

NEW SAINT ANDREWS COLLEGE
MOSCOW, IDAHO

2010-2012
GRADUATE BULLETIN

Updated: May 18, A.D. 2010

STATEMENT OF NON-DISCRIMINATION

New Saint Andrews College affirms that mankind was created in the image of God (Gen. 1:26-27). Though thoroughly corrupted by sin after the fall, all men retain dignity and worth as image bearers (Psalm 8, Rom 1:20-2:11). In submission to the absolute authority of Scripture, therefore, New Saint Andrews will not discriminate on the basis of race, color, national or ethnic origin, sex, age, or physical disability with respect to (1) student admissions, (2) use of facilities and exercise of student privileges, (3) scholarship programs, and (4) the hiring and employment of its faculty, administration and staff (see Matt. 7:12, 22:37-40, Rom. 2:11, Gal. 3:28, Eph. 4:1-6:9, Col. 3:10-25, I Pet. 2:17).

The College maintains its constitutional and statutory right to discriminate on the basis of religion in order to accomplish the Christian mission of the College. New Saint Andrews maintains its right to obey Scripture rather than men by esteeming women, the disabled, and the elderly as persons worthy of great honor, care, and respect (Ex. 20:12, Lev. 19:32, I Cor. 11:7, Eph. 6:2-3, I Tim. 5:3, I Pet. 3:7). The College also maintains its right to obey Scripture rather than men by regarding children, including the unborn, as a great blessing from God and precious in His sight. As parents and educators, we maintain the right to treat them with all tenderness and compassion, and to bear full covenantal responsibility to nurture, educate, love and discipline them in the Lord as Scripture requires (Deut. 6:6-9, Matt. 19:13-15, Eph. 6:4). According to the Word of God, this responsibility rests solely with parents and educators, not with civil authorities.

NEW SAINT ANDREWS COLLEGE
GRADUATE BULLETIN, 2010-2012

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The Graduate Bulletin, 2010-2012, is the College's authoritative public document for academic, financial, and administrative policies and procedures governing graduate education at New Saint Andrews College. Corrections, updates, and policy changes approved after the Bulletin's printed publication will be posted electronically on the College's website (www.nsa.edu). The web version (pdf) of this Bulletin is the College's most current and authoritative edition. Students should check the web version of the Bulletin to be sure they possess the most current and accurate information.

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A Remarkable Moment in History

Strategic graduate programs for seizing such a moment

The beginning of the 21st century is a remarkable moment in history theologically and educationally. Theological debates have broadened and intensified. Calls for educational reform at every level are everywhere. So the need for graduate programs in theology and classical Christian studies to equip students for such a strategic moment has never been greater.

TRINITARIAN THEOLOGY & CULTURE

Theology today is at a turning point. While some theologians continue to abandon orthodoxy, others in “mainline” churches are turning back toward historic orthodoxy. Theological conversations across the boundaries between Catholics, Eastern Orthodox, and Protestants are more sustained and fruitful than they have been since the Reformation. And the churches of the Southern Hemisphere have begun to re-teach the North what it means to be Christian, as mission fields now produce fields of missionaries. In such a dynamic setting, advanced theological study must be as catholic as the church herself and remain steadfast in our commitment to the primacy, authority, and truth of Scripture.

Conservative theologians and students of theology today have a double responsibility. We must fully participate in the debates taking place within theology, and enter them recognizing that theology will always be a battleground. The College’s two-year resident Master’s Program in Trinitarian Theology & Culture offers advanced theological education to equip the next generation of theologians and theologically informed leaders in other fields for this double responsibility.

CLASSICAL CHRISTIAN STUDIES

The classroom too has been one of the major battlegrounds in the recent culture wars. The sharp intellectual and spiritual decline of America’s schools over the past several decades awakened many from their educational slumbers and encouraged Christians to reexamine their assumptions about the education of their covenant children. The search for alternative educational models led to the rediscovery of the church’s rich academic heritage and the classical tradition. This, in turn, launched the home schooling and classical Christian school movements. Despite sometimes hostile opposition from the government-school cartel, home and classical Christian education have enjoyed stunning growth and unrivaled success.

Sustaining these reforms in curriculum, pedagogy, and vision over time hinges, in large part, on raising up the next generation of classically educated Christian *educators*. If the academic high ground—post-secondary education—remains in the hands of those opposed to home schooling and classical Christian education, then the hard-won educational reforms will be short-lived indeed.

The College’s Classical Christian Studies programs have been developed to meet the challenge of advancing and sustaining these educational reforms for future generations. The program’s limited-enrollment and low-residency options allow working educators, home schooling parents, and aspiring scholars to broaden their understanding of the classical Christian educational paradigm from a distinctively Trinitarian perspective. Its modular design allows working students flexibility in course selection and scheduling.

AN INVITATION

The graduate faculty invites you to join us in the pursuit of all things Trinitarian and classical for this remarkable moment in history. Contact the Graduate Admissions office for more about these strategic programs.

The Vision and Mission of New Saint Andrews College

Vision

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

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

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

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

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

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

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

At New Saint Andrews, the Triune God revealed in the Bible is our ultimate source and standard of truth, beauty, goodness, liberty, and freedom. Without Him, truth and freedom dissolve into relativism and chaos. We believe historic, biblical Christianity, as contained in the Scriptures of the Old and New Testaments, to be the only basis on which the search for truth and the exercise of liberty are meaningful or

possible. Liberty is found not in the absence of law, but in keeping the letter and spirit of the Law of God: "Where the Spirit of the Lord is, there is liberty" (2 Cor. 3:17). For this reason, New Saint Andrews encourages genuine liberal education and protects an environment of genuine liberty of thought and expression within the parameters of our Statement of Faith for faculty and administrators, and the Student Code of Conduct for students.

Mission

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

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

CLASSICAL CHRISTIAN HIGHER EDUCATION

Post-secondary education at the undergraduate and graduate levels is historically rooted in the classical liberal arts tradition. Reflective of the Hebraic vision and articulated by ancient Greek and Roman educators, the classical liberal arts curriculum and pedagogy were later refined by medieval church leaders, Reformation and Christian humanist scholars, and Christian university faculties from the Early Modern era until the late 19th century. The classical Christian paradigm for higher learning emphasizes wisdom and truth more than pragmatism, integration and beauty more than specialization, and service and goodness more than power. The College honors this classical Christian heritage and stresses a Trinitarian perspective on truth, beauty, and goodness. In its classical Christian approach to higher learning, the College stresses the *integrated* nature of knowledge (all things cohere in Christ) and the *servant-leader* nature of every calling before God (Christ is Lord of all) at both the undergraduate and graduate levels.

TRINITARIAN

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

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

From the College's introductory Master's Foundation courses to the last graduate seminar, New Saint Andrews graduate students are taught to understand and appreciate how diverse disciplines and subjects are interrelated and integrated in Christ himself and within the Trinitarian worldview.

CULTURAL LEADERSHIP

Jesus described his disciples as the "salt of the earth" and the "light of the world." Christian leadership and responsibility in the world is inescapable; the question is whether Christians will lead well or poorly, faithfully or unfaithfully. The College seeks to equip its students with biblical wisdom, integrative knowledge, creative insight and humility to lead our culture faithfully as the servants of all through excellence in the arts, letters, sciences, business, government, the church, and all lawful vocations.

VOCATIONS

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

Theological Perspective

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

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

All who teach courses at New Saint Andrews, and all who sit on our Board of Trustees, must pledge in writing their commitment to uphold the Statement of Faith below. Students are not required to pledge their assent to it (see “Graduate Student Conduct,” p. 39).

Statement of Faith

AUTHORITY AND WITNESS

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

THE TRIUNE MAJESTY

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

REVELATION

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

CREATION

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

SIN

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

THE INCARNATE CHRIST

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

SALVATION

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

LAW

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

COVENANT

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

WITNESS

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

ESCHATOLOGY

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

A Brief History of the College

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

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

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

In October 2001 the Christ Church elders reorganized the College as an independent, non-profit educational trust governed by a five-member, self-sustaining Board of Trustees. In 2004, the Board expanded to include seven Trustees drawn from pastors and elders affiliated with the Confederation of Reformed Evangelical Churches.

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

Today, the College has about 200 alumni, 160 students, including 15 graduate students, and 16 full- and part-time faculty members. Students have come from more than 35 states, and eight foreign countries. More than half of the undergraduate student body has some home school background.

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

Facilities & Library Resources

The College's administrative and faculty offices, classrooms and library are located in downtown Moscow, Idaho. The College occupies the Skattaboe Block (1893) on the city's central Friendship Square. This a 25,000-square-foot facility is on the National Historic Register.

The College's Tyndale Library holds more than 60,000 volumes in classics, history, literature, philosophy, languages, aesthetics, and Christian theology. Students also have public access to the area's two nearby public research university libraries at the University of Idaho and Washington State University.

Accreditation

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

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

According to the TRACS *Accreditation Manual*, "Accreditation indicates that the institution is in substantive compliance with the Standards and Criteria, has been peer evaluated after completing a self study, and in the professional judgment of the on-site evaluation team and the Accreditation Commission, the institution provides quality instruction, student services, and is financially stable." Accredited institutions have achieved this level of recognition through continuous self-study and evaluation.

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

Independence

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

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

Graduate Admissions

Graduate Admissions Process

New Saint Andrews College seeks graduate students who confess Jesus Christ as Lord and who desire to make every subject and every area of life captive to Christ.

The graduate faculty admits students who are not just eager to immerse themselves in their studies, but who seek to further their knowledge and their chosen field for the sake of the Kingdom of God.

As a college committed to the reformational vision of evangelical Protestantism, we look for students who will devote themselves to a rigorous course of readings in pursuit of biblical truth, goodness, and beauty, while confronting the pivotal issues of Western culture from a biblical worldview. Our graduate program requires that students possess personal, intellectual, and spiritual maturity, and exhibit those qualities of mind and heart expected of those who name the name of the Lord of lords and King of kings.

The Graduate Admissions Committee reviews and evaluates each application as a *complete* package, giving neither greater nor lesser weight to any one part. We seek well-rounded applicants who have a healthy balance of strong academic ability, personal maturity, spiritual discipline, a strong work ethic, a teachable spirit, and a healthy sense of humor. Because of the advanced level of study, academic qualifications are obviously very important in our evaluation of graduate applicants, but they are only one part of that evaluation. We seek students who long to live an exuberant and balanced Christian life devoted to the Word of God, His Church, and the advancement of the Gospel and Christian worldview into every nook and cranny of every culture, community and public arena on the planet.

New Saint Andrews limits graduate enrollment to encourage an intimate community of Christian scholars devoted to cultivating truth, beauty, and goodness. The Graduate Admissions Committee looks carefully for students who will be fitting and fruitful members of our community.

We seek students who desire to learn, above all, wisdom with all humility. We look for students who are not content to be cloistered away in an ivory tower, but who want to live in a high-octane (and sometimes controversial) Christian environment that integrates the academy, the local church, and the local community.

Because we are small by design, our Graduate Admissions Committee looks for students who are serious about being *contributing* members of our close-knit community.

Application Requirements and Admission Standards

Applications for admission to the Graduate Program must include the following elements:

1. A personal letter summarizing your background, interests, goals, etc., including why you wish to pursue the College's specific graduate program (the online application form is not a substitution for this letter).
2. Completion of the application form.
3. Submission of official transcripts from all undergraduate and graduate institutions attended.
4. Two letters of recommendations from academic faculty familiar with your work.
5. Submission of official Graduate Record Exam (GRE) general test scores directly from Educational Testing Services.
6. Submission of a pastoral evaluation directly from your pastor.
7. A sample of previously written undergraduate or graduate academic work.
8. Completion of the financial commitment disclosure.

1. LETTER SUMMARIZING INTERESTS & GRADUATE EDUCATION GOALS

The Graduate Admissions Committee looks for a clear, concise, and honest statement of an applicant's background, beliefs, and reasons for wanting to pursue graduate study at New Saint Andrews.

Students are *not* required to subscribe to the College's Statement of Faith, but they should indicate what they believe regarding basic Christian doctrine. All graduate students who attend New Saint Andrews must pledge in writing to maintain sound Christian doctrine, to regularly attend an orthodox evangelical church, and to maintain a teachable spirit. They must also pledge to abstain from actively promoting doctrines contrary to the mission and goals of the College, and to resist temptations to entertain or to encourage vain speculations and historic or contemporary doctrinal errors (see the Code of Conduct below). Students who have any questions about our Student Code of Conduct or the student pledge regarding sound doctrine should contact the College for more information.

Because the College typically admits a limited number of new full-time graduate students annually, each new student becomes an important part of the character and culture of our College community. The Graduate Admissions Committee tries to identify applicants whose educational goals and interests will be best served by the College, and whose presence will be a positive addition to the College. The Committee encourages applicants to explain why they think New Saint Andrews meets their specific academic and personal goals, and why they think they will personally benefit from our graduate program.

