

NEW SAINT ANDREWS COLLEGE
MOSCOW, IDAHO



2016-2017
GRADUATE BULLETIN

Updated 9/7/2016

New Saint Andrews College
2016-2017 Graduate Bulletin

Address inquiries, requests for applications,
and requests for visitation appointments to:

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

Phone: (208) 882-1566
Fax: (208) 882-4293
Email: info@nsa.edu
www.nsa.edu

Undergraduate Admissions
Email: admissions@nsa.edu

Graduate Admissions
Email: graduate.admissions@nsa.edu

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

© A.D. 2016 New Saint Andrews College

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 does not discriminate on the basis of race, color, national or ethnic origin, sex, age, or physical disability with respect to (1) student admissions, (2) use of facilities and exercise of student privileges, (3) scholarship programs, and (4) the hiring and employment of its faculty, administration and staff (see Matt. 7:12, 22:37-40, Rom. 2:11, Gal. 3:28, Eph. 4:1-6:9, Col. 3:10-25, I Pet. 2:17).

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

Contents

| | |
|--|----|
| A Remarkable Moment in History..... | 4 |
| The Vision and Mission of New Saint Andrews College..... | 4 |
| Theological Perspective..... | 6 |
| A Brief History of the College..... | 8 |
| Facilities & Library Resources..... | 8 |
| Accreditation..... | 9 |
| Graduate Admissions..... | 9 |
| Tuition and Fees..... | 13 |
| Graduate Degree Programs..... | 15 |
| Registration and Enrollment..... | 18 |
| Grading System..... | 20 |
| Graduate Student Conduct..... | 21 |
| Graduate Course Descriptions..... | 24 |
| Graduate Faculty..... | 33 |
| The New Saint Andrews College Board of Directors..... | 34 |
| Calendars..... | 38 |

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, culturally and educationally. Theological debates have broadened and intensified. Skirmishes in “culture wars” between the City of Man and the City of God have grown more heated. Calls for educational reform at every level are everywhere. So the need for graduate programs in theology, culture, and classical Christian studies to equip students for such a strategic moment has never been greater.

THEOLOGY & LETTERS

Theology and the creative arts are strategic ground in today’s culture wars. Whoever holds these two areas influences the shape and direction of both the City of God and the City of Man for generations to come. These areas have always been fierce battlegrounds, but the stakes have never been higher for the future of our children, communities, and churches. To equip the next generation of both *theologians* and *theologically informed* writers, poets, artists, and students of literature and culture, New Saint Andrews offers a Master of Arts in Theology & Letters.

Theology is culturally *foundational*, but it is at a turning point today. 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.

Letters and the arts are culturally *formative*, but they too are at a turning point today. Contemporary popular culture is spiritually regressive and creatively exhausted, yet the church is more practiced at mimicking it than calling it to repentance and reformation. At the same time, secular publishers and film producers are desperately seeking creative new writers and talent who can tell winsome stories with depth and character and beauty. In such a cultural setting, advanced learning of literature and letters must be as biblically and theologically grounded as the literary giants of the Christian tradition and also give our culture a cruciform shape as storytellers steeped in the Great Story and the Great Book.

Conservative theologians and theologically informed cultural leaders today have a double responsibility. We must fully and creatively participate in the debates taking place within theology and culture. We must enter them recognizing that theology will always be a battleground and that the creative arts will be among the most potent weapons in that warfare. The College’s Master’s Program in Theology & Letters combines advanced theological education, literary studies, and creative writing to equip the next generation of theologians and theologically informed cultural leaders 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, zero- 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.

An Invitation

The graduate faculty invites you to join us in the pursuit of all things Trinitarian in theology, letters, and classical education 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 below, "Graduate Student Conduct").

Statement of Faith

PREAMBLE: AUTHORITY AND WITNESS

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

THE TRIUNE MAJESTY

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

CREATION

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

SIN

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

THE INCARNATE CHRIST

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

SALVATION

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

REVELATION

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

LAW

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

COVENANT

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

WITNESS

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

ESCHATOLOGY

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

MARRIAGE, GENDER, AND SEXUALITY

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

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

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

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

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

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

SANCTITY OF HUMAN LIFE

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

FINAL AUTHORITY FOR MATTERS OF BELIEF AND CONDUCT

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

A Brief History of 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 Theology & Letters 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 College is committed to being wholly independent of direct state or federal government subsidies or assistance that might restrict our institutional freedom or contradict biblical principles. For this reason, New Saint Andrews College does not participate 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 College 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, 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

A copy of an applicant's previously graded academic work is crucial in helping the Admissions Committee assess 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 Disclosure* 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 his savings, family financial assistance, loans, or earning power, to demonstrate that he will be able, by God's grace, to pay his 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 the applicant's personal finances, but to assure the College that he is realistically prepared to meet his financial obligations and expenses for the duration of his 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 Graduate Dean 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 Theology & Letters program and 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 degree, 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 Graduate Dean 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 un-enrolled 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 some specific academic qualification), 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.

Graduate Program Tuition and Fees

The cost of attending New Saint Andrews's graduate program for the 2016-17 academic year is based on a single cost per credit rate of \$475 for full-time students. Additional applicable fees may apply. Tuition is due in full one month prior to the start of the term. No student may attend a class unless tuition has been paid in full.

Auditor's Fee:

The auditing fee is half of the published price of the class. Auditors may attend lectures, seminars, and recitations, but may not submit papers for evaluation or sit for examination. Full-time students may audit additional graduate or undergraduate courses without charge. Part-time students, however, must pay the auditor's fee to audit any course.

Other Fees

Drop/Add Fee:

\$5 for dropping or adding after the second week of each term.

Late Fee:

\$50 is charged to all payments that are more than three business days late. A service charge of 1.5 percent per month will be charged on all past due accounts.

Diploma Fee:

\$50 is charged to cover the costs associated with graduation application processing and diploma printing.

