

# HIGHER EXPECTATIONS

THE COLLEGE MAGAZINE OF NEW SAINT ANDREWS

Whether it's making a splash in the national media  
or challenging the conventional views of vocation,  
New Saint Andrews College is

## Turning Heads

**MORE THAN FIFTEEN  
COLUMN INCHES OF FAME, SEE PAGE 4**

**WHAT ARE YOU GOING TO BE  
WHEN YOU GROW UP?, SEE PAGE 6 .....**



*Omni cui multum datum est, multum quaeretur ab eo.*

# Cultural leaders are taking note of NSA



New Saint Andrews is turning heads these days. Whether it's *The New York Times*, Random House Publishers, *Esquire Magazine* or *Christianity Today*, the nation's cultural leaders have turned their eyes on our extraordinarily talented faculty and students.

The College first captured national attention last year when the Intercollegiate Studies Institute named New Saint Andrews one of the top 50 "All-American Colleges for Conservatives, Old-Fashioned Liberals, and People of Faith." But

the faculty's seemingly inexhaustible creativity and fresh ideas have kept our classical Christian college in the spotlight.

*The New York Times Magazine* featured the classical and Christian character of the College in its past "College Issue." The article drew positive reactions and congratulations from around the nation. Not bad, considering it was *The New York Times*, known for its leftist tilt!

Senior Fellow and Trustee Doug Wilson was dubbed one of the most prominent defenders of the evangelical Christian faith in the English-speaking world when American Vision published his *Letter from a Christian Citizen: A Response to Letter to a Christian Nation by Sam Harris*. Its devastating yet winsome critique of this new rash of cranky atheism won rave reviews and prompted the editors at *Christianity Today*, arguably the world's most influential evangelical magazine, to ask Doug to debate bestselling atheist author Christopher Hitchens. The online debate drew some of the largest audiences ever to *Christianity Today's* website.

Senior Fellow and Dean of the College's new Graduate Program, Dr. Peter Leithart, has tackled some of the most vital issues surrounding the meaning and efficacy of baptism and the so-called Federal Vision controversy with his new book, *The Baptized Body*, from Canon Press. This follows on the heels of his critically acclaimed *I & II Kings* commentary from Brazos Press, *The Promise of His Appearing: An Exposition of Second Peter*, and *A Great Mystery: Fourteen Wedding Sermons* (both from Canon Press). His latest book, *Solomon Among the Postmoderns*, was recently released by Brazos.

Fellow Nate Wilson has had the New York publishing world abuzz with his new children's adventure, *Leepike Ridge*, published by Random House, and a "napkin novel" printed in *Esquire* magazine. His creative mind and engaging style have grabbed the attention of the New York *literati* and literary critics around the country, including *World* magazine, and they are pleading for more. His latest novel from Random House, *100 Cupboards*, is the first installment of a trilogy.

The College's faculty achievements this year have been truly head-turning. I invite you to read more about them and the College community in the pages that follow, as well as our companion cover story about vocations. It's an article that every prospective college student and parent needs to read. Please consider this issue of *Higher Expectations* as an invitation to come visit or study with us at New Saint Andrews. We may not be New York, but we're turning heads there. And if you can make it there . . .

Roy Alden Atwood, Ph.D.  
President

## HIGHER EXPECTATIONS

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**PRESIDENT:** Roy Alden Atwood, Ph.D.

**CHAIRMAN, BOARD OF TRUSTEES:**

Matt Whiting

**EDITOR:** Bob Hieronymus

**DESIGNER:** Hannah Grieser

**CONTRIBUTING WRITERS:**

Merilee Olps, Molly Miltenberger

**PHOTOGRAPHY:**

Mark LaMoreaux as credited, including portraits on pages two and three

**LATIN:**

The Latin text on the bottom of the cover means "To whom much is give, much is required."

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## ON THE COVER...

Kjell Christophersen (third from the bottom) is staring at you with newspaper in hand. As the co-founder of an internationally prominent economics modeling business, he once chided New Saint Andrews College President Roy Atwood to produce graduates with something useful like an economics degree, rather than liberal arts. After answering Atwood's challenge to hire one of the College's graduates, Christophersen's business now hires, almost exclusively, New Saint Andrews graduates.

Thanks to Bucer's Coffeehouse and Pub, a popular hangout for the College's faithful, for hosting Christophersen and the balance of the cover shoot celebrities. Photo by Mark LaMoreaux.



