are also introduced to six fundamental branches of Theology—biblical, historical, natural, philosophical, systematic, and practical—and the unique contribution each makes to our attempts to speak responsibly about God.

Foundations for Theological Thought: Philosophy — 3 credits

Course Description:

This course supplies the biblically and theologically informed philosophical foundation for theological engagement with the human arts and sciences by introducing the most significant Western thinkers and theories concerned with the nature of reality, knowledge, value, and purpose in the human experience. Students explore the historical concerns of four fundamental branches of philosophical inquiry—Ontology, Epistemology, Axiology, and Philosophy of History—and the unique challenges they pose for Christian theism in current cultural controversies.

Theology of Natural Science I: Mathematics — 3 credits

Course Description:

This course provides a historical, theological, and philosophical context for mathematics, to lay the arithmetical foundations for understanding and relating to the human arts and sciences. The module begins with the theological foundation of a Triune God, in whom number was extant before time, and progresses to the discovery and development of Geometry (Greece), Algebra (Islamic culture), Trigonometry (India) and Calculus (Modern West). Along the way, we meet some of history's foremost mathematicians and examine the discoveries that made them famous. The result is something of an adventure story. Students will learn and apply the techniques, strategies and formulas associated with each through hands-on, project-based activities designed to facilitate both assimilation and retention of the abstract mathematical concepts and functions. With this historical foundation laid, the bulk of the course goes on to explore core concepts involved in the often surprisingly significant relationship between mathematics and the fields philosophy and theology.

Theology of Natural Science II: Physical Science — 3 credits

Course Description:

This course provides a biblically and theologically informed cosmological foundation for grounding the human arts and sciences by offering a theoretical introduction to the history, philosophy, and methodology of the classical and contemporary physical sciences. As a first course in 'scientific reasoning,' this course explores the philosophical and theological underpinnings requisite for the skills and benefits of empirical investigation, firsthand observation, controlled experimentation, and theoretical verification is a priority for the module. The course is conceptual rather than calculus-based in its approach, accommodating the liberal arts learner. After an initial introduction to the philosophical starting-points of the physical sciences, students examine the most significant concepts and contributors to the field. Along the way, contemporary cultural debates arising from the physical sciences (e.g., theories of origins, etc.) that bear importance to Christian witness are explored in preparation for informed and theologically grounded participation in such discussions in the public square. Some specific topics addressed include kinematics, dynamics, energy, nuclear physics, and quantum theory

Theology of Natural Science III: Biology — 3 credits

Course Description:

This course furnishes a biblically and theologically informed ecological foundation for contextualizing the liberal arts and sciences by offering a theoretical and theologically informed introduction to the history, philosophy, and methodology of modern biology. Students explore the experimental means, practical aims, and ethical constraints for the study of life and living things. Attention is especially given to some of the theological and cultural questions raised in

the study of biology. Some specific topics addressed include genetics, biotechnology, ecology, population dynamics, microbiology, natural selection, and anatomy.

Biblical Anthropology — 3 credits

Course Description:

This module provides a biblically and theologically informed conceptual introduction to the history, philosophy, methodology and most significant concepts in the study of humanity. The course will compare and contrast the anthropological assumptions of Christian theism with the theoretical, clinical, and procedural principles and practices of the prevailing schools of Psychology in the Western world (e.g., Psychoanalysis, Behaviorism, Gestalt, etc.). Students will be invited to join the ‘human conversation’ alongside such thinkers as Augustine, Aquinas, Freud, Maslow, Skinner, and Rogers.

Theology of Human Fine Arts — 3 credits

Course Description:

This course unveils the cultural foundation for civilizing the (other) human arts and sciences by providing a theoretical and practical overview of the history, philosophy, and most significant productions in Western Art. This course in theologically informed ‘aesthetic reasoning’ explores the monuments, metaphysics, meaning, methods and morality of beauty. Artistic sensibilities are honed through (1) a historical review of Western art, specifically Christianity’s influence; (2) a theological and philosophical investigation of the nature and meaning of beauty; (3) a theological evaluation of art’s source and significance; (4) a general introduction to the predominant theories of aesthetics and art criticism; and (5) practical training in the analysis of individual works of art. Other forms of artistic expression are also introduced such as music, literature, and dance.