Graduate Hood Orders:

Graduate students who wish to participate in the Commencement ceremonies must purchase the appropriate academic hood for their degree through the College. Students should order their hoods at the time they apply for graduation. Students who do not wish to participate in the Commencement ceremonies may also purchase a hood through the College. For current prices on graduate hoods, please contact the College Bookstore at 208-882-1566.

Library Overdue Book Fines:

25 cents per day per book.

Vehicle Registration Fee:

\$60 per year per automobile.

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 Bursar 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 Graduate 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.

FULL RESIDENCY COURSES (THEOLOGY AND LETTERS)

All graduate students 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.
- 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 are non-refundable.

LOW RESIDENCY COURSES (CCS PROGRAM)

Students withdrawing from the summer courses will be refunded according to the following schedule:

- Drop before Friday of week two: 75% refund
- Drop before Friday of week four: 50% refund
- Drop before Friday of week ten: 25% refund
- Drop after week ten: no refund

Students withdrawing from courses in the fall or spring terms will be refunded according to the following schedule:

- Drop before Friday of week one: 75 % refund
- Drop before Friday of week two: 50% refund
- Drop before Friday of week five: 25% refund
- Drop after week five: no refund

Financial Aid and Student Scholarships

The College seeks to avoid any entanglements with or dependence on government-based aid programs that might restrict our institutional freedom or contradict biblical principles. Therefore, New Saint Andrews College does not participate in the federal financial aid system. Limited assistance may be available through private scholarship organizations such as the Paideia Scholarship Fund.

Graduate Degree Programs

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

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

The Classical Christian Studies programs offer a two-and-a-half year (32 credits) low-residency *Master of Studies* degree and a one-and-a-half-year (16 credits) *Graduate Certificate* with a zero-residency option. The coursework for both of these Classical Christian Studies programs involves summer-long courses with an intense, ten-day in-residence session (required for M.St. students) in Moscow in mid-July, plus zero-residence online courses in the fall and spring semesters. Courses taken to meet the Graduate Certificate program may be applied to the Master of Studies degree.

Master of Arts in Theology & Letters (M.A.)

A VISION FOR LITERARY THEOLOGY AND THEOLOGICAL WORDSMITHING

The M.A. in Theology & Letters is a limited enrollment, academically rigorous, two-year course of graduate studies for those aspiring to be *literary* theologians and/or *theologically informed* creative writers and students of literature. The M.A. program thus provides students a unique opportunity to explore both literature and theology and to develop their writing skills with a theological foundation. In addition to courses in theology, literature, and writing workshops, students also enroll in two years of faculty-directed readings in the corpus of C.S. Lewis as a model of the kind of synthesis of story-telling, persuasive writing, literary analysis, and theology sought after in the M.A. degree (students involved in the Wenden House translation project may substitute the second-year of Lewis readings with approved directed readings in Reformation theology or history). Throughout the program, students receive the close, personal attention of the graduate faculty, who serve as their teachers, mentors, guides, role models, and friends from the first day of class to graduation, and beyond. Students interested in writing careers have the opportunity to work closely with the College's professionals in residence who are experienced writers, editors, screenwriters, publicists, and literary agents.

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

Candidates for the M.A. degree must pass a total of 32 credits, with a minimum grade of MCH (B-) in each course. The M.A. degree requirements include:

1. Four, two-credit terms of Theological Foundations seminars (Reformed Systematics and/or Biblical Theology; 8 credits total)
2. Six, two-credit M.A. Seminar Electives or Writing Workshops (12 credits total) (see below for course listings and descriptions)
3. Eight, one-credit terms M.A. Directed Readings, including four terms of C.S. Lewis readings (8 credits total)
4. Research or Creative Writing Project (4 credits total)
5. Final Oral Exam
6. Weekly attendance at Graduate Forum
7. Participation in co-curricular activities

MODEL M.A. IN THEOLOGY AND LETTERS SCHEDULE

| <i>Typical sequence; students can begin at any time.</i> | | | | |
|--|--|--|--|--|
| | Jerusalem | Nicea | Chalcedon | Westminster |
| Year One | Theological Foundations (2 cr) | Theological Foundations (2 cr) | Theological Foundations (2 cr) | Theological Foundations (2 cr) |
| | C.S. Lewis Directed Reading (1 cr) |

| | | | | |
|-----------------|------------------------------------|--|------------------------------------|------------------------------------|
| | MA Seminar/Writing Workshop (2 cr) | | MA Seminar/Writing Workshop (2 cr) | |
| Year Two | Jerusalem | Nicea | Chalcedon | Westminster |
| | MA Seminar/Writing Workshop (2 cr) | MA Seminar/Writing Workshop (2 cr) | MA Seminar/Writing Workshop (2 cr) | MA Seminar/Writing Workshop (2 cr) |
| | C.S. Lewis Directed Reading (1 cr) | C.S. Lewis Directed Reading (1 cr) | C.S. Lewis Directed Reading (1 cr) | C.S. Lewis Directed Reading (1 cr) |
| | | MA Thesis or Creative Writing Project (4 cr) | | Comprehensive Exam (0 cr) |

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

The Master of Studies in Classical Christian Studies is a two-and-a-half year, limited-enrollment, low-residency degree 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 literature, history, and philosophy
- Strengthen their understanding of the classical Christian paradigm of education
- Strengthen their skills in classical languages and literature, especially Latin
- 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.

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. A minimum of fifteen residence seminar credits taken,
2. A minimum of two credits of Language courses
3. One Integrative Essay (2 cr.); the Integrative Essay must be presented and defended during the student’s final residence period.

| | | | |
|--|--------------------------|-------------------|--------------------|
| <i>Typical sequence; students can begin at any time.</i> | | | |
| Year One | Fall | Spring | Summer |
| | One Course (2 cr) | One Course (2 cr) | Two Courses (6 cr) |
| Year Two | One Course (2 cr) | One Course (2 cr) | Two Courses (6 cr) |
| | One Course (2 cr) | One Course (2 cr) | Two Courses (6 cr) |
| Year Three | Integrative Essay (2 cr) | | |

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

The Graduate Certificate in Classical Christian Studies is a fifteen-month, limited-enrollment, low-residency program (with a zero-residence option) 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 two-year Master of Studies degree. (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 CCS course credits with a minimum grade of MCH (B-) in each course module.