2. COMPLETION OF THE ONLINE APPLICATION

The online application may be found at www.nsa.edu under Graduate Studies. Applicants may also send in a printed version of the application to:

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

3. SATISFACTORY COMPLETION OF UNDERGRADUATE EDUCATION

Successful applicants to the New Saint Andrews Graduate Program must hold at least a bachelor's degree in any field from an accredited institution. Applicants whose degrees are not in the liberal arts, theology, biblical studies, or who have significant academic deficiencies (as determined by the Graduate Admissions Committee) may be required to complete additional or remedial undergraduate coursework in theology, biblical studies, biblical languages, and/or other fields prior to admission or simultaneously with their graduate coursework. Because of the rigorous and intensive nature of graduate-level study, applicants should have maintained the equivalent of at least a "B" average (i.e., 3.0 or higher grade point average on a 4-point scale) in their undergraduate studies.

The Graduate Admissions Committee gives careful attention to an applicant's record in English, classical and modern languages, history, mathematics and natural science in order to assess the student's ability to meet the graduate program's rigorous reading and writing requirements.

4. LETTERS OF RECOMMENDATION

Applicants should ask two academic faculty members with first-hand familiarity of the applicant's abilities and character to write letters of recommendation. The letters should evaluate the applicant's

- *Intellectual and academic abilities*
- *Diligence, work quality, and work ethic*
- *Self-discipline, insight, and creativity*
- *Integrity and honesty*
- *Maturity, humility, and wisdom*
- *Ability to work closely with others*
- *Sense of humor, response to criticism and*
- *Personal reputation and character*

Letters of recommendation should provide specific examples of the applicant's most noteworthy strengths and weaknesses in the areas of evaluation rather than general remarks without supporting details. Letters of recommendation should be sent directly to the College's Graduate Admissions office (not to the applicant).

5. GRADUATE RECORD EXAMINATION SCORES (GRE)

The Admissions Committee requires submission of the Graduate Record Exam general test results directly from the Educational Testing Service (use the College's institutional identification number, 3855, when registering for the exam). Applicants with test results older than 10 years may be required to retake the GRE. The Graduate Admissions Committee may exempt applicants who have passed at least a semester's equivalent of graduate-level courses at another accredited institution from taking the GRE. Exam scores are only one indicator of an applicant's academic strengths, weaknesses, and potential for success at the graduate level. The Admissions Committee never considers the GRE apart from the context of the student's overall record and application portfolio.

6. PASTORAL EVALUATION

The Graduate Admissions Committee considers the confidential pastoral evaluations very seriously. These evaluations provide indicators of basic personal, familial, social, academic, and spiritual traits that are crucial to the Committee's assessment of how well an applicant will fit in the graduate program at New Saint Andrews. When an evaluation raises questions or seems to contradict other evidence in the applicant's portfolio, the Graduate Admissions Committee may contact the pastor or the applicant directly to seek additional information and clarification. Applicants are responsible for contacting their pastors and request that they fill out the evaluation form provided by the College (available online). The completed pastoral evaluation forms must be returned directly to New Saint Andrews and not to the applicant.

7. ESSAY PREVIOUSLY SUBMITTED FOR ACADEMIC CREDIT

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

8. STATEMENT OF FINANCIAL COMMITMENT AND ABILITY

Using the College's *Financial Commitment and Ability* form provided, applicants must accurately report their financial ability to meet the costs of tuition, books, living expenses, etc., and solemnly pledge their commitment to meet all financial obligations while attending New Saint Andrews.

The applicant should provide sufficient detail, such as the extent of your savings, family financial assistance, loans, or earning power, to demonstrate that you will be able, by God's grace, to pay your tuition and fees in full on time. *Official bank records are required only of international applicants* (see below on "Admission of International Students"). This statement is not intended to pry into your personal finances, but to assure the College that you are realistically prepared to meet your financial obligations and expenses for the duration of your degree program, if admitted.

On the form, applicants should briefly:

- Identify who will bear primary responsibility to meet their financial obligations to the College (applicant, family members, church, others, or a combination).
- Indicate their primary sources of revenue to draw upon to meet their financial obligations to the College (savings, gifts, other sources).
- Explain whether they already have or will have sufficient revenues to pay the full annual tuition and fees in advance, or will need to make payment in installments.

By College policy, student financial records are kept private and confidential, consistent with applicable state, federal, and biblical law.

Application Deadlines

Prospective graduate students should complete the online application available on our web site and return the required materials by the prescribed deadline, along with the \$50 application fee.

The early application deadline is **December 1**. The regular application deadline is **February 15**.

Students considering applying after February 15 should contact the Graduate Admission Office to determine if space is still available and an application warranted.

All inquiries, requests for applications, completed applications, transcripts, pastoral evaluations, and test scores should be sent to:

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

The Director of Graduate Admissions will notify applicants as to whether or not they have been accepted. After the College officially notifies an applicant of acceptance, the applicant has approximately 30 days to confirm his or her intention to enroll as a New Saint Andrews graduate student.

Admission of Transfer Students

The College considers applications for advanced standing on an individual, course-by-course basis. Applicants must declare their desire to transfer credit from another graduate institution at the time they apply to New Saint Andrews, and they must do so by noting the appropriate place on the application form. They must also have an official transcript (not a copy) sent from their previous graduate institution in order for a request for transfer credit to be considered.

The Vice Provost makes the final determination regarding acceptance of transfer credits after receiving the admission committee's evaluation of the student's previous graduate work. The College may request copies of graduate course syllabi, catalogs, or other documentation when the nature of the courses taken or course goals and requirements are unclear from an official transcript. The student requesting a transfer of credit is solely responsible for providing any and all documentation the Graduate Faculty may need to make an informed decision about the transferability of graduate credits earned at another institution. Requests for a transfer of graduate credits must occur at the time of admission and prior to initial enrollment. (See additional information about *Transfer Credits* under the *Courses and Credit Requirements* section below)

Admission of International Students

New Saint Andrews invites applications from prospective international students.

Admissions Standards. All international applicants must meet the College's regular graduate admissions standards.

Deadlines. International applicants must:

- Initiate their applications no later than **February 15**, and
- Submit all required materials by no later than **May 1**.

Prospective international applicants should contact the Graduate Admissions Office as early as possible.

English Language Competency. Applicants whose native language is not English should score at least 60 (out of a possible 120) on the Internet-based Test (iBT) of English as a Foreign Language (TOEFL), and not less than 15 (out of a possible 30) on any of the four test sections (listening, reading, speaking, and writing). Applicants who score below those levels may be admitted provisionally, but required to take intensive English instruction prior to or while taking classes. Applicants are responsible for contacting the TOEFL Application Office, Educational

Testing Service (www.toefl.org). Applicants must request that their iBT results be sent *directly* to the College. Applications will not be evaluated without submission of the official iBT results. Non-native English speaking applicants may be interviewed or asked for additional evidence of English competency by the Graduate Admissions Committee.

Eligibility for Nonimmigrant Student Status. The College will only issue the Certificate of Eligibility for Nonimmigrant Student Status (SEVIS Form I-20) to international students entering the United States who meet all admissions and language requirements and deadlines. The I-20 Form is necessary to enter the United States as a nonimmigrant student on a Student (F-1) Visa. Contact the Admissions office (graduate.admissions@nsa.edu) for more information about international student visa requirements.

Proof of Sufficient Funding. International applicants should note that, in order for the College to issue the I-20 form necessary to enter the country as a student, an accepted applicant must be able to document sufficient funding for every school year. International applicants must provide an official letter from bank officers confirming that the applicant has sufficient funds *on deposit* that meet or exceed the following specific costs of attending one of the College's graduate programs for one full academic year (specify one):

- *Minimum funds on deposit required for international applicants to the M.A. in Trinitarian Theology & Culture program: Equivalent of US\$17,000*
- *Minimum funds on deposit required for international applicants to the M.St. or Graduate Certificate in Classical Christian Studies program: Equivalent of US\$11,000*

Payment of Fees. Tuition and fees, including the application fee, must be paid in U.S. dollars. Checks must be drawn from a U.S. bank, with the bank's computer code located in the lower left-hand corner of the check.

Part-Time Students and Auditors

Part-time matriculating students have a maximum of seven (7) years to complete their degrees, from the date of first enrollment (whether full- or part-time) to the completion of all requirements for the Master's degree.

Part-time non-matriculating graduate students who do not intend to pursue the Master's degree may enroll in courses on a space-available basis only.

Auditors may enroll in courses on a space-available basis only. The permission of the instructor and/or the Vice Provost is required before auditors are allowed to enroll.

Provisional Admissions

New Saint Andrews may admit an applicant to the Graduate Program on a provisional, non-matriculating basis for a single term, if the student does not qualify for regular full-time admission. The Graduate Admissions Committee establishes the specific conditions of a student's provisional admission on an individual basis.

Provisionally admitted students are not eligible for a degree unless they meet or exceed all the terms and conditions of their admission and the College formally changes their status to regular, matriculating standing. A student who fails to fully meet the terms and conditions of their provisional admission may be disenrolled or dismissed from the College. Provisionally admitted students must pay all the regular fees and tuition.

The College may admit two types of graduate students provisionally: (1) persons not qualified for regular admission (typically those who lack biblical language proficiency or other academic qualifications), but who desire to demonstrate their ability to do graduate-level work; and (2) persons who have been suspended or disqualified from the College for academic or Code of Conduct violations, and who desire another opportunity to demonstrate their ability to meet the College's academic and conduct standards.

Any applicant who has yet to complete the bachelor's degree, but who is otherwise qualified for graduate admission, may be admitted on a provisional basis. Provisional status for this reason will be removed only when the College receives official verification of degree completion (with receipt of an official copy of a final college transcript).

Tuition and Fees

New Saint Andrews, as a private Christian institution that does not accept federal financial aid, depends on student tuition payments made in a timely manner. The College provides a tuition payment agreement to each graduate student prior to the beginning of the school year so that both the College and its students can plan their budgets.

Tuition agreements distributed by the College Bursar must be returned by the posted deadline, accompanied by a non-refundable confirmation deposit which is applied to the first payment due.

Because the College limits graduate student enrollment, admittees and returning students who fail to submit their tuition agreements and deposits by the posted deadline may lose their privilege to enroll (or re-enroll) the following year and the College may give their spot in the student body to another eligible applicant.

Full-Time Graduate Tuition

MASTER OF ARTS IN TRINITARIAN THEOLOGY & CULTURE

2010-2011: \$13,250

This full-time rate represents a 10 percent discount off the full annualized cost of the program taken part-time.

M.ST. AND GRAD.CERT. IN CLASSICAL CHRISTIAN STUDIES

2010-2011: \$5,355

This full-time rate represents a 10 percent discount off the full annualized part-time, per course rate.

Payment of full-time tuition entitles an MA graduate student to enroll in up to four M.A. graduate courses in any one term or an M.St./Grad. Cert. student in two M.St./Grad.Cert. course modules in any one session. An M.A. student will be charged the auditor's rate for each additional graduate course when enrolling in a fifth (or more) course in any one term.

Part-Time Graduate Tuition

MASTER OF ARTS IN TRINITARIAN THEOLOGY & CULTURE

2010-2011: \$1,300 per M.A. course

\$650 per M.A. Master's Foundation, Directed Readings, and Research Paper Courses

M.ST. AND GRAD.CERT. IN CLASSICAL CHRISTIAN STUDIES

2010-2011: \$850 per M.St./Grad.Cert. course

\$425 per M.St./Grad.Cert. Directed Readings and Integrative Papers

Part-time tuition is due in full approximately 30 days prior to the start of each term. Part-time students who sign up for two courses during the same term will receive a 5 percent discount per course. No part-time student may attend a class unless tuition has been paid in full. Note: Part-time students who wish to complete the M.A. degree may be subject to additional fees for the Research Paper requirements.

Other Fees

Auditor's Fee:

\$650 per M.A. course

\$425 per M.St./Grad.Cert. course

Auditor's fees are due in full the first day of class. No auditor may attend class unless the auditor's fee has been paid in full.

Special Tuition Rates and Fees: Special tuition rates and fees may be assessed for course work done during the summer or by special arrangement outside the regularly scheduled academic terms and are not included in or based on the student's regular academic year tuition rate. Check the College website or administrative offices for specific costs of special programs and courses.

Drop/Add/Withdrawal Fee: The College charges \$5 per request form for dropping or adding a course, changing a section, or withdrawing from the College after the published deadline (usually at the end of the third week of the previous term).

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

Commencement Fee: \$50, due with the Application to Graduate form.

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

Vehicle Registration Fee: \$55 per year per automobile used to attend on-campus classes and events downtown.

Payments, Penalties, and Termination

A service charge of 1.5 percent per month is due on all past due accounts. A \$50 penalty is assessed on payments that are over three working days late.

All tuition payments are due prior to attending class. Students who fail to pay tuition in accord with the terms of their signed agreement may not attend classes, and their tuition agreement may be terminated, unless they have received prior written approval by the College Bursar for adjustments to their payment schedule. Students whose tuition agreements are terminated because of failure to meet the terms of their agreements must sign a new tuition agreement and pay in advance before attending any class.

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

Payments can be made with cash, check, or money order. Credit card payments will be accepted for deposits, tuition, and fees, and will be assessed a 3.5 percent processing fee.