Theology of Social Sciences: Sociology — 3 credits

Course Description:

This course unfolds a biblically and theologically informed social foundation for sustaining the human arts and sciences by providing a historical, conceptual, and theological interpretation of the structures, patterns, and forces shaping and shaped by group relationships in complex societies.

Students explore the formation, function and potential flourishing of the diverse expressions of human community within human cultures. With this in mind, students scrutinize the anthropological and theoretical roots of (1) familial relationships [e.g., husband/wife, parent/child, etc.]; (2) ecclesial relationships [e.g., priest/parishioner, believer/unbeliever, etc.]; (3) civil relationships [e.g., employer/employee, friend/foe, etc.]; and (4) political relationships [e.g., ruler/ruled, ally/enemy, etc.]. Students are challenged to move beyond a descriptive analysis of society’s diversity and wrestle with the prescriptive questions related to identifying

relational and biblical norms in today's pluralistic climate with its commitment to moral, sexual, cultural, religious and personal relativism.

Theology of Political Science I: Government — 3 credits

Course Description:

This course explores a biblically and theologically informed political foundation for guarding the human arts and sciences by exploring the historical, philosophical and practical principles and procedures of government and Western jurisprudence. Through close readings of foundational documents, students explore the ideas and institutions shaping the current political and legal landscape along with how these ideas may relate to Christian theology. Along the way, we'll enter the historical debates concerning the philosophical legitimacy and limits of government and law. Politically divisive issues in the contemporary American context—such as civil disobedience, religious liberty, the morality of war, and judicial activism will be explored.

Theology of Political Science II: Economics — 3 credits

Course Description:

This course surveys the biblical, historical, philosophical, and practical principles of economic thought. Structured around the four traditional branches of political economy, the course will examine the theoretical and procedural aspects of (1) producing wealth; (2) distributing wealth; (3) exchanging wealth; and (4) consuming wealth. Through close readings of seminal economic texts and careful policy analysis, students will grapple with the implications of economic theories and concepts for a range of current economic policy issues related to international trade, fiscal sustainability, global development, and today's markets.

Students will explore the biblical precepts and principles related to financial stewardship and their relevance to the competing economic visions of today's world. Along the way, they meet the major thinkers and thinking of the Classical school (e.g., Adam Smith), Collectivist school (e.g., Marx), Austrian school (e.g., Friedrich Hayek), Libertarian school (e.g., Milton Friedman) and Keynesian school (e.g., John Maynard Keynes) of economics.

Fidelity: Virtues of Economics — 1-3 credits

Course Description:

This course offers an initial apprenticeship in the foundational moral perspectives and tactical practices required for the cultivation of personal excellence (i.e., virtue; *virtus* [Lat.]; *arete* [Gr.]) in the successful stewardship of both private and public economic resources. Through close readings and applicative discussions of a varied assortment of biblical, topical, fictional, poetical, devotional, praxeological, and 'creational' texts, we'll pursue growth in fiscal 'fidusaformity' (i.e., fidelity) through the intentional development of the non-negotiable habits required for the provident stewardship of any and all economic wealth. Organized around the four major foci of our economic responsibilities, the course will explore the roles, ways, and means of fiscal 'fidusaformity' in our multi-faceted call to (1) please God, (2) plow earth, (3)

perfect self, and (4) profit others in the management of those resources entrusted to our care. Along the way, we'll take note of how the habits of 'fidusaformity' find their preeminent exemplar in the economic practices of Jesus of Nazareth in his incarnational revelation of the most 'fidusaform' economic Actor in existence – the Trinitarian God of Christian theism.