MODEL GRAD. CERT. IN CLASSICAL CHRISTIAN STUDIES SCHEDULE

| <i>Typical sequence; students can begin at any time.</i> | | | |
|--|---|--------|-----------------------|
| | Fall | Spring | Summer |
| Year One | One Course From Either Term (2 cr) - | | Two Courses (6 cr) |
| Year Two | One Course From Either Term (2 cr) - | | Two Courses (6 cr) |

COURSE & CREDIT REQUIREMENTS

The graduate faculty expects students to demonstrate substantive growth in knowledge, skill, wisdom, and maturity over the course of their studies, and 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 Graduate Dean’s written approval.

2. 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 Graduate Dean 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. Only graduate credits from other institutions that have not been applied towards an already completed graduate degree may be considered for possible transfer credit.

The College accepts transfer course equivalencies only for courses completed with a grade of B+ or higher. No transfer credit may be used to meet the Theological Foundations course requirements.

3. 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) and/or transfer credits (maximum of eight courses or 16 credits) to count towards a student's Master's degree requirements.

4. 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.

Graduate Forum

All resident graduate students are expected to attend and participate in the Graduate Forum. The weekly hour-long forum is designed to showcase faculty and student scholarly and creative work and to provide a venue for constructive feedback.

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 and Psalm-singing services at the College.

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 Graduate Dean'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.

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 credits previously approved in writing by the Academic Dean.

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 two or more graduate courses (or four or more credits) in one term. A resident M.A. student has part-time status at New Saint Andrews when enrolled in fewer than two courses (or less than four credits) in one term. An M.St. or Grad. Cert. student is considered full time when enrolled in two or more courses (or four or more credits) during the summer term or in two credits or more in the fall and spring terms.

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.

To audit a course, students may 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.

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 in the bookstore 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 except under special circumstances and then only with the permission of the program director, 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 program director.

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 graduation 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 may be subject to automatic discontinuation from their degree program. Discontinued students must petition the program director 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 they are 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 written permission from both the instructors and the program director. 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 by the Registrar 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 grad 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.

| MARK | LATIN | ENGLISH TRANSLATION | 4.0 DESIG | 4.0 RANGE | 100% RANGE |
|-------------|------------------------|-----------------------------|------------------|------------------|-------------------|
| <i>SCL</i> | <i>Summa Cum Laude</i> | <i>With Greatest Praise</i> | <i>4.00</i> | <i>3.85-4.00</i> | <i>94.0-100</i> |
| <i>CL</i> | <i>Cum Laude</i> | <i>With Praise</i> | <i>3.70</i> | <i>3.50-3.84</i> | <i>90.0-93.9</i> |

| | | | | | |
|-----|--------------------------------|-------------------------------|------|-----------|-----------|
| 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 |

Grade Reports

Student 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 made available to students.

Graduate Student Conduct

Attendance

Graduate students are required to attend every class and recitation session. Instructors may cite unexcused absences as a cause for lowering a student’s course grade in a given term. Attendance at the Graduate Forum is expected of resident students.

GRADUATE STUDENT CODE OF CONDUCT

New Saint Andrews seeks to reform Christian higher education biblically from top to bottom—from its academic vision and curricula to the testimony of its faculty and students. We seek to recover true academic freedom, that is, submission to God’s Word in all our actions and attitudes in and out of the classroom. We have designed the Code of Conduct, therefore, to nurture a healthy Christian academic environment characterized by the zealous pursuit of biblical knowledge and wisdom. Our hope is that 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 extra-biblical 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). The College expects graduate students to conduct themselves in sexual purity as described by the College's Statement of Faith.

SOUND DOCTRINE

New Saint Andrews expects graduate 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.

Graduate 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*; 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.).

Graduate 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.

COMMITMENT TO 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.

DRESS CODE

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 program director. 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 program director, who will meet with the student and prescribe appropriate corrective actions. The program director makes the final determination in such matters.

VIOLATIONS OF THE CODE OF CONDUCT

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

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

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

- To place the student on probation, with appropriate conditions stipulated by the Dean to encourage the student to improve his conduct and meet the standards of the College.

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

The Student Pledge

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

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

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

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

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

INTEGRATIVE ESSAY

Integrative Essay is the capstone assignment of the M.St. degree. Students are assigned to a faculty advisor and write a 25-35 page essay examining the texts and/or time periods they have studied in the CCS program, integrating them around a select theme or thesis. The Integrative Essay is publicly defended by the student during his final in-residence session.

Graduate Course Descriptions

MA in Theology & Letters Courses

In addition to the following MA courses, any literature, philosophy, or theology class offered as part of the Classical Christian Studies (CCS) program may be applied to the MA in Theology and Letters degree. (Other CCS classes may be applied to the MA degree only by prior approval by the appropriate program director.)

THEOLOGY SEMINARS

Biblical Theology I-IV (Theological Foundations Colloquium)

Mr. Douglas Wilson

In this four-term colloquium, students look at how the New Testament handles the Old Testament passages that it quotes. For example, Gen. 1:27 and 2:24 are quoted in Matthew 19:4-5, Mark 10:6-7, 1 Corinthians 6:16, and Ephesians 5:31. In each one of these passages we have divinely inspired commentary on what the passages of the Old Testament mean.

The Thought of C.S. Lewis

Mr. Douglas Wilson

This course examines the theological, apologetical, and literary writings of C.S. Lewis. Works covered may include *Miracles*, *The Discarded Image*, *The Space Trilogy*, *The Great Divorce*, *The Pilgrim's Regress*, and *The Chronicles of Narnia*.