Tuition payments may be submitted to the Administrative Assistant in the administrative suite or mailed to:

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

Refund Policy for M.A. Students

The College's refund policies are designed to protect both the tuition-paying student's and the College's financial interests when a student is no longer able to continue his or her studies at the College. The refund policies vary with the nature of the graduate program and the tuition payment plan students choose. Students should review the refund policy for their respective program below carefully.

I. PAYMENT IN ADVANCE

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

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

II. PAYMENT PLAN OPTION

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

- If at anytime a student finds it necessary to nullify or modify their tuition agreement, the College will retroactively (from the beginning of the current academic year) recalculate the total tuition owed based on the College's per class rates. This allows the College to maintain the integrity of our rates to full-time students. This recalculation may result in additional fees payable to the College.

III. PAYMENT PER COURSE

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

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

Refund Policy for M.St. & Grad.Cert. Students

- Refunds for payment by course: Refunds are only granted to those students who withdraw two weeks prior to the start of a course.
- Refunds for payment by year in advance: Students who pay by year in advance and withdraw before the last day of their first session may receive a 60% tuition refund. Students who pay by year in advance and withdraw before the last day of their second session may receive a 40% tuition refund. Students who withdraw after the last day of their second session are ineligible for a tuition refund.

Financial Aid and Student Scholarships

New Saint Andrews does not offer scholarships to graduate students at this time. While we hope to do so in the future, applicants should be prepared to bear the full cost of their graduate studies.

The College does not participate, on principle, with any state or federal government-sponsored financial aid programs.

Graduate Degree Programs

New Saint Andrews College offers three graduate degrees, one in Trinitarian Theology & Culture, and two in Classical Christian Studies.

The graduate program in Trinitarian Theology & Culture is a limited enrollment, two-year residency program leading to the *Master of Arts* degree.

The Classical Christian Studies programs offer two low-residency graduate degree options: a two-year *Master of Studies* degree and a one-year *Graduate Certificate*. The coursework for both of these Classical Christian Studies programs involves intensive one-week course modules offered in early August, early January, and late June, plus non-resident directed readings in the fall and spring months.

Courses taken to meet the Graduate Certificate program may be applied to the Master of Studies degree.

Master of Arts in Trinitarian Theology & Culture (M.A.)

The Master of Arts in Trinitarian Theology & Culture is a rigorous, two-year, limited-enrollment, residency program for the study and engagement of theology and culture from a Trinitarian perspective.

The College's Master's program in Trinitarian Theology & Culture aims to provide advanced theological education that will equip a new generation of theologians and theologically informed leaders in other fields. New Saint Andrews is firmly committed to Christian scholarship, to the authority of Scripture over all areas of life and thought, and to the conviction that Christian education must begin and end with Jesus Christ, the One in whom all things hold together. The M.A. program seeks to build on that foundation, preparing intellectual and spiritual leaders for today and for the next generation.

The M.A. program has a number of distinctive emphases. During the past century, ecclesiology and liturgy have been central to theology, and these dimensions of theology are highlighted at the College. Tracing the growing interest among Evangelicals and others in Scripture and particularly in patristic and medieval modes of interpretation, the M.A. program highlights Christological interpretation of Scripture. Unlike most modern seminaries, the degree program does not confine theology to the boundaries of cultural and political life. It includes courses on aesthetics, politics, poetry, and philosophy of science. The theological and biblical courses are taught with an eye to their implications for culture.

Every two terms, M.A. students are required to submit a 25-35-page research paper. The four papers required for the degree must include one each on issues in biblical studies, systematic theology and culture. The fourth paper may be in any of those three areas. The papers will normally be read by more than one graduate faculty member. Part-time matriculating students must write their required research papers at least once every academic year.

While the program is not a pastoral training program, it recognizes the inherently pastoral character of theology, incorporating this emphasis with its worship and service requirements.

And because theology is not an impersonal academic discipline, the College encourages its students and faculty to nurture the Christian virtues through close interactions and accountability.

REQUIREMENTS FOR THE MASTER OF ARTS (M.A.) DEGREE

Candidates for the M.A. degree must pass a total of 44 credits, with a minimum grade of MCH (B-) in each course, and meet the following requirements:

1. Pass 4 terms of the Master's Foundation (theology) courses *in sequence*
2. Pass 8 terms of Cultural Seminars
3. Pass 8 terms of Peshier Group (biblical and systematic theology) courses
4. Pass 4 terms of Research Paper
5. Pass 4 terms of Directed Readings
6. Attend the weekly Graduate Forum
7. Participate actively in approved local ministries
8. Pass a final comprehensive oral examination

MASTER OF ARTS IN TRINITARIAN THEOLOGY & CULTURE

Alpha (First) Year

<i>Jerusalem 1</i>	<i>Nicea 1</i>	<i>Chalcedon 1</i>	<i>Westminster 1</i>
Master's Foundation: Task & Context of Christian Scholarship 1 credit	Master's Foundation: The Trinity 1 credit	Master's Foundation: Ecclesiology & Community 1 credit	Master's Foundation: Protology & Eschatology 1 credit
<i>Cultural Seminar I</i> 2 credits	<i>Cultural Seminar II</i> 2 credits	<i>Cultural Seminar III</i> 2 credits	<i>Cultural Seminar IV</i> 2 credits
<i>Pesher Group I</i> 2 credits	<i>Pesher Group II</i> 2 credits	<i>Pesher Group III</i> 2 credits	<i>Pesher Group IV</i> 2 credits
<i>Research Paper</i> 1 credit		<i>Research Paper</i> 1 credit	

Omega (Second) Year

<i>Jerusalem 2</i>	<i>Nicea 2</i>	<i>Chalcedon 2</i>	<i>Westminster 2</i>
<i>Directed Readings</i> <i>Literary Theory/Philosophy of Language</i> 1 credit	<i>Directed Readings</i> <i>Aesthetics</i> 1 credit	<i>Directed Readings</i> <i>Socio-Political Theory</i> 1 credits	<i>Directed Readings</i> <i>Music</i> 1 credits
<i>Cultural Seminar V</i> 2 credits	<i>Cultural Seminar VI</i> 2 credits	<i>Cultural Seminar VII</i> 2 credits	<i>Cultural Seminar VIII</i> 2 credits
<i>Pesher Group V</i> 2 credits	<i>Pesher Group VI</i> 2 credits	<i>Pesher Group VII</i> 2 credits	<i>Pesher Group VIII</i> 2 credits
<i>Research Paper</i> 1 credit		<i>Research Paper</i> 1 credit	

Master of Studies in Classical Christian Studies (M.St.)

The Master of Studies in Classical Christian Studies is a two-year, limited-enrollment, low-residency program designed for working educators and aspiring scholars who wish to

- Broaden their understanding of the classical world from a distinctively Trinitarian perspective
- Deepen their knowledge of classical and medieval culture, especially in rhetoric, literature, philosophy, and the arts
- Strengthen their understanding of the classical Christian paradigm of education
- Strengthen their skills in classical languages and literature, especially Latin and Greek
- Deepen their Bible knowledge, and
- Refine their ability to apply a Christian worldview to classical education.

The Classical Christian Studies degree program will broaden students' understanding and appreciation of classical antiquity and the medieval tradition from a distinctive Trinitarian perspective.

Courses taken in the *Graduate Certificate* program may be applied to the *Master of Studies* program.

Alpha (First) Year

Trinity <i>July-August</i>	Fall <i>September-November</i>	Epiphany <i>December-January</i>	Spring <i>February-April</i>	Pentecost <i>May-June</i>
<i>Cultural Seminar I</i> 2 credits	<i>Directed Reading I</i> 2 credits	<i>Cultural Seminar II</i> 2 credits	<i>Directed Reading II</i> 2 credits	<i>Cultural Seminar III</i> 2 credits
<i>Classical Language & Literature I</i> 2 credits		<i>Classical Language & Literature II</i> 2 credits		<i>Classical Language & Literature III</i> 2 credits

Omega (Second) Year

Trinity <i>(July-August)</i>	Fall <i>September-November</i>	Epiphany <i>December-January</i>	Spring <i>February-April</i>	Pentecost <i>May-June</i>
<i>Cultural Seminar IV</i> 2 credits	<i>Directed Reading III</i> 2 credits	<i>Cultural Seminar V</i> 2 credits	<i>Integrative Essay</i> 2 credits(Defended in June)	<i>Cultural Seminar VI</i> 2 credits
<i>Language & Literature IV or Workshop I</i> 2 credits		<i>Language & Literature V or Workshop II</i> 2 credits		<i>Workshop III</i> 2 credits

REQUIREMENTS FOR THE MASTER OF STUDIES (M.ST.) DEGREE

Candidates for the M.St. degree must pass a total of 32 credits with a minimum grade of MCH (B-) in each course module, and complete each of the following curricular requirements:

1. Six Cultural Course Modules (2 cr. each)
2. At least three Classical Language-Literature Course Modules (2 cr. each)
3. Three additional courses either in Classical Language-Literature or Workshops
4. Three Directed Readings (2 cr.)
5. One Integrative Essay (2 cr.); the Integrative Essay must be presented and defended during one of the terms of residence (usually in June).

Graduate Certificate in Classical Christian Studies (Grad.Cert.)

The Graduate Certificate in Classical Christian Studies is a one-year, limited-enrollment, low-residency program designed for working educators and aspiring scholars who wish to broaden their understanding of the classical Christian educational paradigm and deepen their knowledge of classical and medieval culture, but are unable to pursue the Master of Studies program.

Courses taken in the *Graduate Certificate* program may be applied to the *Master of Studies* program.

REQUIREMENTS FOR THE GRADUATE CERTIFICATE (GRAD. CERT.) DEGREE

Candidates for the Grad.Cert. degree must pass a total of 16 credits with a minimum grade of MCH (B-) in each course module, and complete each of the following requirements:

1. Three Cultural Course Modules (2 cr. each)
2. Three Classical Language-Literature Course Modules (2 cr. each)
3. Two Directed Readings (2 cr.).

<i>Trinity</i> <i>July-August</i>	<i>Fall</i> <i>September- November</i>	<i>Epiphany</i> <i>December- January</i>	<i>Spring</i> <i>February-April</i>	<i>Pentecost</i> <i>May-June</i>
<i>Cultural Seminar I 2 credits</i>	<i>Directed Reading I 2 credits</i>	<i>Cultural Seminar II 2 credits</i>	<i>Directed Reading II 2 credits</i>	<i>Cultural Seminar III 2 credits</i>
<i>Classical Language & Literature I 2 credits</i>		<i>Classical Language & Literature II 2 credits</i>		<i>Classical Language & Literature III 2 credits</i>

Course & Credit Requirements

The graduate faculty expects students to demonstrate substantive *growth* in knowledge, skill, wisdom, and maturity, not merely to accumulate credits. The College, therefore, encourages its students to focus on the substance and quality of their learning more than on the quantitative accounting of their “credit” progress. While the College may reckon student academic progress by completion of “credits hours,” knowledge, especially in a *Christian* context, cannot be adequately gauged by “credits” alone.

All course credits at New Saint Andrews College are calculated on a *semester* credit-hour basis.

1. DIRECTED STUDIES

No more than four credits (or two one-term electives) in Directed Study may be applied toward the Master of Arts degree requirements for graduation. Exceptions require the Vice Provost’s written approval.

2. UNDERGRADUATE COURSES

No more than six credits (or three one-term electives) in upper-level undergraduate courses (numbered 300 or above) may be used to meet the College’s graduate degree requirements.

No courses taken below the upper level (numbered 299 or lower) may be used to meet any graduate degree requirements.

Students who wish to take any undergraduate courses to meet graduate degree requirements must receive approval from the Vice Provost prior to enrollment. Only courses in which the student received at least an SCH grade (B+) or higher are eligible for credit.

No course credits from a single course may be counted twice, to meet both undergraduate and graduate degree requirements.

3. TRANSFER CREDITS

New Saint Andrews evaluates each transfer student’s proficiency, knowledge, and skill gained from courses taken at other institutions, accredited or non-accredited, prior to accepting a transfer course as meeting any graduate degree requirement.

The College follows the *Joint Statement on the Transfer and Award of Credit* approved by the American Council on Education (ACE), the Council on Higher Education Accreditation (CHEA), and the American

Association of Collegiate Registrars and Admissions Officers (AACRAO) when evaluating transfer credit requests.

The College reserves the right to take into account the quality of the applicant's academic record and the educational institution whence that record came when considering the equivalency of any course by transfer. The College also reserves the right to grant transfer credit upon condition of satisfactory completion of an approved higher-level New Saint Andrews course in a related field.

Upon admission of a transfer student to New Saint Andrews, the Graduate Admissions Committee evaluates all courses taken or attempted and all grades received at any post-secondary institution. The committee determines at that time the applicability of any course equivalencies or transfer credits to the student's program of graduate study at New Saint Andrews. The Vice Provost makes the final determination regarding acceptance of transfer credits after receiving the admission committee's evaluation of the student's previous graduate work. The College may request copies of graduate course syllabi, catalogs, or other documentation when the nature of the courses taken or course goals and requirements are unclear from an official transcript. The student requesting a transfer of credit is solely responsible for providing any and all documentation the Graduate Faculty may need to make an informed decision about the transferability of graduate credits earned at another institution. Requests for a transfer of graduate credits must occur at the time of admission and prior to initial enrollment.