**NEW SAINT ANDREWS COLLEGE**  
*Classical. Christian. Liberal Arts.*

## A big book signing

The College's Tenth Commencement last May honored 31 graduates with diplomas and speeches, but they also started a new College tradition of signing in "The Book." This 30-by-22-inch, 400-page leather bound journal, embossed with the College's name and logo and billed by its makers as the world's largest Italian leather

bound book, will hereafter contain the names of all the students who enter at the College's fall Convocation and who graduate at each spring Commencement. The Class of 2007 was the first to sign the new book and all the students enrolled this past fall were the second. Alumni of the College are invited to sign the book whenever they come to town.



Students at NSA's Fall Convocation sign "The Book."

## Three added to faculty



Mr. Grieser



Mr. Griffith



Mr. McIntosh

The College welcomed three new faculty members this year, adding Jayson Grieser, Tim Griffith and Jonathan McIntosh as its newest faculty members.

Mr. Grieser, who is completing his Ph.D. in literature at the University of Dallas, teaches the yearlong senior-level *Traditio Occidentis Colloquium*. He holds an M.A. in literature from the University of Dallas (2003) and earned his bachelor's degree from New Saint Andrews in 2002.

Mr. Griffith, who holds an M.A.

from the spoken Latin program at the University of Kentucky, teaches Latin and classical literature at the College. He graduated from New Saint Andrews in 2000.

Mr. McIntosh teaches the junior-level *Traditio Occidentis Colloquium*, and like Mr. Grieser is completing his doctorate at the University of Dallas in philosophy. He holds an M.A. from the University of Dallas (2004) and a B.A. from the University of Idaho (2001), both in philosophy.

## Scholarship Fund invites support

"The Paideia Scholarship Fund truly made it possible for me to continue my education." That's how one of 12 New Saint Andrews College students who received support from the Fund last year expressed her appreciation.

As a small, 14-year-old, non-profit, Christian college with a principled stand against accepting government aid — including federally-funded student financial aid — New Saint

Andrews is placing a high priority on developing resources for student financial help.

Despite its tuition being almost one-third the national average for private colleges, the unmet scholarship needs of students last year exceeded \$150,000.

Tax-deductible contributions can be mailed to: **The Paideia Scholarship Fund, P.O. Box 9632, Moscow, Idaho 83843.**

## College launches new graduate programs

The College's first Master's students in the new Trinitarian Theology and Culture program began classes in the fall. They will soon be joined by more students seeking a Master's degree or graduate certificate program in Classical Christian Studies. The Trinitarian Theology and Culture Master's is a residency program that puts students in close,

personal contact with the faculty. The Classical Christian Studies programs will allow working educators to take classes in weeklong courses in early August, January and late June and participate at a distance for directed reading courses. Students interested in pursuing graduate studies at New Saint Andrews should email [info@nsa.edu](mailto:info@nsa.edu).

## Reunion draws alumni from far and wide

Graduates of New Saint Andrews College traveled from all across America and beyond for the first-ever New Saint Andrews College Alumni Family Picnic on the weekend prior to the Trinity Festival this past summer.

All ten of the College's graduating classes were represented, with alumni returning to town from twenty-three states, two Canadian

provinces and England. In all, 110 alumni attended. College President Roy Atwood marked the occasion in Moscow's East City Park with introductory remarks as the nearby playground swarmed with the children of graduates. The alumni leaders and College officials hope to turn the time of feasting and fellowship into an annual tradition.

## Grant helps to cover roof replacement

Thanks in part to a \$5,000 grant from the Idaho Heritage Trust, the roof over the oldest section of the New Saint Andrews College building in downtown Moscow was replaced this past year.

The Idaho Heritage Trust is a private organization established in 1989 to use funds generated by the state's red, white and blue license

plates to support historic preservation throughout Idaho. The interest from the fund, in partnership with money from the local community, supports historic buildings, sites and artifacts throughout Idaho. Together with funds from private donors, the College completed the \$15,000 project last summer.

# More than Fifteen Column Inches of Fame

**THE NEW YORK TIMES MAGAZINE FEATURES NEW SAINT ANDREWS COLLEGE**

By Roy Alden Atwood, Ph.D.