Omnipotence in the Middle Ages

Dr. Jonathan McIntosh

This course surveys the doctrine of divine power and possibility in the early to high Middle Ages, with an eye towards understanding its continuing relevance to contemporary thought and culture. Authors and texts studied may include Augustine's *Literal Commentary on Genesis* and *De Trinitate*, Boethius's *Consolation of Philosophy*, Pseudo-Dionysius's *Mystical Theology*, Eriugena's *Periphyseon* and *On Divine Predestination*, Peter Damian's *On Divine Omnipotence*, Anselm's *Monologion*, *Proslogion*, and *Cur Deus Homo*, and Aquinas's *On the Power of God*.

Reformation Theology

Dr. Benjamin Merkle

This course provides an introduction to the issues and debates of the sixteenth century Reformation. The readings include a mix of primary and secondary texts focusing on issues like *sola scriptura*, justification, predestination, the sacraments, etc. The goal is for students to gain a basic grasp of some of the key figures and debates in the early Reformed church.

BIBLICAL STUDIES SEMINARS

The Biblical Studies Seminars are biblical and theological seminars focusing on the exegesis of Scripture. The seminars offered may include the following courses:

Abraham in the Bible and Tradition

Dr. Timothy Edwards

This course will focus on a close reading of the Abraham narrative found in Genesis 11:27-25:11 alongside interpretations of events within this narrative found in other books of the Old Testament, the New Testament and post-biblical Jewish, Christian and Muslim traditions. We will examine how these interpretive traditions have read the biblical narrative and how Abraham became a point of divergence between Judaism, Christianity and Islam and not a point of convergence.

Psalms

Dr. Benjamin Merkle

This course provides an introduction to the poetic structures, main themes, literary forms, theology, and interpretation of the Psalms. The course pays close attention to issues that have arisen over the centuries regarding the correct interpretation of the Psalms, particularly to the question of how the Psalms are used by the New Testament authors. Students will be introduced to the basics of Hebrew poetry and its role in communicating the message of the text.

Old Testament in the New

Dr. Benjamin Merkle

This course provides an introduction to the interpretation of Old Testament passages by the New Testament authors. The course focuses on the methods of biblical exegesis prominent during the Apostolic period, debates over the goal of the faithful interpreter, and a host of specific passages illustrating the difficulties and rewards of this subject matter. The course objective is, through the example of the exegesis of the New Testament authors, to give the student a deeper understanding of what it means to interpret faithfully the biblical text.

Christology

Mr. Douglas Wilson

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.

MA LITERATURE SEMINARS AND WRITING WORKSHOPS

Anglo-Saxon Literature

Dr. Benjamin Merkle

This course provides an in-depth study of the major extant works of Anglo-Saxon literature.

English Reformation Poetry

Dr. Jayson Grieser

This course focuses on several of the greatest poets of the Golden Age of our language. The class begins with a study of the poems and prose of Sir Philip Sidney, followed by three books of Edmund Spenser's *The Faerie Queene*. Shakespeare's *The*

Merchant of Venice and *Measure for Measure* occupy the center of the term. The course concludes with selections from John Donne and George Herbert.

G.K. Chesterton

Mr. Douglas Wilson

Chesterton and the World of Imagination. It is agreed on all hands that G.K. Chesterton was a prolific and highly imaginative author. Most of his writing was what we would call non-fiction, but his often riotous imagination can be seen there as well as in his fiction. This course considers some of his fiction and poetry as a way of seeking to understand how his imagination, shaped and formed by his Christian view of the world, had a way of transforming everything else.

Dostoevsky

Dr. Jayson Grieser

This course introduces the life and work of Dostoevsky by examining a number of his major works in some depth. The course also covers some of Dostoevsky's shorter fiction and non-fiction journalism, as well as some of the critical work on his novels.

Required texts may include:

Notes from Underground

Crime and Punishment

Brothers Karamazov

Shakespeare & Desire

Mr. Douglas Wilson

This seminar acquaints students with the thought and theory of mimetic desire of René Girard, and relates it to the study of literature, particularly Shakespeare, dramatic tension, and other effective forms of fiction.

Shakespeare's Tragedies

Dr. Jayson Grieser

In this course, students will enter into the world of Shakespeare's tragedies, the world of Othello and King Lear, of Romeo and Juliet, Macbeth and Antony and Cleopatra, of Coriolanus and Julius Caesar. Our purpose will be to interpret the plays in their Renaissance contexts, while also considering ancient Greek and Christian influence and notions of the tragic.

English Renaissance Literature

Dr. Jayson Grieser

This course is an examination of the literature and literary criticism of the English Renaissance period.

Required texts may include:

Sidney, *Sir Philip Sidney: The Major Works* and *The Sidney Psalter*

Spenser, *The Faerie Queene: Book One*

Shakespeare, *Henry VIII* and *Sonnets*

Donne, *The Complete English Poems*

Herbert, *The Complete English Poems*

J.R.R. Tolkien

Dr. Jonathan McIntosh

This seminar covers Tolkien's Middle-earth *legendarium* and literary theory.

Required texts may include:

The Silmarillion

The Lord of the Rings

Morgoth's Ring

"On Fairy-Stories"

"Mythopoeia"

Leaf, by Niggle

"*Beowulf*: The Monsters and the Critics"

Theological Poetics

Dr. Jonathan McIntosh

What does it mean, theologically, to make something? What is the theological significance of the thing made? What is the relationship between knowing and making? What is the "truth" value of making? What is the relationship between making and man's being made in the *imago Dei*? What is the nature of sub-creative possibility? This seminar explores these and related questions.