All course equivalencies, transfer credits, and academic conditions are recorded on the student's permanent record after he or she is officially matriculated.

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

Transfer credit limitations: A maximum of 25 percent of the total credits required for a graduate degree may be accepted and applied to the degree requirements at New Saint Andrews. No undergraduate credits taken at other institutions may be applied to any graduate degree at New Saint Andrews.

The College accepts transfer course equivalencies only for courses completed with a grade of SCH (B+) or higher. No transfer credit may be used to meet the Master's Foundation course requirements.

4. MAXIMUM COURSE-CREDIT SUBSTITUTIONS ALLOWED

The Graduate Program allows a maximum of 10 courses (or 20 credits) total from any combination of Directed Studies (maximum of two courses or four credits), undergraduate courses (maximum of three courses or six credits of courses 300-level or above), and/or transfer credits (maximum of eight courses or 16 credits) to count towards a student's Master's degree requirements.

5. DURATION OF MATRICULATION AND EXPIRATION OF CREDIT

Matriculating students must complete their graduate degree requirements within seven years of initial matriculation (see below on "Lapsed Enrollment"). After seven years, such students may become subject to the degree requirements that are then current, and coursework completed more than seven years earlier may not apply toward their degree requirements.

Limitation of credits earned prior to matriculation: Matriculating students who had previously completed New Saint Andrews graduate coursework as non-matriculating students may apply no more than 12 such credits toward their degree requirements.

Worship & Service

A graduate student's experience should be more than narrowly academic. It should include practical Christian living and involvement in and service to the local church community. Worship is always at the *heart* of a Christian student's calling; scholarship is always doxological. Resident graduate students are not only expected to attend weekly Lord's Day services but are encouraged to participate in daily Morning Prayer services at the College. Morning Prayers are organized to teach students the Psalms, so that by the end of their studies, every resident student can have the Psalter memorized.

True religion is to visit orphans and widows, James tells us, so resident graduate students are encouraged to participate in some approved ministry at Christ Church, Trinity Reformed Church, or other orthodox evangelical church in the community (with the Vice Provost's approval). Service opportunities may include visiting the elderly at nursing homes (sponsored by Christ Church), visiting prisoners (sponsored by the Crossing ministry), helping international students with English as a second language (sponsored by CCM), working with handicapped residents of Moscow, working at a local food pantry (sponsored by the local Nazarene Church), etc.

Faculty Mentors

Upon admission, each resident graduate student is assigned a faculty mentor. The mentor will be responsible for guiding the students through the program, but also for personal and academic accountability, friendship, and fellowship. Resident graduate students are expected to meet with their faculty mentors at least twice monthly.

For official academic advice and counsel regarding progress toward the academic requirements for a specific graduate degree, all graduate students should consult with the Graduate Academic Advisor.

Residency Requirement

Matriculating M.A. and M.St. students must enroll full- or part-time for at least one full academic year (August-May/June), taking consecutive terms in sequence.

As matriculating students approach completion of their degree requirements, at least four of the final six courses (eight of the final 12 credits) must come from New Saint Andrews coursework taken in residency. No more than four of the final 12 credits may come by transfer credit which have been approved in writing by the Vice Provost.

Registration and Enrollment

Graduate Student Status

Students are enrolled in graduate courses when they are registered in courses for credit. A resident M.A. student has full-time status at New Saint Andrews when enrolled in three or more graduate courses in one term. A resident M.A. student has part-time status at New Saint Andrews when enrolled in one or two courses in one term. An M.St. or Grad.Cert. student is considered full time when enrolled in two course modules in one term.

A graduate student is matriculating at New Saint Andrews only if he or she has been admitted by the College to full degree-seeking status and is currently pursuing a Master's degree or Graduate Certificate at the College. Credits will be applied toward a graduate degree only for students who are matriculating. Matriculating status is normally granted upon regular admission to the Graduate Program. A student is non-matriculating if he has been admitted provisionally or is enrolled in one or more graduate courses at the College but is not pursuing a degree.

Auditing Courses

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

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

In order to audit a course, make a note on the registration form that is submitted to the Registrar. Regularly enrolled students who decide to audit a course after having already submitted their registration form must complete a "Drop/Add" form to audit the course and pay the \$5 Drop/Add fee.

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

Course Overloads

Payment of full-time graduate tuition entitles a graduate student to enroll in up to four courses in any one term (two courses for M.St. and Grad.Cert. students). Full-time Graduate students who desire to enroll in additional courses in any given term must have earned a mark of SCH or better in each course in the previous term, or receive written approval from the Vice Provost. Students are charged the auditor's rate for enrolling in extra courses.

Full-time matriculating resident students may not enroll in more than five required or elective graduate and/or undergraduate courses in any one term. Directed Readings do not count toward the five course limit, nor do remedial undergraduate coursework (such as biblical languages) that may be taken as a condition of admission or continuance in the Master's program. In the latter case, however, undergraduate tuition is paid separately.

Late Enrollment

To add a course after the published registration deadline, either to audit or enroll for credit, a completed "Drop/Add" form must be submitted to the Registrar. A \$5 fee is required to add a course after registration. Late enrollment is subject to space availability.

No student may add a course after Friday of the second week of a term. Required books for a course may not be available to students who enroll late.

Changing Course Sections

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

Dropping and Withdrawing from Graduate Courses

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

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

A student may withdraw from a course in the third, fourth, or fifth week of a term. Withdrawals will be indicated on the student's transcript with a "W" posted for each withdrawn course. Students may not withdraw from a course after Friday of the fifth week of a term without the permission of the Vice Provost, and may be subject to a fee of \$20.

Different drop and withdrawal deadlines may apply for students enrolled in intensive or "short" courses.

Students who decide to withdraw from a course should be aware that they may be changing to part-time status or delaying their possible graduation date.

Students should also be aware that those who remain full-time throughout their time at New Saint Andrews are given priority over students who fall back to part-time status. For example, a full-time student who successfully completed his first-year courses the previous year will be placed in second-year courses ahead of a student who had previously been enrolled in, but withdrew from, second-year courses.

Academic Probation

Graduate students who receive a grade of SCS (C+) or lower in one course in any term will automatically be placed on academic probation. Students placed on probation are considered to be at risk of not completing their studies at New Saint Andrews. Such students may be required to reduce their course load, and may be subject to special terms of accountability. Probationary status will be lifted after the student demonstrates by improved academic performance that he is likely to complete a degree program. Multiple terms of poor academic

performance will result in dismissal from the program. Decisions regarding probation and dismissal rest with the Vice Provost.

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

Application to Graduate

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

Readmission Policy

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

A student seeking readmission after two years from the date of dismissal must complete the same full application process that prospective new students complete. He must attach a cover letter that explains his understanding of why he was dismissed, and provide evidence that the circumstances that led to his dismissal are not likely to arise again.

Any student who has been dismissed from New Saint Andrews, if readmitted, pays the tuition and fees in effect at the time of readmission. All (previous) tuition and fee payment schedules or tuition agreements are nullified at the time of dismissal. A student who has been expelled for any reason must pay in full any and all outstanding debts owed to the College prior to receiving consideration for readmission.

Lapsed Enrollment

Matriculating students who have not enrolled for credit for four consecutive terms are subject to automatic discontinuation from their degree program. Discontinued students need to petition the Vice Provost for readmission to the College.

Incomplete Course Work

Graduate students are expected to complete all course work, including all assigned readings, within the term in which it is assigned. However, a student may request an incomplete ("I") for no more than one course per term. In order to request an incomplete, the student must file written permission from the course instructor with the Registrar.

No more than one incomplete is allowed per term unless the graduate student's course work has been constrained by unusual extenuating circumstances (e.g., serious illness, family-related hardship). Lack of discipline or organization, church ministry involvements, job responsibilities, and other ordinary avoidable factors do not constitute extenuating circumstances.

In order to request more than one incomplete, the student must obtain the written permission of both the instructors and the Vice Provost. This written consent must be presented to the Registrar prior to the term's end.

If an incomplete is granted, all remaining course work must be completed within four weeks of the end of the term for which the incomplete was granted.

When incompletes are approved, each course instructor registers a default grade, that is, the grade the student would receive if no additional work were completed. Should the student fail to complete remaining work within the allowed time frame, this default course grade will be posted automatically.

Attendance

Full-time graduate students are required to attend every graduate orientation, convocation (academic robes required), seminar, recitation, graduate forum, and commencement. (Graduate attendance at the weekly undergraduate *Disputatio* is welcome but optional.) As the academic and spiritual leaders of the student body, the graduate students are encouraged to take an active leadership role in the life of the College and attend all the academic and social events designed specifically for graduate students and the wider College community.

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

Grading System

Terminology

The grading system at New Saint Andrews employs a unique terminology, as outlined below. The reason we do not grade according to the standard A, B, C formula is three-fold. First, the fairly common problem of grade inflation has made the older system less informative than it used to be. Second, with a different system of grading, our focus can return to where it ought to be—on the knowledge being acquired, rather than on a very limited measuring stick of that knowledge. Third, we do not believe that quantitative measures adequately describe student performance.

For students who request transcripts to be sent to other colleges, the Registrar's Office provides transcripts with the College's grades converted to the common grading system.

Courses taken on a pass/fail basis are not factored into grade point average (GPA) calculations. A student's GPA will be interpreted according to the numerical range shown below.

Grade Reports

Students grade reports are made available after the completion of each academic term. Because grade reports include personalized remarks from instructors, grade reports may take up to three to four weeks after an academic term to be finalized and available to students.

Student academic records are private and confidential, and are released in accordance with FERPA guidelines and biblical law.

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

Graduate Student Conduct

Graduate Code of Conduct

New Saint Andrews seeks to reform Christian higher education biblically from top to bottom—from its academic vision and curricula to the testimony of its faculty and students. We seek to recover true academic freedom, that is, submission to God's Word in all our actions and attitudes in and out of the

classroom. We have designed the Code of Conduct, therefore, to nurture a healthy Christian academic environment characterized by the zealous pursuit of biblical knowledge and wisdom. Our hope is that graduate students will follow God's law without being legalistic and exercise their Christian liberties without being worldly. The Graduate Student Code of Conduct reflects Scripture's warning that it is folly to strain against the protective fence of God's law just to see how close one can get to sin without getting burned (Prov. 14:9; 16:17; 28:7, 10). The Code also expresses the faculty and staff's hope of working with graduate students who delight in the freedom found within Christ's vast domain safely encompassed by God's holy law (Ps. 119:97 and 112).

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

PERSONAL HOLINESS

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

New Saint Andrews provides no lists of extrabiblical rules for students to follow that foster legalism or pietism. Rather, we expect graduate students to live quiet and peaceable lives, devoted to the Word of God as their only ultimate rule for faith and practice, and to submit themselves fully and respectfully to all lawful familial, academic, ecclesiastical, and civil authorities.

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

Graduate students should exercise their Christian liberty not as an occasion to indulge the flesh, but to serve others out of love through the wise and moderate exercise of their liberty (Gal. 5:13–14; 1 Peter 2:13–16). By God's grace and through the church's instruction and discipline, students should abstain from the works of the flesh, such as sexual immorality, idolatry, hatred, discord, jealousy, wrath, selfish ambition, drunkenness, or debauchery, and to flee all temptations to those sins (Gal. 5:19–21, 24, 26; Eph. 5:3–7).

SOUND DOCTRINE

New Saint Andrews expects students to hold to sound doctrine understood biblically within historic evangelical and orthodox Protestantism. The College expects students to embrace the Scriptures as their only ultimate rule of faith and life, on all matters of doctrine. While we affirm our fundamental unity with all the saints within the body of Christ, including those in the Roman Catholic and Eastern Orthodox churches, as well as our great appreciation for the many gifts, insights, and contributions they bring to the broader Church, and we also affirm with great thankfulness our own Protestant history and Reformed tradition. To cultivate and preserve that tradition on which the College stands, we require students to be members of a confessionally evangelical and orthodox Protestant church, to seek out the same in the Moscow area, and to attend church regularly while a student of the College. Students who have any questions about appropriate church attendance should contact the Director of Student Affairs. Students at New Saint Andrews will study the great historic Christian creeds, confessions, and councils, and the great theological debates in Church history. We do not expect students to arrive with a thorough understanding of doctrine and theology, but encourage free and open discussion and debate on these matters within the framework of our common Christian faith. Our students are not required to

pledge their assent to any particular orthodox creed or confession within the wide realm of the historic Christian faith, and the College will not require students to violate their consciences with regard to Christian doctrine. However, students should avoid theological liberalism and other false gospels (and the churches that embrace them) and abstain from actively promoting doctrines contrary to the Reformed mission and goals of the College. All students, regardless of their personal creed or confession, must pledge to maintain a teachable spirit while they are instructed by faculty confessionally committed to Reformed theology.

We also warn students, for the protection of their souls and the peace of the College, to avoid false teaching, errant doctrine, and those who promote such errors and division within the Body of Christ. We expect students will neither embrace nor promote, formally or informally, historic or contemporary doctrinal errors, such as Arianism, Socinianism, Pelagianism, Skepticism, Feminism, Pantelism, the so-called Openness of God Theology, etc., among their fellow students. If students do come to embrace such errant doctrines personally, they promise by their signed pledge to inform the administration immediately and honestly in a letter offering to withdraw from the College.