*"In the future everyone will be world-famous for 15 minutes."*

—Andy Warhol

New York, New York. It's not exactly our kinda town, but on the last Sunday of September, New Saint Andrews College got more than 15-column inches of fame in the Big Apple. *The New York Times*, famous for its left-tilting bias on "all the news that's fit to print," published a four-page spread about New Saint Andrews entitled, "Onward Christian Scholars," in the "College Issue" of the paper's glossy *Magazine* insert. To our surprise and delight, the *Times* gave the College pretty fair and favorable treatment. God was kind.

Written by Molly Worthen, a Yale doctoral student in religious studies who is working on a book about evangelical intellectual trends, the article was especially noteworthy for how much the *Times* got right. While we'd quibble with various emphases and interpretations Worthen gave about the College's distinctives and vision, her article was remarkably fair and balanced. When was the last time *The New York Times* treated an evangelical Christian institution fairly and favorably?

From its opening paragraph, Worthen's story paints the College as a close-knit and dedicated group of Christian scholars who love what they're doing, but aren't always appreciated by our liberal antagonists.

*"Every Friday afternoon in Moscow, Idaho, a strange commotion overruns Main Street. A stream of young men and women parade down the sidewalk, wearing black academic gowns that billow and flap as they walk. Some pore over Latin textbooks or thumb flashcards of ancient Greek vocabulary, nearly tripping at the*

*curb. They are students at New St. Andrews College on their way to Disputatio, a weekly assembly held in a movie theater downtown. The college itself has no room large enough to accommodate all 150 students at once: it occupies a single unassuming brick building a few blocks away, one that a stranger might mistake for the refurbished husk of an old savings and loan. Passers-by on their way to the Pita Pit or Hodgins Drug barely give the students a second glance. Not a few residents, however, have fought hard to keep them out of downtown. Founded in 1994 by the elders of a fast-growing and radically conservative church, New St. Andrews represents a new philosophy of evangelical education — one that has inspired a national movement and makes local liberals nervous."*

Worthen spent 10 days in Moscow and was given open access to the College faculty and staff and public documents. A professional photographer on contract with the *Times* spent an additional four days taking hundreds of pictures of the faculty, students, and the campus.

From the extensive interviews with faculty members and students, the *Times* article captured not just the action on campus, but a sense of the mission and vision of the College's classical Christian program:

*"Evangelicals at New St. Andrews are using dead languages and ancient history to reinvent conservative Protestant education. As Matthew McCabe, an alumnus, puts it, 'We want to be medieval Protestants.'*

*"The curriculum is modeled on the vision of New England's First*

*Fruits,' a 1643 Massachusetts Bay Colony pamphlet describing the college lately founded in Cambridge. Besides required coursework in Latin and Greek, students at N.S.A. study natural philosophy (mostly taxonomy and creationist science), the Western literary canon, Euclidean geometry and theology; they also practice public speaking at a weekly declamation."*

The week prior to publication, a *Times* editor called every person quoted or used as a source in the story to confirm the quotes and check the facts. The editor confirmed the accuracy of key details with President Atwood and Senior Fellow Douglas Wilson at least four times each. That attention to detail is extraordinary for any news organization. The *Times* certainly

**The September 30, 2007 edition of The New York Times Magazine.**



impressed the College's very skeptical Christian academics with its commitment to accuracy.

Probably the biggest weaknesses in the article were the ways it gave voice to radical liberal critics of Christian education and how it created a sense of rivalry between New Saint Andrews and other evangelical colleges where none exists. While some Christian schools may be very active politically and preparing their graduates to seize the reins of government power, the College's mission has always been quite different. As the *Times* correctly noted,

*"N.S.A.'s philosophy is that cultural change begins with right worship and community rather than with political activism. College life revolves around Christ Church and Trinity Reformed Church — both members of the Confederation of Reformed Evangelical Churches, a denomination based on 'historic Protestant orthodoxy' . . ."*

While the College isn't preparing political activists, it stills wants its alumni to engage contemporary culture with the Gospel in a way that is lived out faithfully every day in how we love our spouses, raise our children, provide for our families, participate in the marketplace, take responsibility in the civic arena, and serve the Lord in our churches. In other words, the College wants to engage the whole culture for Christ, because political activism does not save and the theologically sectarian will not inherit the earth.