Required texts may include:

Aquinas, *Summa Theologiae* (selections)
Aristotle, *Poetics*
Bonaventure, *Reduction of the Arts to Theology*
Coleridge, *Biographia Literaria*
Heidegger, *Poetry, Language, Thought and The Question Concerning Technology*
Plato, *Republic* and *Timaeus*
Sidney, *The Defense of Poesy*

Flannery O'Connor

Dr. Jayson Grieser

This seminar course will serve as an introduction to Flannery O'Connor's greatest achievement: her short stories. Her collections, *A Good Man Is Hard to Find* and *Everything That Rises Must Converge* will be the core of this course. Alongside these stories, students will read a selection of her letters, essays, and lectures, as well as Jonathan Rogers's "spiritual biography," *The Terrible Speed of Mercy*.

Workshop: Novel Disciplines

Mr. Nathan Wilson

Mr. Douglas Wilson

This course provides students with an understanding of writing traditions, genre, plot, pace, dialog, arc, and more.

Workshop: Poetry Mechanics

Mr. Douglas Wilson

Mr. Aaron Rensch

In this course students learn poetic basics in the first half of the term, with the second half dedicated to the student writing in a poetry workshop setting. Students acquire a thorough knowledge of the traditional poetic forms and practice imitating them.

Workshop: Polemics-Satire

Mr. Douglas Wilson

This course introduces students to certain samples of satiric writings and has them practice their own skills in "metaphor mechanics."

Pascal, *Provincial Letters*

Calvin, *An Inventory of Relics*

Erasmus, *In Praise of Folly*

Mencken, *A Mencken Chrestomathy* and *The Vintage Mencken*

MA CULTURAL SEMINARS

Christianity in American History

Dr. Christopher Schlect

Paul Harvey and Kevin Schultz recently argued in the *Journal of the American Academy of Religion* that "religion has yet to become central to the way in which most historians of modern America (since 1865) tell their story—except in areas that are either racialized (the civil rights movement) or considered to be politically marginal (the New Right). Religion is everywhere in history, but nowhere in mainstream historiography." Students in this course evaluate this claim by studying the most influential and the most recent historical scholarship on American Protestantism produced over the past two decades. Key questions to be discussed include (1) how religion as a category of analysis affects how historians view American culture, (2) how confessional American Protestants should view mainstream historical scholarship on American Protestantism, and (3) restoring the centrality of the church to the U.S. history curriculum.

Creation and Evolution

Dr. Gordon Wilson

This class surveys the watershed issues in the creation/evolution controversy. Students learn important definitions and how to make key distinctions to avoid misunderstandings and ill-informed straw-man arguments. The course provides a basic understanding of the following topics: creation according to Scripture, science and its limitations, origins according to secular science, irreducible complexities, created kinds and the natural limits to biological change, the fossil record, and the age of the earth. The rhetorical skills necessary for properly communicating this knowledge with dissenters are also addressed.

Epistemology

Dr. Mitchell 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.

Philosophy of Science

Dr. Mitchell 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?

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.

Natural Law and Economics

Dr. Jonathan McIntosh

How ought one to think about economics as a Christian? What is the relationship between economics and ethics, and beyond that, to theology itself? And what kind of science is or ought economics to be, anyway? (Is it, for example, an empirical science, based on observation and statistical analysis? Or is it a rational science, rooted in the structure of things and human nature?) This course is an approach to economic science that attempts to root it first in a Christian and classical understanding of human action and natural law, and above that, in a theology of the divine nature and action itself. The goal of the course is to help students trace systematically the logical interconnections between the sciences of God, man, and economy.

RESEARCH AND CREATIVE WRITING PROJECTS I AND II

At the end of each year, M.A. students will normally be enrolled in a Research and Creative Writing Project and assigned to a faculty project director. At the end of the course the student must submit a 35-50-page (or 10,000-15,000 word) research paper or creative writing project of an approved length appropriate to the nature of the creative work. These papers and projects must demonstrate the student's academic progress to date and his or her potential to successfully complete the degree.

Classical Christian Studies Courses

CCS HUMANITIES SEMINARS

Anselm

Dr. Jonathan McIntosh

This class is an examination of the major theological and philosophical writings of St. Anselm of Canterbury (1033-1109), arguably the most important Christian thinker in the 800 year span between St. Augustine and St. Thomas Aquinas. The course will cover his famous philosophical defenses of the Christian faith, the Monologion and Proslogion (including his so-called "ontological" argument for God's existence), as well as his treatises on such important topics as truth, free will, the Incarnation, why God became Man, how and why the Devil fell, the Virgin Conception and Original Sin, and more. The central themes of the course are Anselm's notion of *fides quaerens intellectum* (faith seeking understanding) and his powerful synthesis of Augustinian rhetoric and the burgeoning Scholastic dialectic, and all in the defense of the Christian faith.

Aristotle

Dr. Jonathan McIntosh

This class is a survey and in-depth analysis of the thought and select primary texts of Aristotle, one of the most influential philosophers of the western world. Aspects of Aristotle's philosophy covered in this course include his ethics, politics, logic, physics, metaphysics, and cosmology.

Greek Literature

Dr. Jayson Grieser

This seminar studies some of the seminal works of ancient Greek literature and literary criticism.

Required readings may include:

Homer, *Iliad* and *Odyssey*

Hesiod, *Theogony*

Sophocles, *Oedipus Rex*

Aeschylus, *Oresteia*

Aristophanes, *Clouds*, *Birds*

Plato, *Republic* (selections)

Aristotle, *Rhetoric* and *Poetics*

Greek Philosophy

Dr. Jonathan McIntosh

This seminar studies the history of ancient Greek philosophy, from its conception in early Greek mythology, to its birth in the naturalism of the Presocratics, to its culmination in the thought of Plato and Aristotle.