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

CULTURAL REFORMATION

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

We expect that students to cultivate holy and edifying social relationships with their fellow students and with the faculty and staff, avoiding even the appearance of unruly behavior, inappropriate conduct, disrespect, rebellion, or sinful and unlawful activities commonly associated with ungodly students (e.g., drunkenness, sexual sins, illegal drug use, disrespect to teachers, etc.).

Students are encouraged to embrace and promote the development of distinctively Christian music, art, literature, poetry, drama, and crafts. We expect students to participate cautiously and critically in our predominantly pagan popular culture, and to avoid and to repudiate the culturally destructive (but often “socially acceptable”) glorification of sin found in today’s films, music, video games, web sites, and so forth.

We expect students to exercise proper manners and social graces, as befit Christian gentlemen and ladies, and so treat others with dignity and respect, especially those to whom honor is due.

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

ACADEMIC INTEGRITY

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

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

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

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

Violations of the Graduate Code of Conduct

Graduate students who are accused of or confess to egregious violations of the Graduate Student Code of Conduct will be called to appear before the College's Disciplinary Hearing Board, which includes two faculty members and one student representative. This Board will hear the accusation and supporting evidence, and will also hear any denial or other remarks from the accused, if any. This Board will then present a recommendation to the Vice Provost, who will make a final determination on the matter. Students who are found in violation of the Student Code of Conduct are subject to one of four disciplinary actions.

1. PROBATION

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

2. PROBATION WITH RESTRICTIONS

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

3. SUSPENSION

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

4. DISMISSAL

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

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

Graduate Dress Standards

As the leading members of the College student body, graduate students should set the example for all students by dressing appropriately for every New Saint Andrews class session and College event. Faculty and graduate students normally attend all seminars, recitations, and forums in "business casual." That generally means collared shirts, sport jackets or sweaters, and slacks for the men; ties are encouraged. Women typically wear modest dresses, skirts, slacks, or suits. Jeans, denim, and sports attire are generally discouraged.

All graduate students should strive to have their dress be neat, clean, modest, not too casual, and not outlandish. Any specific dress code can always be circumvented in effect while obeyed in the letter, so students are encouraged to work at reestablishing a Christian culture of beautiful, appropriate dress designed for the comfort and respect of others.

Full-time graduate students must wear academic robes to all convocations, commencements, and other important events determined by the Vice Provost. The robes embellish, but do not replace, the standard dress. These robes must be purchased from the Bookstore.

When faculty or staff members believe a student's pattern of dress clearly violates the intent of the dress policy, they will inform the Vice Provost, who will meet with the student and prescribe appropriate corrective actions. The Provost makes the final determination in such matters.

Trinitarian Theology & Culture Program Directed Readings

Second-year M.A. students are required to read a selection of key texts each term. Advisors will check student progress with reading during the course of the term and discuss the material with the student as appropriate.

Literary Theory/Philosophy of Language

Ludwig Wittgenstein

Philosophical Investigations

Eugen Rosenstock-Huessy

Speech and Reality

Jacques Derrida

Of Grammatology

Marcia Colish

Mirror of Language

Walter Ong

The Presence of the Word

Northrop Frye

Anatomy of Criticism

C. Brooks and R.P. Warren

Understanding Poetry

Wayne Booth

Rhetoric of Fiction

Socio-Political Theory

Plato

Republic

Aquinas

Selections on politics and law

Hobbes

Leviathan

John Locke

Letter on Toleration

Althusius

Politica

John Rawls

A Theory of Justice

Max Weber

Protestant Ethic and Spirit of Capitalism

Peter Berger

The Social Construction of Reality

Shakespeare

Selections may include:

King Lear

Macbeth

Hamlet

Richard II

Richard III

Henry V

Merchant of Venice

Measure for Measure

The Tempest

Music

Jeremy Begbie

Theology, Music, and Time

Jeremy Begbie

Voicing Creation's Praise

Victor Zuckerkandl

Music and Man

Victor Zuckerkandl

Sound and Sense

Roger Scruton

The Aesthetics of Music

Classical Christian Studies Programs Directed Readings

Students enrolled in the Classical Christian Studies graduate programs (both M.St. & Grad.Cert.) are required to complete selections of non-resident directed readings during the fall and spring. M.St. students must complete three modules of readings and Grad.Cert. students must complete two. Faculty advisors will monitor student progress with the readings during the course of a term and discuss the material with the student as appropriate (usually by phone or email). Specific reading and work requirements will vary by instructor and discipline, but students should be prepared to provide critical written evaluations and engagements with their assigned reading. Students may be required to write short papers for each reading when completed or produce a longer integrative paper when all the readings are finished. The directed readings are typically tied in content to the cultural seminar(s) offered in the previous or earlier terms, thus allowing students to explore the material studied in the cultural seminars in further depth and with greater focus. Possible directed readings thus include:

Classical Christian Studies

Augustine

Confessions

Christopher Celenza

The Lost Italian Renaissance: Humanists, Historians, and Latin's Legacy

Charles Norris Cochrane

Christianity and Classical Culture: A Study of Thought and Action from Augustus to Augustine

C. Stephen Jaeger

The Envy of Angels: Cathedral Schools and Social Ideals in Medieval Europe

Werner Jaeger

Early Christianity and Greek Paideia

Peter Leithart

Heroes of the City of Man: A Christian Guide to Select Ancient Literature

Lee Percy

The Grammar of Our Civility: Classical Education in America

Tracy Lee Simmons

Climbing Parnassus: A New Apologia for Greek and Latin

Ancient History

Mark W. Chavalas

The Ancient Near-East: Historical Sources in Translation

Herodotus (Strassler, ed.)

The Landmark Herodotus: The Histories

Thucydides (Strassler, ed.)

The Landmark Thucydides

Plutarch

Greek Lives

Mellor, Ronald, ed.

The Historians of Ancient Rome

And selections from other Greek and Roman histories and historiography

Ancient Philosophy

P. Hadot and M. Chase

What Is Ancient Philosophy?

John Zizioulas

Being As Communion

Plato

Timaeus, Republic

Aristotle

Metaphysics, Ethics

Plotinus

Enneads

Ancient Literature

Aeschylus

Oresteia

Aristotle
Rhetoric, Poetics
Aristophanes
Selections
Cicero
De Inventione
Homer
Illiad and Odyssey
Ovid
Metamorphoses
Pseudo-Cicero
Rhetorica ad Heremium
Quintilian
Institutio Oratoria
Vergil
Aeneid

Medieval History

Bede
Ecclesiastical History of the English People
St. Benedict
Rule for Monasteries
William of Malmesbury
Chronicle of the Kings of England
Peter Brown
The Rise of Western Christendom
Gregory of Tours
The History of the Franks
Brian Tierney
Foundations of Conciliar Theory
Noble & Head
Soldiers of Christ: Saints & Saints' Lives

Medieval Philosophy

Anselm
Proslogion
Thomas Aquinas
Summa Theologiae
Augustine
City of God
Boethius
Consolation of Philosophy
Nicholas Cusanus
On Learned Ignorance
William of Ockham
On Universals
Plotinus
Enneads
Duns Scotus
A Treatise on God as First Principle

Medieval Literature

Beowulf
Sir Gawain & the Green Knight
Song of Roland
Dante Alighieri
Divine Comedy
Geoffrey Chaucer
Canterbury Tales
Augustine
Confessions
Boethius
Consolation of Philosophy
Spenser
Faerie Queene

Art & Architecture

Selections may include:

Mary Beard

The Parthenon

Christopher de Hamel

Illuminated Manuscripts

Elisabeth Eisenstein

Printing Revolution in

Early Modern Europe

Mark Wilson Jones

Principles of Roman Architecture

Jonathan Hale

Old Ways of Seeing: How Architecture Lost Its Magic and How to Get It Back

Erwin Panofsky

Gothic Architecture and Scholasticism

Giorgio Vasari

The Lives of the Artists

Vitruvius

Ten Books on Architecture

Shakespeare

Selections may include:

King Lear

Macbeth

Hamlet

Richard II

Richard III

Henry V

Merchant of Venice

Measure for Measure

The Tempest

Biography

Robert Louis Wilkin

The Spirit of Early Christianity

Peter Brown

Augustine of Hippo

G.K. Chesterton

Thomas Aquinas

H.O. Harbison

The Christian Scholar in

the Age of Reformation

George Marsden

Jonathan Edwards

Graduate Course Descriptions

Master's Foundation Courses

Courses are required or open to all New Saint Andrews graduate students.

TASK AND CONTEXT OF CHRISTIAN SCHOLARSHIP

Dr. Peter J. Leithart

Dr. David Field

This first Master's Foundation Course orients students to current trends within Christian scholarship generally and Christian theology in particular. It gives some attention to the contemporary intellectual, social, cultural, and political contexts in which theology is practiced. The task of theology is examined from various angles: Ministry, warfare, drama, interpretation, edification, evangelism, apologetics, and so on. The course emphasizes the character qualifications for Christian scholarship, as well as the importance of liturgical and ecclesiological practice.

Topics include postliberalism, Radical Orthodoxy, postmodernism, contemporary studies in the relation of theology to science and the arts, the renewal of interest in theological interpretation of the Bible, the

Trinitarian revival, trends in hermeneutics and Pauline scholarship, inter-religious dialogue, the shift of gravity to the Southern hemisphere, and trends in Roman Catholic theology.

Required readings may include:

George Marsden, *The Outrageous Idea of Christian Scholarship*
George Lindbeck, *The Nature of Doctrine*
Philip Jenkins, *God's Continent*
John Milbank, *The Suspended Middle*
Karl Barth, *Evangelical Theology*
Peter Leithart, *Solomon Among the Postmoderns*
O'Keefe and Reno, *Sanctified Vision*

TRINITY

Dr. Peter J. Leithart

The second Master's Foundation Course is an intensive study of the doctrine of the Trinity. It covers the historical development of the doctrine as well as the recovery of Trinitarian theology in recent decades. The course highlights the central importance of Trinitarian categories for other loci of systematic theology, as well as for hermeneutics, Scripture, history, time, sexuality, personality, art, and so on.

Required readings may include:

Augustine, *On the Trinity*
Grenz, *Rediscovering the Triune God*
Cunningham, *These Three Are One*
Gunton, *The One, the Three, and the Many*
Barth, *Church Dogmatics I.1*
Rahner, *The Trinity*
Selected readings in Trinitarian theology (including Aquinas, Richard of St. Victor, Pannenberg, Jenson, Zizioulas, and Moltmann)

ECCLESIOLOGY & COMMUNITY

Dr. Peter J. Leithart

John Milbank argues in *Theology and Social Theory* that Christianity doesn't need to borrow from the social sciences because it has a built-in social theory and social practice in ecclesiology and the church. This is a course in ecclesiology organized around that insight. From the perspective of a Trinitarian anthropology, it will examine the irreducibly communal character of Christian faith.

Required readings may include:

Augustine, *City of God*
De Lubac, *Catholicism*
Hauerwas, *Peaceable Kingdom*
Milbank, *Theology and Social Theory*
Kerr, *Theology After Wittgenstein*

PROTOLOGY AND ESCHATOLOGY

Mr. Douglas J. Wilson

The fourth and final Master's Foundation Course examines the relationship of the first things in Scripture to the last things, and why an understanding of eschatology is not (eschatologically speaking) a minor issue.

Required readings may include:

Jordan, *Creation in Six Days*
Woodward, *Doubts About Darwin*
Leithart, *Deep Comedy*
Campbell, *Israel and the New Covenant*
Herman, *The Idea of Decline in Western History*
Murray, *The Puritan Hope*
Matheson, *Postmillennialism*

Pesher Group Courses

Pesher Group is a biblical and theological seminar required or open to M.A. students, and may include the following courses:

BIBLICAL ANTHROPOLOGY

Mr. Douglas J. Wilson

This seminar provides an introduction to the biblical view of man, male and female. The course reviews a number false alternatives, and shows how a scriptural approach integrates various aspects of man, rather than acquiescing in the fragmentation of them.

The seminar also addresses the greatness of man, as well as the abject condition of his fallen estate. Students will study the importance of history, as well as the importance of not thinking ourselves too important. The false alternatives of “male and female” are also addressed in detail.

Undergirding the whole course is a commitment to the Incarnation of Christ as the only way to make sense out of the perennial question, “What is man?”

Required readings may include:

Murray, *Human Accomplishment*

Girard, *A Theater of Envy*

Girard, *Job*

Chesterton, *The Everlasting Man*

Gilder, *Men and Marriage*

Chesterton, *Brave New Family*

Schall, *On the Unseriousness of Human Affairs*

NEW TESTAMENT/CHRISTOLOGY

Dr. Peter Leithart

This seminar examines questions concerning the confession that Jesus is the Christ. The course covers the affirmation and denials of Jesus’ human nature, his divine nature, and the interrelatedness of those natures.

The seminar discusses issues surrounding the ministry of Christ with regard to being prophet, priest, and king from various points of view throughout history.