*"New St. Andrews is turning away from the Moral Majority's legacy of political involvement, but it has not turned its back on the culture war. The Latin motto on water bottles and Frisbees for sale in the college bookstore makes the point plain: Numquam Bella Piis, Numquam Certamina Desunt — 'For the faithful, wars shall never cease.'"*

The College has set its sight on a much higher and more noble goal than gaining political power or being theologically correct. As Doug Wilson was quoted in the article, New Saint Andrews is committed to doing nothing less than "trying to save civilization."

The *Times* also noted that the faculty and students are self-consciously "laying the groundwork for the long-term reinvigoration of evangelical intellectual life — and for Christian cultural ascendancy.

*"Time and again, they assert that they are not trying to influence politics*

*and that the antagonism they face is persecution. 'The Gospels make it clear that as we're faithful, we can expect opposition,' says Peter Leithart, who teaches theology."*

The *Times* article also captured something of the growing international reputation and influence of the College. With students now from many states and several countries, word about the College's intellectual rigor and strong Christian community is spreading.

*"Donna Foucachon, an American who moved to Idaho from Lyon, France, with her French husband after their sons chose to attend New St. Andrews, said that the N.S.A. education impressed her French brother-in-law, who 'is an extremely cultured, educated man who*

*at church, marathon Sunday brunches and endless 'psalm sings' (if you come to N.S.A. without having mastered four-part fugal harmony, you'd better learn quick), the pomp and ritual further bond students from 31 states and five foreign countries into a band of cultured missionaries."*

The *New York Times* article has evoked some strong reactions, both positively and negatively. Perhaps the clearest indicator that the *Times* got the story right overall was the over-the-top outrage expressed by some of the College's shrillest secular critics on their personal blogs. For the loony left, even *The New York Times* looks like a right-wing scandal sheet. But no one without left-wing blinders would mistake the *Times* for Fox News or *Human Events*.

On the positive end, Gary DeMar, in his *American Vision Newsletter*, wrote that the article about New Saint Andrews in the *Times* and a recent book about Patrick Henry College gave him hope:

*"Why write about these two small colleges in Nowheresville, USA, when there are so many giant universities beholden to liberal ideology churning out liberal robots? Because, they are afraid. They are only giants because we perceive them that way. In reality, Patrick Henry College and New St. Andrews are the real giants. When more Christians understand that culture can be changed, maybe they won't be so afraid and will finally act on their faith."*

Another positive response to the *Times* article came from Harrison Scott Key, responding on the *World Magazine Blog* (Oct. 2, 2007). He wrote,

*"New St. Andrews [has] hit the big time in a major piece in this week's The New York Times Magazine, titled 'Onward Christian Scholars.' . . . Congratulations to New St. Andrews College . . . on winning this good publicity. By and large, the article could have been far worse."*

We agree. It's not every day you get more than 15 minutes of fame or 15-column inches in any publication, let alone in *The New York Times*. The fact that it was, by and large, a fair and favorable review of our small classical Christian college, is itself something remarkable. God was kind. As they say, if you can make it in New York—and the Lord of the whole earth continues to be kind—you can make it anywhere. ✠

## Onward Christian Scholars

At New St. Andrews  
College in Idaho,  
a bold evangelical  
experiment bids to arm  
undergraduates for  
the 21st century's  
culture wars by reviving  
17th-century learning.

*worked in government and ate with the shah. He's not of the same [religious] persuasion as us, but he looks at what they're studying, and he says, 'This is true education.' N.S.A. aims to turn on its head the historian Richard Hofstadter's old stereotype of the resentful evangelical bumpkin who equates intellectual life and high culture with privilege and social status he doesn't have."*

Worthen's article also captured a sense of the daily life of the students and the Christian culture growing within the College and the wider church community.

*"In a community this tightly knit, where weekends bring more bonding*



# What do you want to be when you grow up?

## TURNING VOCATIONS RIGHT SIDE UP

By Roy Alden Atwood, Ph.D.

In a culture obsessed with careers, status, and money, the question “What do you want to be when you grow up?” is loaded and potentially misleading. We find it amusing when a 4 year old says he wants to be a fireman. But when high school graduates must choose a major on their college application forms, no one is amused.

Imagine the stunned silence of a college admissions counselor, if you said you don't yet know what kind of career you want, but that whatever else you get out of your college education, you want to grow up to be...

- A faithful and parent-honoring son or daughter
- A faithful and loving spouse
- A faithful and nurturing parent
- A faithful and hard working employee or business owner
- A faithful and responsible citizen and community member, and
- A faithful and servant-hearted church member.