Required readings may include:

Homer and Hesiod (selections)

Presocratics (selections)

Plato, *Apology*, *Phaedo*, *Republic*, and *Timaeus*

Aristotle, *Physics* and *Metaphysics*

Plotinus, *Enneads*

Herodotus and Thucydides

Dr. Chris Schlect

This course introduces two of antiquity's most influential teachers of the past, Herodotus and Thucydides. Cicero famously gave Herodotus the title *pater historiae* ("father of History"), and David Hume remarked, "the first page of Thucydides is, in my opinion, the commencement of real history." Why did ancient and early modern scholars elevate these two Greeks above all others, and reckon them as the standard-bearers of the historian's craft? Is it even too limiting to categorize Herodotus and Thucydides as historians?—are they not also philosophers? literary artists? theologians? anthropologists? geographers? strategists?

Students in this course read and discuss Herodotus and Thucydides in unabridged English translations. They situate both writers within their ancient contexts, identify the unique ways they imagined the events they narrated, and assess their achievements and limitations. Students also interact with leading interpretive approaches to these important works in order to better understand and appreciate their significance in the western tradition of historical writing.

Epics of Homer

Dr. Jayson Grieser

The aim of this course is to immerse the student into the world of Homer's epics, the *Iliad* and *Odyssey*. Through close readings of the primary texts in translation, students sit at the feet of the "father of Western literature." They are also encouraged to form their own judgments about the meaning of the epics, what the scholars say, and the value of Homer today.

Roman Literature

Dr. Jayson Grieser

The focus of this seminar is the works of literature and literary criticism of the Roman period.

Required readings may include:

Cicero, *De Inventione*

Pseudo-Cicero, *Rhetorica ad Herennium*

Ovid, *Metamorphoses*

Vergil, *The Aeneid*

Horace, *Ars Poetica*

Quintilian, *Institutio Oratoria*

Roman Philosophy

Dr. Jonathan McIntosh

This seminar examines the three major Hellenistic schools of philosophy of Epicureanism, Stoicism, and Academic Skepticism.

Required readings may include:

Epicurus, *On the Nature of Things*

Cicero, *On the Nature of the Gods*

Vitruvius, *On Architecture*
Marcus Aurelius, *Meditations*

Roman History and Historiography

Dr. Chris Schlect

Students in this seminar study both the practice of history writing and the philosophical reflection thereon of the ancient Romans.

Required readings may include:

Plutarch, *Lives*
Tacitus, *Histories* and *Annals*

Early Medieval Literature

Dr. Jayson Grieser

Students in this seminar study some of the notable works of literature of the early medieval period (approx. 400-1100 A.D.).

Required readings may include:

Augustine, *Confessions*
Boethius, *Consolation of Philosophy*
Beowulf
The Battle of Maldon
Song of Roland

Early Medieval Theology

Dr. Jonathan McIntosh

This course covers some of the seminal works of theology from the early medieval period (approx. 400-1100 A.D.)

Required readings may include:

Athanasius, *On the Incarnation*
Augustine, *The Confessions*, *On Christian Teaching*, *On the Trinity*, and *The City of God* (selections)
Boethius, *The Consolation of Philosophy*
Pseudo-Dionysius, *The Divine Names* and *The Mystical Theology*
John Scotus Eriugena, *Periphyseon*
Anselm, *Proslogion*

Later Medieval Literature

Dr. Jayson Grieser

This course canvases major and minor literary works of the later medieval period (approx. 1200-1500)

Required readings may include:

Dante, *Divine Comedy*
Chaucer, *Canterbury Tales*
Sir Gawain & the Green Knight
Pearl

Later Medieval Theology

Dr. Jonathan McIntosh

This course examines the major theological texts and ideas of the later medieval period (approx. 1200-1500)

Required readings may include:

Hugh of St. Victor, *On the Sacraments of the Christian Faith*
Peter Lombard, *Book of Sentences*
St. Bonaventure, *Journey of the Soul to God*
Thomas Aquinas, *Summa Theologiae*
Duns Scotus, *A Treatise on God as First Principle*
William of Ockham, *On Universals*
Nicholas Cusanus, *On Learned Ignorance*

Medieval History and Historiography

Dr. Chris Schlect

This course focuses on the history writings and philosophy of history of the medieval period.

Required readings may include:

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*

Renaissance Literature

Dr. Jayson Grieser

The course focuses on the poetry, literature, and art of the Renaissance period.

Required readings may include:

da Vinci, selected works
Shakespeare, selected dramas
Spenser, *Faerie Queene*
Donne, selected poems
Cervantes, *Don Quixote*
Erasmus, *In Praise of Folly*
Herbert, selected poems
Michelangelo, selected writings and works
Sidney, *The Defense of Poetry*

Reformation/Renaissance Thought

Dr. Jonathan McIntosh

Dr. Benjamin Merkle

Dr. Mitchell Stokes

In this course students study some of the major works and intellectual developments of Reformation theology and Renaissance and early modern philosophy.

Required readings may include:

Machiavelli, *The Prince*
Bacon (selected work)
Descartes, *Discourse on Method* and *Meditations*
Calvin, *Institutes of the Christian Religion*
Luther, *Bondage of the Will*
Montaigne, selected essays

Hebrew Traditio

Dr. Benjamin Merkle

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.

Classical Christian Education Seminar

Mr. Douglas 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.

Christian Worldview Seminar

Mr. Douglas Wilson

Worldviews are inescapable, and everyone in the history of the world has had them. 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.

Classical Rhetoric in the Western Tradition

Dr. Chris Schlect

“Words, so innocent and powerless as they are, as standing in a dictionary, how potent for good and evil they become, in the hands of one who knows how to combine them.” Nathaniel Hawthorne penned this maxim in an 1848 notebook entry, a saying that demonstrates the very thing it says. Because humans combine words by nature, some deny that such combining is an

art. This course takes the opposite view; it embraces a long tradition of rhetorical study grounded in the conviction that eloquence follows natural patterns that can be reduced to precepts and taught.