Docility: Virtues of Government — 1-3 credits

Course Description:

This course offers an initial apprenticeship in the foundational moral perspectives and tactical practices required for the cultivation of personal excellence (i.e., virtue; *virtus* [Lat.]; *arete* [Gr.]) in responsible engagement with the public square as a virtuous citizen. Through close readings and applicative discussions of many biblical, topical, fictional, poetical, devotional, praxeological, and 'creational' texts, we'll pursue growth in political 'tractabiliformity' (i.e., docility) through the intentional development of the non-negotiable habits required for the practice of consensual citizenship in today's political landscape. Organized around the four major foci of our major civic responsibilities, the course will explore the roles, ways, and means of political 'tractabiliformity' in our multi-faceted call to (1) please God, (2) plow earth, (3) perfect self, and (4) profit others in the exercise of shared sovereignty as consensual citizens. Along the way, we'll take note of how the habits of 'tractabiliformity' find their preeminent exemplar in the political practices of Jesus of Nazareth in his incarnational revelation of the most 'tractabiliform' political Actor in existence – the Trinitarian God of Christian theism.

Amity: Virtues of Sociology — 1-3 credits

Course Description:

This course offers an initial apprenticeship in the foundational moral perspectives and tactical practices required for the cultivation of personal excellence (i.e., virtue; *virtus* [Lat.]; *arete* [Gr.]) in relating meaningfully with family, friends, foes, and foreigners. Through close readings and applicative discussions of many biblical, topical, fictional, poetical, devotional, praxeological, and 'creational' texts, we'll pursue growth in relational 'cruciformity' (i.e., amity) through the intentional development of the non-negotiable habits required for the practice of societal partnership in today's social landscape. Organized around the four major foci of our major interpersonal responsibilities, the course will explore the roles, ways, and means of relational 'cruciformity' in our multi-faceted call to (1) please God, (2) plow earth, (3) perfect self, and (4) profit others in the exercise of affective and effective mutuality as societal partners. Along the way, we'll take note of how the habits of 'cruciformity' find their preeminent exemplar in the relational practices of Jesus of Nazareth in his incarnational revelation of the most 'cruciform' relational Actor in existence – the Trinitarian God of Christian theism.

Nobility: Virtues of Fine Arts — 1-3 credits

Course Description:

This course offers an initial apprenticeship in the foundational moral perspectives and tactical practices required for the cultivation of personal excellence (i.e., virtue; virtus [Lat.]; arete [Gr.]) in the pursuit, creation, and curation of the fine arts as a domain of noble imagination. Through close readings and applicative discussions of many biblical, topical, visual, devotional, praxeological, and ‘creational’ texts, we’ll pursue growth in aesthetical elegantiformity (i.e., nobility) through the intentional development of the non-negotiable habits required for the pursuit of morally elevated and spiritually formative beauty in the world of the fine arts. Organized around the four major foci of our major aesthetic responsibilities, the course will explore the roles, ways, and means of aesthetic elegantiformity in our multi-faceted call to (1) please God, (2) plow earth, (3) perfect self, and (4) profit others in the cultivation and discernment of artistic excellence. Along the way, we’ll take note of how the habits of elegantiformity find their preeminent exemplar in the aesthetic practices of Jesus of Nazareth in his incarnational revelation of the most elegantiform artistic Actor in existence – the Trinitarian God of Christian theism.

Integrity: Virtues of Anthropology — 1-3 credits

Course Description:

This course offers an initial apprenticeship in the foundational moral perspectives and tactical practices required for the cultivation of personal excellence (i.e., virtue; virtus [Lat.]; arete [Gr.]) in the cultivation of a fully integrated personality flowing from the intentional pursuit of ethical uprightness towards God, self, and others. Through close readings and applicative discussions of many biblical, topical, fictional, devotional, praxeological, and ‘creational’ texts, we’ll pursue growth in personal ‘honestiformity’ (i.e., integrity) through the intentional development of the non-negotiable habits required for the pursuit of personal wardenship as a morally responsible human actor. Organized around the four principal foci of our major personal responsibilities, the course will explore the roles, ways, and means of ethical ‘honestiformity’ in our multi-faceted call to (1) please God, (2) plow earth, (3) perfect self, and (4) profit others in the honorable embrace and embodiment of our moral principles. Along the way, we’ll take note of how the habits of ‘honestiformity’ find their preeminent exemplar in the ethical practices of Jesus of Nazareth in his incarnational revelation of the most ‘honestiform’ moral Actor in existence – the Trinitarian God of Christian theism.