In addition to lectures, readings, and instructor-led discussions, each student will be assigned at least one aberrant view of Christ and his person and asked to lead a class discussion.

Required readings may include:

Sanders, *The Historical Figure of Jesus*

Wright, *The Challenge of Jesus: Rediscovering Who Jesus Was and Is*

MacCleod, *The Person of Christ*

Letham, *The Work of Christ*

Leithart, *A Son to Me*

Borg, *Jesus: Uncovering the Life, Teachings, and Relevance of a Religious Revolutionary*

Vos, *The Self-Disclosure of Christ*

SOTERIOLOGY

Dr. Peter J. Leithart

This seminar investigates what it means to be saved. Included in the course are discussions concerning: the *ordo salutis*, the five *solas*, justification, sanctification, imputation, covenant, typology, etc. The seminar discusses various historical and modern understandings of salvation; its breadth, depth, and the ramifications for its understanding in modern life.

In addition to lectures, readings, and instructor-led discussions, each student is assigned at least one aberrant view of the study of soteriology and asked to lead a class discussion.

Required readings may include:

Gaffin, *By Faith, Not by Sight: Paul and the Order of Salvation*

Shepherd, *Call of Grace: How the Covenant Illuminates Salvation and Evangelism*

Reisinger, *Lord and Christ: The Implications of Lordship for Faith and Life*

Edwards, *Pressing Into the Kingdom: Jonathan Edwards on Seeking Salvation*

Pinnock, *Grace Unlimited*

Noll, *Is the Reformation Over?: An Evangelical Assessment of Contemporary Roman Catholicism*

Leithart, *The Priesthood of the Plebs: A Theology of Baptism*

LITURGICAL THEOLOGY

Dr. Peter J. Leithart

This seminar explores the issues surrounding liturgical and sacramental theology, within a Trinitarian-communitarian framework.

The seminar will examine historic liturgies, focusing on the Western church, but will also familiarize students with the massive outpouring of liturgical and sacramental theology during the last century and a half in Orthodoxy, as well as in Catholicism and Protestantism. Some attention will also be given to relevant anthropological studies.

Required readings may include:

Van der Zee, *Christ, Baptism, and the Lord's Supper*
De Lubac, *Corpus Mysticum*
Bouyer, *Liturgical Piety*
Schmemmann, *Introduction to Liturgical Theology*
Thompson, *Liturgies of the Western Church*
Mauss, *The Gift*
Danielou, *The Bible and the Liturgy*

HERMENEUTICS & THE OLD TESTAMENT

Dr. Peter J. Leithart

HERMENEUTICS & THE NEW TESTAMENT

Dr. Peter J. Leithart

These seminars are an introduction to a biblical way of approaching the Bible itself, and to the tools needed to pursue this method throughout the rest of the student's life. The key to these seminars is to take the hermeneutical spiral into account, and yet to discover from the Bible itself how to read the Bible.

These really are the first courses in Christian discipleship, because they are the foundation of all other discipleship. How can we follow Christ unless we are sure of what He has said?

Required readings may include:

Ryken, *Dictionary of Biblical Imagery*
Frei, *The Eclipse of Biblical Narrative*
Longenecker, *Biblical Exegesis in the Apostolic Period*
Dorsey, *The Literary Structure of the Old Testament*
Breck, *The Shape of Biblical Language*
Alter, *The Art of Biblical Narrative*
Alter, *The Art of Biblical Poetry*
Jordan, *Through New Eyes*

THE PENTATEUCH

Dr. Peter J. Leithart

This seminar explores the five books of Moses, with particular attention to the Mosaic tabernacle, its institutions of worship and sacrifice, and the laws of clean and unclean.

The seminar also explores cultural-anthropological perspectives on the Pentateuch. Unless they can produce a better overview, students will be required to be able to reproduce Dorsey's outline of each book of the Pentateuch, as well as Dorsey's rationale for the outline.

In addition to readings, instructor-led discussions of selected passages of the Pentateuch, and lectures, students will be required to exegete at least one assigned passage of the Pentateuch and lead a class discussion on that passage.

Required readings may include:

Pentateuch (in Hebrew)
Everett Fox, *The Five Books of Moses*
Dorsey, *Literary Structure of the Old Testament*
Kurtz, *Offerings and Sacrifices*
Douglas, *Purity and Danger*
Jordan, *Law of the Covenant*

OLD TESTAMENT-HISTORY

Dr. Peter J. Leithart

This seminar will examine the historical books of the Old Testament, as well as the wisdom literature of Proverbs, Ecclesiastes, and the Song of Solomon. Particular attention will be given to the books of Samuel and Kings.

The seminar will examine literary structures and themes of the books, the historical issues surrounding them, as well as the Christological dimensions of Israel's history.

In addition to readings, lectures, and instructor-led discussions, students will be required to exegete at least one assigned passage from the historical books and lead a class discussion of that text. Students will also be required to reproduce Dorsey's literary outline of each book and defend it, or come up with something superior.

Required readings may include:

Histories and Wisdom books (in Hebrew)
Everett Fox, *Give Us A King*
Jordan, *Judges*
Leithart, *A Son To Me*
Leithart, *1&2 Kings*
Japhet, *1&2 Chronicles*
Dorsey, *Literary Structure of the Old Testament*

OLD TESTAMENT-PROPHETS

Dr. Peter J. Leithart

This seminar studies the Old Testament prophetic books. The seminar examines the phenomenon of prophecy from its origins in the Pentateuch through the monarchical period to the great period of the writing prophets in the later monarchy, exilic, and post-exilic period. Particular attention is given to the book of Daniel. Students are required to be able to reproduce Dorsey's outlines for all the prophetic books, as well as his defenses of those outlines.

In addition to readings, lectures, and instructor-led discussions, students will be required to exegete a passage from the prophetic books and lead a class discussion of that passage.

Required readings may include:

Prophetic Books (in Hebrew)
Dorsey, *Literary Structure of the Old Testament*
Gowan, *Theology of the Prophetic Books*
Jordan, *Daniel* (forthcoming)
House, *The Unity of the Twelve*

APOCRYPHA

Dr. Peter J. Leithart

This seminar deals with the intertestamental period, the Apocrypha, and other aspects of intertestamental Judaism as a prelude to an in-depth discussion of the gospels. The course reviews the history of this period, but pays particular attention to developments in the theology and practice of Judaism as it took form in this period.

In addition to lectures, readings, and instructor-led discussions, students will be required to lead a class discussion on an assigned text or book from the Apocrypha.

Required readings may include:

The Apocrypha
Josephus, *Antiquities*
Josephus, *Jewish War*
Vermes, ed., *The Dead Sea Scrolls*
Wright, *The New Testament and the People of God*
Sanders, *Judaism*

NEW TESTAMENT-GOSPELS

Dr. Peter J. Leithart

This course examines questions concerning the origin and interpretation of the Gospels. The course covers the synoptic problem and issues concerning the dating, authorship, and unity of the Gospels.

Much of the course focuses on the way the evangelists employ Old Testament types and patterns to present the life of Jesus.

In addition to lectures, readings, and instructor-led discussions, each student will be assigned at least one passage from the Gospels or Acts to exegete and to lead a class discussion.

Required readings may include:

The Gospels and Acts (in Greek)
John Wenham, *Redating Matthew, Mark and Luke*
Allison, *The New Moses*
Wright, *Jesus and the Victory of God*
Neill and Wright, *Interpretation of the New Testament*
Watts, *Isaiah's New Exodus in Mark*

NEW TESTAMENT-PAUL

Dr. Peter J. Leithart

This course is a study in Paul's letters, with a focal attention given to the issues surrounding the New Perspective on Paul. Against the background of historic Protestant readings of the letters of Paul, the course will examine the controversial work of E.P. Sanders, and some of the most important post-Sanders commentators. The course will be organized around a close reading of Galatians.

In addition to readings, lectures, and instructor-led discussions, students will be required to exegete at least one passage of Galatians and lead a class discussion.

Required readings may include:

Romans-Jude (in Greek)
Neill and Wright, *Interpretation of the New Testament*
Wright, *Paul: A Fresh Perspective*
Saunders, *Paul and Palestinian Judaism* (or Westerholm, *Paul*)
Schreiner, *Paul*
Martyn, *Galatians*
Luther, *Galatians*

REVELATION

Dr. Peter J. Leithart

Dr. David Field

This course gives students a thorough knowledge of the Book of Revelation. It develops their understanding of hermeneutical questions associated with genre, symbolism, inter-textuality, and historical and sociocultural context so far as these serve the proper use of the Book of Revelation in the Church.

Attention is given to structural insights, the history of interpretation, and the range and credibility of recently proposed reading strategies, primarily by means of thematic studies and the detailed exegesis of selected key sections of the book.

Required readings may include:

a) Theologies and interpretations

Barr, *Reading the Book of Revelation*
Bauckham, *The Theology of Revelation*
Bauckham, *The Climax of Prophecy*
Peterson, *Reversed Thunder: The Revelation of John and the Praying Imagination*
Resseguie, *Revelation Unsealed: A Narrative Critical Approach to John's Apocalypse*
Wainwright, *Mysterious Apocalypse: Interpreting the Book of Revelation*

b) Commentaries

Aune, *Revelation* [3 vols.]
Beale, *The Book of Revelation: A Commentary on the Greek Text*
Chilton, *The Days of Vengeance*
Mounce, *The Book of Revelation*
Smalley, *Revelation to John: A Commentary on the Greek Text of the Apocalypse*

Classical Christian Studies Workshops

Courses are required or open to all students in the Classical Christian Studies programs. CCS students may enroll in up to three Workshops.

WORKSHOP I-III

Topics and Instructors Vary

Workshops are classes designed to give students practical experience and insights gained through focused reading and in-class exercises. Emphasis is given more to hands-on experience and in-class activities during the one-week intensive class period than on outside-class reading. Workshop topics may vary and cover a range of activities and issues, ranging from intensive study of the works of a single author to developing curricula and lesson plans to evaluating classroom pedagogy.

Required readings vary.

Cultural Seminars

Courses are required or open to all New Saint Andrews graduate students.

BODY

Dr. Peter J. Leithart

“The Word became flesh.” The glory of the Incarnation set divine life right at the center of body and material life, and the world was never the same. From the very start, the Incarnation set Christian life at odds with opposing cultures, and it continues that battle in our era.

This course focuses on the theology of the Incarnation, and its implications for the body at the center of Christian living. Students examine the senses, the emotions, creativity, sexuality, and more.

Required readings may include:

McGrath, *Incarnation*

Athanasius, *On the Incarnation*

Ackermann, *A Natural History of the Senses*

Solomon, *The Passions*

Leder, *The Absent Body*

Csikszentmihalyi, *Creativity*

Shalit, *A Return to Modesty*

West, *Theology of the Body for Beginners*

Gudorf, *Body, Sex, and Pleasure*

EPISTEMOLOGY

Dr. Mitchell O. Stokes

Our beliefs determine how we live. But what should we believe? Do we need arguments for our beliefs in order to be rational? Why should we believe some things and not others? Of course our ultimate epistemological authority is the Word of God but just how do we flesh that out?

This course considers these questions from a Reformed perspective focusing on recent philosophical applications of Aquinas, Calvin, and Thomas Reid.

Required readings may include:

Williams, *Problems of Knowledge*

Plantinga and Wolterstorff, *Faith and Rationality*

Plantinga, *Warranted Christian Belief*

Zagzebski, *Rational Faith: Catholic Responses to Reformed Epistemology*

POETRY

Dr. Peter J. Leithart

Popular ignorance assumes that poetry is merely a surface or decorative way of writing, thus making poetry nice but not “substantial.” This course focuses on immersing the student in plenty of actual poetry, older and contemporary, in order to understand poetry as a fundamental and incarnational

means of communicating. It also studies the various techniques involved in writing poetry, and students will regularly write new poems throughout the term.

Required readings may include:

Nims, *Western Wind: An Introduction to Poetry*
Shakespeare, *The Sonnets*
Donne, *The Complete English Poems*
Oliver, *A Poetry Handbook*
Kooser, *The Poetry Home Repair Manual*
Collins, *Poetry 180*
Collins, *180 More*
Lakoff & Johnson, *The Metaphors We Live By*

BEAUTY

Dr. Peter J. Leithart

“For glory and for beauty” (Ex. 28:2). Aesthetics is much broader than beauty itself, but in an era that has long neglected beauty, it’s important to regain time by a focused meditation on this fundamental dimension of life. Beauty can disorient and reorient us.

This course aims to survey approaches to beauty over various eras and cultures and disciplines in order to come to some grasp about the radical centrality of beauty within a Trinitarian cosmos.

Required readings may include:

J.D. Eusden & J.H. Westerhoff, *Sensing Beauty*
Scarry, *On Beauty and Being Just*
Sartwell, *Six Words of Beauty*
Eco, *The History of Beauty*
O’Donohue, *Beauty: The Invisible Embrace*
Arthur Danto, *The Abuse of Beauty*
Chandrasekhar, *Truth and Beauty*
Gilbert-Rolfe, *Beauty & the Contemporary Sublime*
Beckley, *Uncontrollable Beauty*

PHILOSOPHY OF SCIENCE

Dr. Mitchell O. Stokes

Science is the paragon of rationality. If you want to know about the world, then proceed as scientists do; that’s usually your best bet at getting at the truth. But is this right? Thomas Kuhn’s wildly popular book on the nature of scientific progress, *The Structure of Scientific Revolutions*, seems to have shown us that scientists are not as rational as we once thought. Is Kuhn right? If so, to what degree and in what sense?