The course surveys this classical tradition of western rhetoric, focusing on Aristotle, Cicero, Quintilian and Erasmus as luminaries within it. The survey does more than serve an antiquarian interest; it aims to continue the tradition into the present day. Students will investigate ways to implement classical rhetoric in contemporary settings, and will perform experiments on themselves to build up their own eloquence.

Principia Mathematica

Dr. Mitchell 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.

Natural History Seminar

Dr. Gordon 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.

Stoicism in Roman Thought

Dr. Jonathan McIntosh

One of the most popular and influential of the Greek philosophical schools in Roman times was Stoicism, a system of thought that taught the universe was the product of an immanent and animating divine reason, and that human well-being therefore consisted in conforming one's life to this providential order through virtuous living. Stoic ideas influenced all levels of Roman culture, from its speculative, moral, and political philosophy to its religion, literature, and architecture. In Stoicism, moreover, later Christian writers found an able intellectual ally in the battle against their own pagan critics.

This course focuses on the writings of such principal Roman Stoic philosophers as Cicero, Seneca, and Marcus Aurelius, while also tracing the influence of Stoic ideas in such works of Roman and Christian literature as Virgil's *Aeneid*, Vitruvius's *Ten Books on Architecture*, St. Augustine's *Literal Commentary on Genesis*, and Boethius's *Consolation of Philosophy*. Class discussions will also touch on the presence of Stoic themes in more recent times, for example, in John Calvin's doctrines of providence, Leibniz's notion of the "best of all possible worlds," Voltaire's critique of the latter in his satirical *Candide*, and Adam Smith's theory of the "invisible hand" in *The Wealth of Nations*. Through this course students will gain a critical appreciation of Stoicism from a Christian perspective.

CLASSICAL LANGUAGE COURSES

Latin Language and Literature I-V

Mr. Timothy L. Griffith

Various instructors

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 exposure to about 250 pages of Latin—from very simple prose to classical poetry (Ovid, Catullus, Martial, et al.).

Before each residence week of class, students memorize vocabulary, endings, and principal parts that will be used in class. In the residence week of class, 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 residence week of class, students will have readings in Latin grammar and pedagogy, and survey the major Latin curricula available for primary and secondary schools today.

Each Latin Language and Literature course also involves an additional directed reading in select Latin literature, philosophy, or history.

Graduate Faculty

Theology and Letters Program Director: Jonathan S. McIntosh

Classical Christian Studies Program Director: Christopher R. Schlect

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

Faculty & Administration

TIMOTHY EDWARDS (2014-)

Dean, Fellow of Theology

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

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

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

JAYSON C GRIESER (2007-)

Fellow of Humanities

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

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

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

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

JONATHAN S. MCINTOSH (2007-)

Academic Advisor, Fellow of Humanities

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

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

B.S. in Philosophy, University of Idaho (2001)

BENJAMIN R. MERKLE (1999-)

President, Fellow of Theology

D.Phil. (ABD) in Oriental Studies, Oxford University (anticipated 2012)

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

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

Additional Theological Studies, Greyfriars Hall (1998-2000)

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

CHRISTOPHER R. SCHLECT (1996-)

Director of Student Affairs, Fellow of History

Ph.D. in History, Washington State University (2015-)

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

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

MITCHELL O. STOKES (2005-)

Senior Fellow of Philosophy

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

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

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

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

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

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

Adjunct and Part-Time Faculty

MIKEL L. LAWYER
D.Min. in Counseling, Westminster Theological Seminary (2011)
M.Div., Trinity Evangelical Divinity School (1987)
B.A. in Philosophy from University of Idaho

AARON R. RENCH
Professional in Residence (2011-)
M.A. in Poetry, Oxford University (2010)
BA in Liberal Arts and Culture, New Saint Andrews College (2001)

ADMINISTRATION AND STAFF

Ben R. Merkle, D.Phil., President
Jacob P. Moya, M.A.T., Registrar, Director of Students Activities
Tom Brainerd, C.P.A., Treasurer and CFO
Brenda J. Schlect, M.S., Bursar and Director of Admissions
Helen Howell, M.A. Candidate, Head Librarian, Bookstore Manager
John Sawyer, B.A., Manager of New Student Services
Grace Hendrix, B.A., Administrative Assistant
Elise Warner, B.A., Admissions Counselor

BOARD OF DIRECTORS

Csaba Leidenfrost
Chairman and Permanent Member
Missionary, Ivory Coast
Moscow, Idaho

William Church
Permanent Member and Board Secretary
Church's Lumber Yards and Key Properties
Lapeer, Michigan, and Moscow, Idaho

Douglas J. Wilson, M.A.
Permanent Member and Senior Fellow
Minister, Christ Church, Moscow
Moscow, Idaho

Joost Nixon, D.Min.
Permanent Member
Senior Pastor, Christ Church, Spokane
Spokane, Washington

Luke Jankovic
Permanent Member
Sales Representative, Economic Modeling Specialists,
Inc.
Moscow, Idaho

John Lewis
Elected Term Member
Vice President, Goldman Sachs
Dallas, Texas

Toby Sumpter, M.A.
Elected Term Member
Pastor, Trinity Reformed Church
Coeur d'Alene, Idaho

Carson Sensing
Elected Term Member
Moscow, Idaho

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

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

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

Dave Hatcher
 Elected Team Member
 Pastor at Trinity Church
 Kirkland, WA

Carlos Pliego
 Elected Team Member
 Mexico City DF, Mexico

CALENDAR

Terms in the Academic Year

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

Seminars, Recitations, and *Disputatio* are not held during examination week. Oral examinations are administered Monday through Saturday. Students wanting to leave town for breaks must not make plans to leave early unless they have 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.

Classical Christian Studies courses are typically offered in three 14-15 week semester terms: summer term (mid-May to end-of-August), fall term (early September to mid-December), and spring (end-of-January to end of April).