Vitality: Virtues of Biology — 1-3 credits

Course Description:

This course offers an initial apprenticeship in the foundational moral perspectives and tactical practices required for the cultivation of personal excellence (i.e., virtue; virtus [Lat.]; arete [Gr.]) in the conscientious guarding of Life’s vital flame, flowing from the intentional cultivation of biological stewardship toward God, the self, and the created order. Through close readings and applicative discussions of many biblical, topical, fictional, devotional, praxeological, and ‘creational’ texts, we’ll pursue growth in ecological ‘valetudiformity’ (i.e., vitality) through the

intentional development of the non-negotiable habits required for the pursuit of ecological guardianship as a morally responsible human actor. Organized around the four principal foci of our major personal responsibilities, the course will explore the roles, ways, and means of zoetical ‘valetudiformity’ in our multi-faceted call to (1) please God, (2) plow earth, (3) perfect self, and (4) profit others in the vigilant reception and reverent guarding of Life as gift with wisdom and mercy. Along the way, we’ll take note of how the habits of ‘valetudiformity’ find their preeminent exemplar in the ethical practices of Jesus of Nazareth in his incarnational revelation of the most ‘valetudiform’ moral Actor in existence – the Trinitarian God of Christian theism.

Regality: Virtues of Physics — 1-3 credits

Course Description:

This course offers an initial apprenticeship in the foundational moral perspectives and tactical practices required for the cultivation of personal excellence (i.e., virtue; *virtus* [Lat.]; *arete* [Gr.]) in the steering of Earth’s material order—harnessing matter, motion, and energy within the Creator’s laws toward habitable ends through responsible physical stewardship toward God, the self, and the created order. Through close readings and applicative discussions of many biblical, topical, fictional, devotional, praxeological, and ‘creational’ texts, we’ll pursue growth in global ‘ordinataformity’ (i.e., regality) through the intentional development of the non-negotiable habits required for the pursuit of terrestrial helmsmanship as a morally responsible human actor. Organized around the four principal foci of our major personal responsibilities, the course will explore the roles, ways, and means of creational ‘ordinataformity’ in our multi-faceted call to (1) please God, (2) plow earth, (3) perfect self, and (4) profit others in the vigilant reading of creation and prudent steering of the physical world as gift—measuring, deciding, and building under law for neighborly habitation. Along the way, we’ll take note of how the habits of ‘ordinataformity’ find their preeminent exemplar in the creation-helming practices of Jesus of Nazareth in his incarnational revelation of the most ‘ordinataform’ creation-helming Actor in existence – the Trinitarian God of Christian theism.

Lucidity: Virtues of Mathematics — 1-3 credits

Profundity: Virtues of Philosophy — 1-3 credits

Course Description:

This course offers an initial apprenticeship in the foundational moral perspectives and tactical practices required for the cultivation of personal excellence (i.e., virtue; *virtus* [Lat.]; *arete* [Gr.]) in the contemplative ordering of the inner and outer life—examining assumptions, appraising meanings, and discerning ends within the Creator’s wisdom so that one may inhabit reality truthfully before God, the self, and the neighbor. Through close readings and applicative discussions of many biblical, topical, fictional, devotional, praxeological, and ‘creational’ texts, we’ll pursue growth in teleological ‘sapientiformity’ (i.e., profundity) through the intentional

development of the non-negotiable habits required for the pursuit of existential curatorship as a morally responsible human actor. Organized around the four principal foci of our major personal responsibilities, the course will explore the roles, ways, and means of discretionary ‘sapientiformity’ in our multi-faceted call to (1) please God, (2) plow earth, (3) perfect self, and (4) profit others in the vigilant appraisal of reality and prudent interpretation of human experience as gift—perceiving, judging, and responding under Truth for the flourishing of persons and communities. Along the way, we’ll take note of how the habits of ‘sapientiformity’ find their preeminent exemplar in the reality-curating practices of Jesus of Nazareth in his incarnational revelation of the most ‘sapientiform’ Reality-Curating Actor in existence – the Trinitarian God of Christian theism.