This course is a general introduction to the philosophy of science. During the term we will look at the foundations of science, asking questions like, What is the aim of science? What is it to reason scientifically? Is there a single, distinctively scientific method? How certain are we that our scientific theories are true and not merely useful?

Required readings may include:

Okasha, *Philosophy of Science*
Gower, *Scientific Method*
Gillies, *Philosophy of Science in the 20th Century*
Kuhn, *The Structure of Scientific Revolutions*

STORY

Dr. Peter J. Leithart

Artificial intelligence scholar, Roger Schank, notes “humans are not really set up to understand logic.” Instead, he says, “People think in terms of stories. They understand the world in terms of stories that they have already understood.” In this perspective, stories cease to be something marginal, something the church is involved with only tangentially. Stories are central to life.

This course examines storytelling and stories from the perspective of a reader. But that, too, provides only a limited perspective. Students will also examine storytelling from the perspective of a creator, studying what elements and techniques make for good storytelling.

Required readings may include:

Alter, *The Art of Biblical Narrative*
Schank, *Tell Me a Story: Narrative & Intelligence*
Morson, *Narrative and Freedom*
Tierno, *Aristotle's Poetics for Screenwriters*
Lukeman, *The Plot Thickens*
Lucke, *Writing Great Short Stories*
Joyce, *Dubliners*
O'Connor, *Everything That Rises Must Converge*
Rochman, ed., *Who Do You Think You Are?*
Bailey, *Poet and Peasant/Through Peasant Eyes*

POLITICS & THE CHRISTIAN COMMONWEALTH

Mr. Douglas J. Wilson

This course provides a rigorously biblical view of the Christian *polis*. Addressing questions far deeper than the usual church/state tangles, this course probes the relationship of postmodern theory to Christian theocracy, the inescapability of ultimate law, and the need for Christians to self-consciously see themselves as citizens of the City that will necessarily transform every city.

Required readings may include:

Holmes, *The Origins of Common Law*
Kirk, *The Conservative Mind*
Leithart, *Against Christianity*
Lewis, *That Hideous Strength*
Chambers, *Witness*
Bacevich, *American Empire*
Postrel, *The Future and Its Enemies*

SACRED ARCHITECTURE

Dr. Roy Alden Atwood

This seminar explores scholarship on the architectural and aesthetic environments of worship. Attention focuses on worship's architectural, historical, cultural, aesthetic, and urban contexts, moving from Eden to the Tabernacle, the Temple to the great Medieval cathedrals, the Reformation parish churches to the New Jerusalem.

In addition to readings and classroom work, students evaluate contemporary churches, design a church building with floor plans, and develop a city plan with church locations within it.

Required readings may include:

Beard, *The Parthenon*
Bess, *Till We Have Built Jerusalem*
Finney, ed., *Seeing Beyond the Word*
Jones, *Hermeneutics of Sacred Architecture*
Jordan, *Through New Eyes*
Kieckhefer, *Theology in Stone*
King, *Brunelleschi's Dome*
Panofsky, *Gothic Architecture and Scholasticism*
Scott, *The Gothic Enterprise*
White & White, *Church Architecture*

HISTORY OF CLASSICAL CHRISTIAN EDUCATION

Dr. Roy Alden Atwood

This seminar examines the history of classical Christian education, from its Hebraic roots to the earliest Medieval cathedral schools to today's classical Christian education revival. Special attention is given to its developments in Reformation Europe and North America in the 18th and 19th centuries.

Required readings may include:

Jaeger, C.S., *The Envy of Angels*
Jaeger, W., *Early Christianity and Greek Paideia*
Littlejohn & Evans, *Wisdom & Eloquence*
Marsden, *The Soul of the American University*
Newman, *The Idea of a University*
Pearcy, *The Grammar of Our Civility*
Roberts, Turner, et al., *The Sacred and Secular University*
Smith, *Desiring the Kingdom: Worship, Worldview, and Cultural Formation*

Wilson, *Case for Classical Christian Education*

Winterer, *The Culture of Classicism: Ancient Greece and Rome in American Intellectual Life, 1780-1910*

CLASSICAL CHRISTIAN EDUCATION SEMINAR

Mr. Douglas J. Wilson

The movement to restore classical and Christian education is still in its infancy, and this course is intended to provide a foundational understanding of the basic principles involved in that movement.

The three main components of the course will be a brief history of education, a detailed discussion of classical pedagogy, and a grounding in the biblical antithesis that provides a framework for understanding the heritage of the West.

Required readings may include:

Lewis, *The Abolition of Man*

Littlejohn & Evans, *Wisdom & Eloquence*

Rushdoony, *The Messianic Character of American Education*

Sayers, *The Lost Tools of Learning*

Van Til & Berkhof, *Foundations of Christian Education*

Wilson, *Case for Classical & Christian Education*

Wilson, *Excused Absence*

Wilson, *The Paideia of God*

Wilson, *Recovering the Lost Tools of Learning*

Wilson, ed., *Repairing the Ruins*

CHRISTIAN WORLDVIEW SEMINAR

Mr. Douglas J. Wilson

Worldviews are inescapable, and everyone in the history of the world has had them. The first person to use the word (*Weltanschauung*) was the late 18th century philosopher Immanuel Kant. He simply meant “sense perception of the world.” The word caught on and other philosophers soon picked it up and began using it in its now familiar sense— “framework of assumptions about the world.”

The idea was especially important to 19th century philosophers like Hegel, Kierkegaard, and Nietzsche. But conservative Christians, such as James Orr and Abraham Kuyper, soon used it to advance the idea of a fully-orbed Christian take on the world. More recently, Francis Schaeffer was largely responsible for making the word and concept a commonplace in evangelical circles.

This course will study the foundational concept of a Christian worldview, and examine some of the important qualifications that have developed in the use of the word.

Required readings may include:

Hoffecker, ed., *Revolutions in Worldviews*

Jones & Wilson, *Angels in the Architecture*

Kuyper, *Lectures on Calvinism*

Leithart, *Against Christianity*

Pearcey, *Total Truth*

Schlossberg, *Idols for Destruction*

Ward, *Planet Narnia*

CLASSICAL RHETORIC SEMINAR

Instructors May Vary

Rhetoric has held a fundamental place in curricula throughout Western history. This graduate seminar is structured around the canons of classical rhetoric, which offer an outline for the fundamentals of learning. The structure of the seminar emerges from close readings of Aristotle's *Rhetoric*, the *Rhetorica ad Herennium*, and Quintilian's *Institutio Oratoria*.

The seminar provides systematic introductions to reading, formal and informal logic and the basic principles of argument. The seminar also covers persuasive writing and its fundamental components: stasis, style, arrangement, and proof. And the final section of the seminar brings together basic rhetorical principles and focuses on speech. Throughout the seminar, students will study some of the Western world's best examples of rhetorical theory and practice. Students will integrate rhetorical principles into practice regularly in various activities.

Required readings may include:

Aristotle, *Rhetoric*
Pseudo-Cicero, *Rhetorica ad Herennium*
Cicero, *De Inventione*
Quintilian, *Institutio Oratoria*
Plato, *Gorgias*
Plato, *Phaedra*

PRINCIPIA MATHEMATICA

Dr. Mitchell O. Stokes

In this seminar, students trace the historical development of mathematics and the conceptual relations among its various sub-disciplines. Students confront theological and philosophical issues about knowledge, reality, and human nature that mathematics raises.

The seminar is framed around the two mathematical realms, numbers and figures, which are key to the history, conceptual relations, and applications of mathematics. Students examine Euclid's *Elements*, the seminal work which set the trajectory for much of the rest of mathematics. From the *Elements* the course moves on to trigonometry and its important applications, leading to Analytic Geometry. Descartes and Fermat developed Analytic Geometry in the 1600s as a way to unite the realm of figure (geometry) and the realm of number (algebra, or "generalized arithmetic"). This precipitated the development of the calculus. The course closes with a study of mathematical or symbolic logic and important 20th century developments in the foundations of mathematics, including Gödel's surprising results about the nature of mathematical systems.

Required readings may include:

Kline, *Mathematics in Western Culture*
Berlinghoff & Gouvea, *Math Through the Ages*
Euclid, *The Thirteen Books of the Elements*
Mlodinow, *Euclid's Window*
Berlinski, *A Tour of the Calculus*

NATURAL HISTORY SEMINAR

Dr. Gordon L. Wilson

This seminar offers an introduction to the life sciences. Topics may vary between the living cell, the diversity of life, and human anatomy. Students will learn the nature and origin of scientific inquiry as a foundation to the seminar. Students may study the dynamic realm of the living cell or survey the bewildering diversity of life on earth. Students may also explore the structure and function of the human body to gain a basic and integrated understanding on how diverse tissues, organs, and organ systems function in harmony and unity (in a healthy body) for the body's overall good. As students explore the unity, diversity, and complexity of living creatures through readings, lectures, lab experience and field research, they will gain (1) a wonder, curiosity, and appreciation of biological life, (2) an understanding of man's place in the biosphere, and (3) the life science's contributions to the complex issues and contemporary debates in the philosophy of science, social sciences, and theology.

Required readings may include:

Thomas, *The Lives of a Cell*
Behe, *Darwin's Black Box*
Watson, *The Double Helix*
Darwin, *Origin of Species*;
E.O. Wilson, *Naturalist*
R Carson, *The Edge of the Sea*
Forsyth & Miyata, *Tropical Nature*

HEBREW TRADITIO

Instructors May Vary

In Hebrew *Traditio*, students explore the major themes, works, and personalities of ancient Israel and the Near East (Creation – A.D. 70). Students are challenged to interact both critically and appreciatively with the writings and cultural heritage of the Hebraic tradition. Students will familiarize themselves with

Old Testament history and wisdom literature, as well as the cultural history of the archaic and ancient Near East. The class will explore the major contributions of Judaism to Christian theology and philosophy and the Western tradition.

Required readings may include:

Flusser, *Judaism of the Second Temple Period: Qumran & Apocalypticism*
Hammer, *The Classic Midrash*
Herodotus, *The Histories*
Sanders, *Paul and Palestinian Judaism*
Johnson, *A History of the Jews*
Josephus, *Antiquities of the Jews*
Josephus, *The Wars of the Jews*
The Old Testament
The Apocrypha
Plutarch, *Lives* (selections)
Plato (selected dialogues)
Reubenstein, *Talmudic Stories*
Wright, *What Saint Paul Really Said*

GREEK TRADITIO

Instructors May Vary

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

Required readings may include:

Aeschylus, *The Oresteia*
Aristotle, *The Poetics*
Herodotus, *The Histories*
Hesiod, *Theogony*
Homer, *The Iliad* and *The Odyssey*
Plato, *The Republic*
Plato (selected dialogues)
Plutarch, *Lives* (selections)
Sophocles, *Oedipus The King*

ROMAN TRADITIO

Instructors May Vary

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

Required readings may include:

Aristotle, *The Politics and Nicomachean Ethics*
Cicero (selected works)
Ovid, *Metamorphoses*
Vergil, *The Aeneid*
Horace, *Ars Poetica*
Vitruvius, *On Architecture*

MEDIEVAL TRADITIO

Instructors May Vary

In Medieval *Traditio*, students consider the major themes, works, and personalities from the Early Medieval period (A.D. 300-1000) to the High Medieval period (A.D. 1000-1350). Students in this seminar are challenged to interact both critically and appreciatively with the great books.

Required readings may include:

Plotinus, *The Enneads* (selections)
Augustine, *The Confessions, On Christian Teaching, and City of God* (selections)

Boethius, *The Consolation of Philosophy*
Beowulf
Aquinas, *Summa Theologica* (selections)
Chaucer, *The Canterbury Tales*
Dante, *The Divine Comedy*

RENAISSANCE TRADITIO

Instructors May Vary

In Renaissance *Traditio*, students consider the major themes, works, and personalities from the High Medieval period (A.D. 1350) to the Late Reformation period (A.D. 1650). Students in this seminar are challenged to interact both critically and appreciatively with the great books.

Required readings may include:

Bacon (selected work)
da Vinci, (selected work)
Descartes, *Discourse on Method*
Donne, (selected poems)
Calvin, *Institutes of the Christian Religion*
Cervantes, *Don Quixote* (selections)
Erasmus, *In Praise of Folly*
Herbert (selected poems)
Luther, *Bondage of the Will*
Machiavelli, *The Prince*
Michelangelo, (selected writings and works)
Montaigne, (selected essays)
Shakespeare, *Hamlet* and *The Tempest*
Sidney, *The Defense of Poetry*
Spenser, *The Faerie Queen, Bk. I*

Classical Language Courses

Courses is required or open to all New Saint Andrews graduate students.