After a long pause and some stammering, the counselor will fall back on her recent job training (not her college major)—and change the subject: “Hey, what about engineering or business? Those are like really popular majors!”

Jobs, like college majors, change frequently. The typical student now changes majors a stunning six times over an academic career. Ironically,

the “vocations” or careers or majors that most colleges want you to concentrate on are the most uncertain . . . the most likely to change over time.

But you already know now what are your most important vocations and callings in life...being a son or daughter, spouse, parent, citizen, community member, and church member are callings every Christian must be prepared to meet faithfully. And the college years are precisely when those callings should be refined and strengthened.

### THE MAJOR DISCONNECT

Ironically, the system of vocational teaching promoted by today's colleges really doesn't achieve what its defenders claim. Nearly 60 percent of all college graduates do not work in the field in which they “majored.” And even if graduates get jobs in their “field” (including technical fields such as engineering, accounting, etc.), they will likely make a significant job or career change within the first five years after graduation. If they stay in the field for which they trained for more than five years, they will soon be called upon to supervise newer employees, manage teams of lesser experienced workers, etc. In other words, they will quickly be doing work for which they did not train in college.

The notion that specialized undergraduate training will lead to careers in the fields studied is simply not true for a majority of fields and for a majority of college graduates.

Even in the highly technical and specialized fields like science and engineering, it is more likely for graduates to find work outside their field than in it! The National Science Foundation recently reported (September 2006) that of the 246,700 graduates earning science and engineering degrees at American colleges and universities in the period studied (2003), only 75,800 (or 31 percent) actually worked in their chosen field. Another 58,900 (or 24 percent) worked in related fields. More than 51,000 (or 21 percent) worked in outside of science and engineering fields.\* Amazingly, almost 70 percent of the college graduates in these highly specialized and technical fields did not work in them.

### THE WONDERS OF COLLEGE EDUCATION

It's no wonder that parents and prospective college students are beginning to question the value of colleges and universities pushing careerism in single fields or disciplines. What college students need today is a broad range of intellectual, personal, and spiritual skills and experiences to prepare them for life and the multiple vocations they will have over the course of their lives. A college education worth having and paying for should prepare the student to be faithful leaders in their families and communities 20 and 30 years after they graduate, not just for an entry level job.



Photos by Mark LaMoreaux

If less than half of all college graduates are working in the fields in which they majored, paying a considerable sum for training they'll never use, we not only have a personal career misfire, but an incredible waste of money for training people for the wrong careers and for employers having to retrain them for their current work. The costs of such mis-training are huge at a personal and national level. Of the 120-128 credit hours required for an undergraduate degree at the typical American university, only about half (60-64 credits) are devoted to general education. In some of the technical fields like business and engineering, that number drops precipitously. That means that a college education (once you subtract the career-oriented and politically correct courses) today is the equivalent of a two-year, A.A. or community college degree, at best.

That also means that those graduates who advance quickly out of their entry level positions have little educational depth to help them face changing conditions, globalization, and future challenges. For those who never work in the field of their undergraduate specialization, they are both miss-trained and under-educated, the worst of both worlds.

### THE CLASSICAL CHRISTIAN HIGHER EDUCATION ALTERNATIVE

Classical Christian higher education, by contrast, doesn't miss-train but gives students lifelong learning tools that will apply to any future careers and to all vocations. It doesn't under-train but leaves training with those who do it best: businesses and/or graduate schools, and it more than prepares students for graduate school. It doesn't under-educate, but provides a rigorous education that will make each student a valuable asset to their families, employers, communities, and churches.

Classical higher education's attention to the liberal arts, inherited from the ancient Hebrews and Greeks, modified by the Romans, and refined with the Christian worldview of the Medievals, gives

special attention to the integration of knowledge in two main areas. The first, the Trivium, includes grammar, rhetoric and dialectic—the arts of language, oratory and logic. The second group, or quadrivium—includes the arts of arithmetic, geometry, astronomy and music. In contrast to “vocational teaching,” these liberal arts have always been part of an education designed to “liberate the mind” of a “free man” or citizen.