Calendar for the Non-Standard Academic Year 2016-2017

| Calendar for 2016-2017 | |
|-------------------------|---------------------------|
| May 31, 2016, Monday | Summer Term Begins |
| July 18-22, 2016, M-F | Summer Intensive Week |
| August 9-12, 2016, T-F | Prologus Studiorum |
| August 12, 2016, F | Orientation & Convocation |
| August 15, 2016, Monday | Jerusalem Term Begins |
| August 26, 2016, Friday | Summer Term Ends |
| September 12, 2016 | Fall Term Begins |
| October 3-7, 2016 | Final Examination Week |
| October 10-14, 2016 | Fall Break |
| October 17, 2016 | Nicea Term Begins |
| November 21-25, 2016 | Thanksgiving Break |
| December 12-16, 2016 | Final Examination Week |
| December 16, 2016 | Fall and Nicea Terms End |

| | |
|--------------------------|-------------------------|
| | |
| December 19, 2016 | Christmas Break Begins |
| | |
| January 9, 2017 | Spring Term Begins |
| January 16, 2017 | Chalcedon Term Begins |
| March 6-10, 2017 | Final Examination Week |
| March 10, 2017 | Chalcedon Term Ends |
| March 13-17, 2017 | Spring Break |
| March 20, 2017 | Westminster Term Begins |
| April 13, 2017, Thursday | Spring Term Ends |
| | |
| April 14, 2017 | Good Friday |
| May 8-12, 2017 | Final Examination Week |
| May 11, 2017, Thursday | Graduation Day |
| May 12, 2017, Thursday | Westminster Term Ends |

| Calendar for 2016-2017 | |
|--------------------------|---------------------------|
| May 31, 2016, Monday | Summer Term Begins |
| July 18-22, 2016, M-F | Summer Intensive Week |
| August 9-12, 2016, T-F | Prologus Studiorum |
| August 12, 2016, F | Orientation & Convocation |
| August 15, 2016, Monday | Jerusalem Term Begins |
| August 26, 2016, Friday | Summer Term Ends |
| September 12, 2016 | Fall Term Begins |
| October 3-7, 2016 | Final Examination Week |
| October 10-14, 2016 | Fall Break |
| October 17, 2016 | Nicea Term Begins |
| November 21-25, 2016 | Thanksgiving Break |
| December 12-16, 2016 | Final Examination Week |
| December 16, 2016 | Fall and Nicea Terms End |
| December 19, 2016 | Christmas Break Begins |
| January 9, 2017 | Spring Term Begins |
| January 16, 2017 | Chalcedon Term Begins |
| March 6-10, 2017 | Final Examination Week |
| March 10, 2017 | Chalcedon Term Ends |
| March 13-17, 2017 | Spring Break |
| March 20, 2017 | Westminster Term Begins |
| April 13, 2017, Thursday | Spring Term Ends |
| April 14, 2017 | Good Friday |
| May 8-12, 2017 | Final Examination Week |
| May 11, 2017, Thursday | Graduation Day |
| May 12, 2017, Thursday | Westminster Term Ends |

Tentative Calendar for the Non-Standard Academic Year 2017-2018

| Tentative Calendar for 2017-2018 | |
|----------------------------------|---------------------------|
| May 29, 2017, Monday | Summer Term Begins |
| TBA | Summer Intensive Week |
| August 8-11, 2017, T-F | Prologus Studiorum |
| August 11, 2017, F | Orientation & Convocation |
| August 14, 2017, Monday | Jerusalem Term Begins |
| August 25, 2017, Friday | Summer Term Ends |
| September 11, 2017 | Fall Term Begins |
| October 2-6, 2017 | Final Examination Week |
| October 9-13, 2017 | Fall Break |
| October 16, 2017 | Nicea Term Begins |
| November 20-24, 2017 | Thanksgiving Break |
| December 11-15, 2017 | Final Examination Week |
| December 15, 2017 | Fall and Nicea Terms End |
| December 18, 2017 | Christmas Break Begins |
| January 8, 2018 | Spring Term Begins |
| January 15, 2018 | Chalcedon Term Begins |
| March 5-9, 2018 | Final Examination Week |
| March 9, 2018 | Chalcedon Term Ends |
| March 12-16, 2018 | Spring Break |
| March 19, 2018 | Westminster Term Begins |
| March 30, 2018 | Good Friday |
| April 13, 2018 | Spring Term Ends |
| May 7-11, 2018 | Final Examination Week |
| May 10, 2018, Thursday | Graduation Day |
| May 11, 2018, Thursday | Westminster Term Ends |

| Tentative Calendar for 2017-2018 | |
|----------------------------------|---------------------------|
| May 29, 2017, Monday | Summer Term Begins |
| TBA | Summer Intensive Week |
| August 8-11, 2017, T-F | Prologus Studiorum |
| August 11, 2017, F | Orientation & Convocation |
| August 14, 2017, Monday | Jerusalem Term Begins |
| August 25, 2017, Friday | Summer Term Ends |
| September 11, 2017 | Fall Term Begins |
| October 2-6, 2017 | Final Examination Week |
| October 9-13, 2017 | Fall Break |
| October 16, 2017 | Nicea Term Begins |
| November 20-24, 2017 | Thanksgiving Break |
| December 11-15, 2017 | Final Examination Week |
| December 15, 2017 | Fall and Nicea Terms End |
| | |

| | |
|------------------------|-------------------------|
| December 18, 2017 | Christmas Break Begins |
| | |
| January 8, 2018 | Spring Term Begins |
| January 15, 2018 | Chalcedon Term Begins |
| March 5-9, 2018 | Final Examination Week |
| March 9, 2018 | Chalcedon Term Ends |
| March 12-16, 2018 | Spring Break |
| March 19, 2018 | Westminster Term Begins |
| March 30, 2018 | Good Friday |
| April 13, 2018 | Spring Term Ends |
| | |
| May 7-11, 2018 | Final Examination Week |
| May 10, 2018, Thursday | Graduation Day |
| May 11, 2018, Thursday | Westminster Term Ends |