ACTIVE LATIN PEDAGOGY I-V

Mr. Timothy L. Griffith

These rigorous courses are designed for graduate students to acquire an ability to read and speak (active) Latin and to understand Latin grammar. This is *not* a typical “intensive” language course. Rather, students who complete all five one-week classes should have a thorough familiarity with Latin grammar, a sizeable vocabulary, and about 250 pages of Latin—from very simple prose to classical poetry (Ovid, Catullus, Martial, et al.)—under their belts.

Before each one-week class, students memorize vocabulary, endings, and principal parts that will be used in class. In the one-week classes, students read a substantial amount of Latin and engage in a full range of language teaching techniques beyond the typical grammar-translation exercises. They are drilled in Latin composition, oral Latin composition, listening comprehension, etc.

Even students proficient with the grammar-translation method of reading Latin texts will be challenged and their skills improved. Rather than just translating texts, students will practice reading without translation, imitating Latin sentences, and answering questions in Latin. Students will learn to understand and produce Latin correctly and directly.

After the one-week class, students will have readings in Latin grammar and pedagogy, and survey the major Latin curricula available for primary and secondary schools today.

TRANSLATING LATIN LITERATURE

Instructors may vary

This course involves reading and translating classical, medieval, early modern, and early Reformation Latin texts. Students will learn advanced translation principles and techniques. This course may be repeated when covering different authors or texts.

Authors studied may include:

Vitruvius	Plautus	Virgil
Ovid	Livy	Cicero
Apuleius	Plutarch	Jerome
Eusebius	Prudentius	Augustine
Clement	Bede	Einhard
Ekkehard	Boethius	Gregory
Erasmus	More	Luther
Calvin	Beza	Milton

ACTIVE GREEK PEDAGOGY I-III

Mr. John D. Schwandt

The three Greek pedagogy courses consist of independent study prior to intensive one-week classes followed by additional Greek reading and exams.

In the first course, students are expected to master several hundred vocabulary words, all declensions and the first three principal part paradigms before they begin the class proper. During the weeklong session, students review the formation, uses and pedagogy of key grammatical structures. Students reread and discuss the required texts and complete comprehension and composition exercises.

In the second course, students master more vocabulary words, adjectival and noun declension forms, aorist passive forms, and some irregular verb forms before the weeklong class. During the resident session, students review the formation, uses, and pedagogy of the next set of key grammatical structures, and end with a final exam.

The third course covers vocabulary growth, the subjunctive mood and its forms, some more irregular verbs, and genitive absolute constructions, introduction to the Greek NT, and all perfect forms, to be memorized before the course begins. During the weeklong class, students do additional exercises in the formation, uses and pedagogy of grammatical structures, comprehension and composition. The course culminates with a final exam.

TRANSLATING GREEK LITERATURE

Mr. John D. Schwandt

This course involves reading and translating classical and New Testament texts. Students will learn advanced translation principles and techniques. This course may be repeated when covering different authors or texts.

Authors and texts studied may include:

Xenophon	Aristotle
Procopius	<i>Septuagint</i> (selections)
Clement of Rome	<i>Didache</i>
Hermas	Ignatius
Polycarp	Barnabas
Plato	Irenaeus
<i>Nicene Creed</i>	<i>Chalcedonian Creed</i>
Gospels	Pauline Epistles
<i>Matthew</i>	<i>Galatians</i>
<i>Mark</i>	<i>Philippians</i>
<i>Luke-Acts</i>	
<i>John</i>	

HEBREW MORPHOLOGY I-IV

Mr. Benjamin R. Merkle

This course covers basic Hebrew grammar, morphology, vocabulary, and translation of biblical texts. The class provides students with the most commonly used words in the Old Testament, ability to recognize all the morphology in the Old Testament, and ability to translate and interpret biblical Hebrew.

Building on those basics, students will focus in subsequent classes on Hebrew prose, syntax, lexical semantics, translation, and exegetical principles. Students will translate and exegete various biblical texts, including Jonah, selections from I Kings, and selections from Genesis.

Required readings may include:
Hebrew Bible (selections)
Genesis *I Kings* *Jonah*

TRANSLATING HEBREW LITERATURE

Mr. Benjamin R. Merkle

This course involves reading and translating ancient, medieval and biblical texts. Students will learn advanced translation principles and techniques. This course may be repeated when covering different authors or texts.

Authors and texts studied may include:
Hebrew Bible (selections) *Mishna*
Talmud Abraham ibn Ezra
Rashi *Shulchan Aruch*
Philo Saadia Gaon
Gersonides Abraham Ibn Daud
Maimonides

Other Required MA Courses

RESEARCH PAPER I-IV

Instructors Vary

Every two terms, full-time students in the M.A. in Trinitarian Theology & Culture program are required to submit a 25-35 page research paper. These four papers required for the M.A. degree must include one each on issues in (a) biblical studies, (b) systematic theology, and (c) culture (submitted in any order). The fourth paper may be in any of those three areas. Faculty mentors normally serve as graduate student research paper advisers, but graduate students are free to consult with any graduate faculty member during their research and writing. Completed papers will normally be read and evaluated by more than one graduate faculty member. Part-time matriculating students must write their required research papers at least once every academic year. Research paper advisers for part-time students are assigned by the Vice Provost.

Other MA Electives and Occasional Short Courses

CHRISTIAN ETHICS

Dr. David Field

COVENANT RENEWAL WORSHIP

Rev. Jeffrey J. Meyers

ENGLISH PURITAN PERSPECTIVES

Dr. David Field

SOCIOLOGY OF THE CHURCH

Mr. James B. Jordan

The New Saint Andrews College Board of Trustees

William Church, *Moscow*, Chairman & Permanent Trustee
Csaba Leidenfrost, *Moscow*, Permanent Trustee (*Pro Tem*)
Douglas J. Wilson, *Moscow*, Permanent Trustee
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John Grauke, M.D., *Moscow*, Elected Term Trustee (2011)
Joost Nixon, *Spokane, WA*, Elected Term Trustee (2012)
Jerry Owen, *Seattle, WA*, Elected Term Trustee (2013)

Graduate Faculty

Graduate Program Coordinator: *Dr. JONATHAN S. McINTOSH, Vice Provost*

Date after a faculty member's name indicates the year he joined the College Faculty

ROY ALDEN ATWOOD (1994-)

President (2004-) & Senior Fellow of Humanities (1994-)
Ph.D. in Mass Communication, University of Iowa (1984)
M.A. in Religion, Westminster Theological Seminary (1977)
B.A. in Philosophy, Dordt College (1975)

DAVID R. ERB (2008-)

Fellow of Music (2008-)
D.M.A., Choral Conducting, University of Wisconsin-Madison (2007)
M.Mus. in Choral Conducting, Westminster Choir College, Rider University (1997)
B.Mus. in Music Education, Univ. of Wisconsin-Madison (1992)

JAYSON C GRIESER (2007-)

Fellow of Humanities (2007-)
Ph.D. (ABD) in Literature, University of Dallas
M.A. in Literature, University of Dallas (2005)
B.A. in Liberal Arts & Culture, New Saint Andrews (2002)
A.A., Mt. San Antonio Community College (1998)

PETER J. LEITHART (1999-)

Senior Fellow of Theology (2003-)
Ph.D. in Systematic Theology, University of Cambridge (1998)
Th.M. in Theology, Westminster Theological Seminary (1987)
M.A. in Religion, Westminster Theological Seminary (1986)
A.B. in English and History, Hillsdale College (1981)

BENJAMIN R. MERKLE (1999-)

D. Phil. (ABD), Oriental Studies, Oxford University
M.St. in Jewish Studies, Oxford University (2007)
M.A. in English Literature, University of Idaho (2005)

JONATHAN S. McINTOSH (2007-)

Graduate Program Coordinator (2010-) & Fellow of Humanities (2007-)
Ph.D. in Philosophy, University of Dallas (2009)

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

MITCHELL O. STOKES (2005-)

Fellow of Philosophy (2005-)

Ph.D. in Philosophy, University of Notre Dame (2005)
M.A. in Philosophy, University of Notre Dame (2003)
M.A. in Philosophy of Religion, Yale University (2001)
M.S. in Mechanical Engineering, Univ. of Central Florida (1994)
B.S. in Mechanical Engineering, University of Florida (1992)

DOUGLAS J. WILSON (1994-)

Trustee & Senior Fellow of Theology (1994-)

M.A. in Philosophy, University of Idaho (1979)
Graduate Studies in Theology, Regent College, BC (1979)
B.A. in Classical Studies, University of Idaho (1988)
B.A. in Philosophy, University of Idaho (1977)

GORDON L. WILSON (2003-)

Director of Student Affairs (2006-) &

Senior Fellow of Natural History (2006-)

Ph.D. in Environmental Science, George Mason University (2003)
M.S. in Entomology, University of Idaho (1989)
B.S. in Secondary Education/Biology, University of Idaho (1984)

Adjunct and Part-Time Faculty

DAVID FIELD

Ph.D. & M.A. in Systematic Theology, Cambridge University (1998)
A.B. in Systematic Theology, Oxford University (1981)

JAMES B. JORDAN

D.Litt. (*Honoris Causa*), Central School of Religion, England (1993)
Th.M. in Systematic Theology, Westminster Theological Seminary (1980)

MIKEL L. LAWYER

D.Min. (ABD), Westminster Theological Seminary
M.Div., Trinity Evangelical Divinity School (1987)

JEFFREY J. MEYERS

Doctoral Studies in Systematic Theology, Concordia Theological Seminary
S.T.M., Concordia Theological Seminary (1992)
M.Div., Covenant Theological Seminary (1988)

Calendars

Terms in the Academic Year

The regular academic year at New Saint Andrews is divided into four eight-week terms, each named after a great council of the Christian church. The first is Jerusalem Term, named for the great council recorded in Acts 15 that confronted the heresy of the Judaizers. The second term is called Nicea,

deriving its name from the council held in A.D. 325 that definitively addressed disputes regarding the Trinity. The third is Chalcedon Term, named after the council which convened in A.D. 451 to address Christological controversies. The fourth is Westminster Term, named for the assembly of divines that met in London from 1643 to 1652 and gave us one of the great systematic expressions of the Reformed faith.

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

Because of the intensive 8-week terms, New Saint Andrews takes no three-day weekends during the regular academic year except for the Good Friday-Easter weekend. All other breaks are a full week in duration. Thus, classes remain in session during Labor Day, Columbus Day, and Presidents' Day.

Master of Studies and Graduate Certificate course modules are offered in three annual eight-week terms, one week of which is spent in-residence in an intense week of class time. The in-residence weeks are held in early August, early January and late June. Directed Readings classes are also scheduled each fall and spring: September to December and February to May.

Calendar for the Regular Academic Year 2010-2011

*(Subject to change; the **Classical Christian Studies Program Calendar** follows the 2010-12 calendar below)*

August 10-13, 2010.....Orientation & Convocation (TU-F)
 August 16, 2010Jerusalem Term Begins (Monday)
 October 4-8, 2010Final Examination Week
 October 11-15, 2010Fall Break

October 18, 2010.....Nicea Term Begins
 October 29, 2010.....Reformation Banquet (TBA)
 Nov. 22-26, 2010.....Thanksgiving Break
 November 30, 2010.....St. Andrew's Feast Day
 Dec. 13-17, 2010Final Examination Week
 Dec. 20-Jan. 16, 2011Christmas Break

January 17, 2011.....Chalcedon Term Begins
 March 7-11, 2011Final Examination Week
 March 14-18, 2011Spring Break

March 21, 2011Westminster Term Begins
 April 22, 2011Good Friday (No Classes)
 May 9-13, 2011Final Examination Week
 May 12, 2011.....Commencement

Calendar for Academic Year 2011-2012

(Subject to change)

August 9-12, 2011, T-FOrientation
 August 15, 2011Jerusalem Term Begins
 October 3-7, 2011Final Examination Week

October 10-14, 2011Fall Break
 October 17, 2011.....Nicea Term Begins
 Nov 21-25, 2011Thanksgiving Break
 Dec 12-16, 2011Final Examination Week
 December 19, 2011Christmas Break Begins

January 16, 2012, MondayChalcedon Term Begins
 March 5-9, 2012Final Examination Week
 March 12-16, 2012Spring Break

Monday, March 19, 2012.....Westminster Term Begins
 April 6, 2012Good Friday
 May 7-11, 2012Final Examination Week
 May 10, 2012, Thursday.....Commencement

Classical Christian Studies Program Calendar, 2010-2012

Term Name	Start	End	Duration	In Residence Week *
Trinity	7/5/2010	8/27/2010	8 wks	Aug 2-6, 2010
Fall	9/6/2010	11/26/2010	12 wks	N/A
Epiphany	12/6/2010	1/28/2011	8 wks	Jan 3-7, 2011
Spring	2/7/2011	4/29/2011	12 wks	N/A
Pentecost	5/9/2011	7/1/2011	8 wks	June 13-17, 2011 wk 6
Trinity	7/4/2011	8/26/2011	8 wks	Aug 1-5, 2011
Fall	9/5/2011	11/25/2011	12 wks	N/A
Epiphany	12/5/2011	1/27/2012	8 wks	Jan 2-6, 2012
Spring	2/6/2012	4/27/2012	12 wks	N/A
Pentecost	5/2012	7/2012	8 wks	June (11-15 or) 18-22, 2012