The distinctively Christian character of the liberal arts is captured in the Apostle Paul's argument in Ephesians 6:4 (“Fathers, . . . raise up your children in the nurture [paideia] and admonition of the Lord”). Since the Greeks understood the “paideia” as the educational process of total enculturation of their children (via the Trivium and Quadrivium) in all things Greek, Paul essentially makes an a fortiori (or how-much-stronger) argument: If the pagan Greeks believed in the total enculturation of their children in Greek history, philosophy, religion, language, literature, arts and sciences, how much more should Christian fathers provide the total enculturation of their children in the paideia (total enculturation) of the Lord, maker of heaven and earth, King of kings? Paul's comment here makes the liberal arts especially noteworthy because everyone in Ephesus and the Greek (and Latin) speaking world of his day would have immediately understood Paul's paideia reference and the force of his argument. Paul expects fathers to immerse their children in the liberal arts (and all things) from the Christian worldview, as unto the Lord.

The Apostle Paul and all classical Christian educators until the last 50 years understood the classical liberal arts not simply as “subjects,” but as integrating principles or foci. They integrate knowing what, knowing how, and knowing why about everything from a particular standpoint, an Archimedean point. From that point or perspective you can move the world. And of course, all things cohere in Christ, the Archimedean Point. So Paul's Eph.6:4 comment contains this important correction to the liberal

arts too narrowly conceived: The paideia of the Lord is total enculturation in all things under His sovereign rule; i.e., absolutely ALL things, not merely seven interesting “subjects!”

### OCEANS OF THOUGHT

The classical liberal arts understood Christianly are not merely “subjects” to be mastered in a class or woodenly applied on the job. Rather, they are like ocean currents, vast and deep, swirling with back eddies, mingling with other currents, moving inexorably around the globe. They're distinct enough to identify and name, but they can't be bottled without killing them. Scoop them up in a bucket and all you have is salt water. To understand and appreciate the currents, you need to get your feet wet, feel the push and pull of the wind and waves against a ship's hull, smell the pungent salt air, watch the flotsam swirl in the whirlpools where currents collide, and tell stories and write poetry about them.

Understood and taught badly as “subjects,” the liberal arts are reduced to small buckets of stagnant water arranged for study in a sterile, godless laboratory. Understood biblically and historically, they are active ocean currents teeming with life (and death) to be explored, wondered at, appreciated and sometimes feared throughout one's life. You can't reach the end of them nor find the bottom of them. They're too big, too amazing. We can only marvel and tell stories about them. The reason is simple. They reflect the greatness and majesty of our Triune God, whose character and glory can't be contained.

So what do you want to be when you grow up? A classical Christian college education makes the answer a delight and a wonder, and one that can't fit in a box with a check mark on an application form. ❌

*\*See “The Characteristics of Recent Science and Engineering Graduates: 2003,” (<http://www.nsf.gov/statistics/nsf06329/pdf/nsf06329.pdf>) for the complete report.*

# Making the Grade in Grad School

## NSA'S ACADEMIC RIGOR IS MAKING AN INTERNATIONAL STATEMENT

By Merilee Olps

It all began for these four students when they opted to pursue a classical Christian higher education at New Saint Andrews. Prepared by the College's rigorous curriculum and Christ-centered community, these alumni have thrived at the next level as graduate students and scholars at universities around the world.

### PATH TO EXCELLENCE

The path that begins humbly in Moscow, Idaho, has led to such venerable institutions as Oxford University, the oldest university in the English-speaking world (organized in 1096), and



Photo by Mark LaMoreaux

**Aaron Rench ('01) made it into Oxford's highly competitive graduate program in Creative Writing.**

to such far-flung locations as the University of Stellenbosch, South Africa (a Dutch Reformed institution dating from 1685). These universities and a host of other graduate schools across the globe boast New Saint Andrews alumni who are serious about rigorous study and reforming culture. And if their acceptance into such respected universities as Duke and Vanderbilt doesn't speak for itself, these alumni are happy to explain why New Saint Andrews's classical and Christian liberal arts education is the reason they are now

excelling in graduate schools around the world. Whether their field is business, finance, philosophy, humanities, or law, New Saint Andrews graduates all agree upon one thing: a New Saint Andrews education has proved to be the decisive and pivotal factor in their success at a higher level in a highly competitive global environment.

Aaron Rench (2001), Josiah Helsel (2004), Michael Collender (1999), and Matthew McCabe (2001) may have come to New Saint Andrews from varied backgrounds, but these alumni share a common vision: to biblically reform culture through their chosen vocations. Each alumnus tells a similar story.