Sanctity: Virtues of Theology — 1-3 credits

Course Description:

This course offers an initial apprenticeship in the foundational moral perspectives and tactical practices required for the cultivation of personal excellence (i.e., virtue; *virtus* [Lat.]; *arete* [Gr.]) in the consecrated orientation of the whole life—ordering loves, aligning desires, and rendering obedience under God’s revealed will so that one may stand faithfully before God, the self, the neighbor, and the world entrusted to one’s care. Through close readings and applicative discussions of many biblical, topical, fictional, devotional, praxeological, and ‘creational’ texts, we’ll pursue growth in spiritual ‘deiformity’ (i.e., sanctity) through the intentional development of the non-negotiable habits required for the pursuit of hieratical discipleship as a morally responsible human actor. Organized around the four principal foci of our major personal responsibilities, the course will explore the roles, ways, and means of doxological ‘deiformity’ in our multi-faceted call to (1) please God, (2) plow earth, (3) perfect self, and (4) profit others in the reverent reception of life and faithful offering of it back to God—receiving, consecrating, and stewarding all things under grace for the praise of God and the flourishing of persons and communities. Along the way, we’ll take note of how the habits of ‘deiformity’ find their preeminent exemplar in the spiritual practices of Jesus of Nazareth in his incarnational revelation of the most ‘deiform’ devotional Actor in existence – the Trinitarian God of Christian theism.

HOLISTIC COURSES

Home Economics (I – III) — 4 credits (each)

Course Description:

This Home Economics course is one of a series of courses designed to foster healthy lifestyle habits and equip students with essential life skills in the areas of kitchen prep, nutritional meal planning, cooking, cleaning, and hosting/hospitality. Students will also learn practical home management skills such as house cleaning, organization, and lifestyle building.

Formation (I – III) — 4-7 credits (each)*Course Description:*

Under the heading of it being perfectly spiritual to be natural and perfectly natural to be spiritual, this course is one of a series of courses designed to teach and demonstrate how the good life belongs to those who live out God's Word spiritually, intellectually, practically, professionally, and missionally. Throughout this course, students will attend weekly sessions designed to cultivate faith-filled living made evident in both personal and professional spheres.

Bible (I – III) — 2 credits (each)

These Bible courses are designed to have students gain an understanding of the overall narrative of the Bible by reading directly from the word of God, through whole books of the Bible, and participating in daily discussions based on the focusing content from Scripture.

PRACTICUM COURSES**Professional Development (I-VII) — 1-9 credits (each)***Course Description:*

This Practicum course extends throughout the entirety of each student's two-year journey, running concurrently alongside The Core. With the support and accountability of mentors and coaches, students develop marketable, transferable skills through real work in the marketplace, learning to recognize, document, and communicate those skills as they emerge, while also cultivating the virtuous habits that lead them to become honest workers, family members, and citizens. The experts of the marketplace train our students on a basic skills level, while we disciple, teach, and equip them for a life of holistic flourishing. Because we believe that the Kingdom of God can be discovered in even common places, we challenge our students to seek the Kingdom in a way that integrates faith, learning, and practice in whatever work they find themselves doing.

AT HOME COURSES**Four Virtues — 4-12 credits***Course Description:*

The Excel At Home Semester is designed to provide incoming Excel students the opportunity to learn, grow, and cultivate practical and professional skills – all through a kingdom lens of virtuous living. The Four Virtues course specifically hones in on the virtues of humility, honor, hunger, and health, challenging students through Scripture, giants of the Christian faith, and practical virtue-application opportunities through workplace settings.