Whether it's Collender, who is already using his doctorate in philosophy as a visiting fellow at The Catholic University of Leuven in Belgium, or Rench, who just began his graduate studies in creative writing at Oxford University this fall, all share an appreciation for New Saint Andrews's dedication to serious academics and Biblical reformation.

In fact, Rench praises New Saint Andrews for his admission into Oxford's highly competitive graduate program in Creative Writing. New Saint Andrews professors sparked a deep and abiding interest in literature, he recalls. On attaining one of the coveted 12 slots—out of 140 applicants—Rench notes: "I am certain that I wouldn't be at Oxford if I hadn't gone to New Saint Andrews." That may seem like a bold claim, but all of these alumni agree that New Saint Andrews gave them the tools to succeed in their chosen fields and inspired them to set their goals high.

### VISION FOR REFORMATION

Helsel, a second year MBA student at Boise State University explains the vision New Saint Andrews instilled in graduates like himself: "New Saint Andrews aspires to create model citizens for a healthy Christian society. Obviously, any society needs good teachers, but it also needs well-rounded Christian lawyers, doctors, politicians, and businessmen – and it needs lots of them. If we are going to change the world,



**Josiah Helsel ('04) — with wife Shannon ('04) — is in the second year of his MBA program at Boise State University.**

then we need not only people who can teach others how to change the world, but also people who are in the front lines changing it in business, health-care, and law from the inside out."

These young men are doing just that. They have surprised their graduate faculty as well as fellow graduate students by the depth and breadth of their New Saint Andrews undergraduate education. McCabe and Collender agree that their classical education placed them ahead of students whose studies had been more narrowly focused. McCabe, who is writing his dissertation in Medieval Studies at The University of Toronto, states, "Everyone in grad school is under pressure to overspecialize and compartmentalize, to separate learning from faith and life. My experience at New Saint Andrews prepared me to resist this, not only by the breadth and depth of its curriculum but also by the faithfulness and exuberance of its teachers. New Saint Andrews provided a wonderful model which I don't think I would have found elsewhere."

Collender, with a doctorate in philosophy from The University of Stellenbosch, South Africa, surprised his students at Gonzaga University in Spokane, WA, by the breadth of his

knowledge in the humanities. “A number of my students have told me that unlike most philosophy professors, I can engage history and literature with unusual depth. Such high praise makes me blush, because I have great colleagues, but truth be told I owe this level of competence almost completely to New Saint Andrews.”

This regard is not limited to graduate studies in the humanities. Helsel feels better prepared than his fellow MBA classmates with their typical business degrees. “I feel much better prepared than the majority of my classmates. I may not have any experience with the particular concepts in business, but I am very comfortable with the basic skill set that business requires. New Saint Andrews was a superb training ground for all of those skills. So my new challenge is figuring out how to apply these skills to different topics. My classmates’ challenge is much more difficult, since they are learning some of these basic skills for the first time.” His sentiments echo John Lewis (2004), who graduated last year with a Master of Finance



**Micheal Collender ('99) — with wife Jennifer ('00) — earned his doctorate in philosophy from The University of Stellenbosch, South Africa.**

degree from Vanderbilt University and now works for a global investment firm in Dallas, Texas.

### ENCOUNTERING ROADBLOCKS

New Saint Andrews alumni have excelled at world-class graduate programs in a wide range of fields, but this is not to say that there haven't been some occasional bumps along the road. Once in a while, state universities balk at New Saint Andrews's national accreditation. Because New Saint

Andrews is not “regionally” accredited, a few state schools have been slow or unwilling to accept New Saint Andrews graduates. It's definitely been their loss. Because of the growing reputation of New Saint Andrews graduates and their top-shelf graduate admissions test scores, many alumni have not only been readily admitted into some of the best graduate schools on the planet, they have been offered scholarships to come or to stay at these schools. Helsel is a good example. Boise State University was initially reluctant to admit a student from a nationally accredited school to their regionally accredited MBA program—until they saw his 740 GMAT score which tops the average entering Harvard MBA student by 33 points! Such road blocks are rare, because the College's alumni regularly impress admission officers, regardless of the politicized accreditation games being played. But at institutions like Oxford, The University of Toronto, and Duke University the focus has been on the proven quality of the students they admit, which is why they've accepted New Saint Andrews alumni like Rench, McCabe and Woelke Leithart (2004) respectively.

New Saint Andrews gives its graduates a unique vantage point. The College teaches students how to learn, while other schools primarily teach what to learn. Because New Saint Andrews alumni have a breadth of knowledge that other graduates lack, they have more opportunities to see connections and relationships between different issues and fields, and therefore stand out among their peers.

Helsel comments, “We are always encouraged to ‘think outside the box’ in our business classes, which is usually very difficult to do. The main reason it is so difficult for most people is that their education up to this point has been an education-in-a-box. So it's nice to have come from a place which is just about as far outside of the box as you can go!”

### TRUE COMMUNITY

Without a classical Christian education, it is not only hard for many to think “outside the box,” but it is common for graduate students, according to McCabe, to forget about everything outside of their academic pursuits. Each of these alumni has a family to care for as well as studies to pursue. But they all learned well-rounded Christian living through the lives of their New Saint Andrews professors. They were taught by example the importance of true Christian community from their professors, peers, and local congregations.

All four of these alumni acknowledge the profound impact the Christian community surrounding the College has had on their formation as Christian men, husbands, fathers, providers, and scholars. McCabe states, “Although the courses were demanding intellectually, love of God and neighbor were always at the center. One of the best things about New Saint Andrews



**Matthew McCabe ('01) — with wife Holly ('99) and sons — is pursuing his doctorate at The University of Toronto**

is the health of its community. The teachers love their students and readily share their lives with them.” Helsel adds that the church community was an invaluable facet of his college experience, because “...it was a living picture of the ideas that we discussed in class. The church in Moscow is not perfect, but it is pretty advanced in areas like Christian culture, so it was refreshing and inspiring to live there for four years. The education at New Saint Andrews went hand in hand with the Christian culture in Moscow. Both played their part, but neither would have been as influential in my life without the other.”

### THE KEY TO SUCCESS

With each passing year, the number of the College's impressive young alumni grows, along with the stories of their success at some of the world's top universities and competitive graduate programs.

As these four alumni show, their classical Christian education at New Saint Andrews was the key to their success. And that success is measured not just by their admission to graduate school or by their exemplary performance among their peers, but by how they are bringing reformation to their respective fields and callings. And by turning the world upside down for the cause of Christ and His kingdom. ✕

# Why Classical Christian Higher Education?

By Douglas Wilson

Over the course of the last twenty years, many parents have discovered classical Christian education, and have sought out that kind of education for their kids. This is all to the good, but we have to remember that education is a teleological effort. There is an end to it, a purpose—and the Greek word for this is *telos*.

Another way to think of it is as a uniform, sweeping motion, from kindergarten to adulthood. Education is preparation for life, and that preparation ought not to be interrupted halfway through, or switched out for another philosophy of preparation. Think of what it would do to the dish if the first half of the meal prep were following a recipe for angel food cake, and the second half were a recipe for meat loaf.

All this is to say that classical Christian education is a liberal arts education, developing students toward the end of being mature Christian men or women, fully equipped to step into the various vocations that God has given them. To use another illustration, no one would plant a field of wheat and then, a month before harvest, mow it down. It is intended to come to fruition.

New Saint Andrews College was founded, in part, because increasing numbers of students in their younger years had been classically educated, either in home school, or in one of the many classical Christian schools that have sprung up around the country. In many ways, they were all dressed up with no place to go. The abandonment of the integrated liberal arts approach to higher education occurred over a century ago, and was replaced, even in Christian colleges, with a smorgasbord, elective system, a system where you “declare your major”

and focus on that narrow specialty, to the exclusion of the heritage of Western civilization and culture.

In contrast to this, New Saint Andrews established its program with only one degree field (Liberal Arts and Culture). This is not because we are a college with one major—the one that English teachers should major in. It is not a Model T education, where you can get it in any color you want, so long as it’s black. The point is ground the students in what it means to live the good life, under the authority of the triune God, wherever you might go, and whatever you might wind up doing. Educated men and women were capable of great specialized accomplishments long before the advent of the elective system in college. But these accomplishments were achieved by those who were oriented to the larger world. Whether we are talking about the design of St. Paul’s Cathedral, or the writing of *The Lord of the Rings*.

A student who is narrowly trained can know what he is doing. But a student who is educated (not trained) will not only know what he is doing, he will also know why. He will know his place in the world, because he will know the nature of the God who created that world, speaking it into existence.

It is therefore a great mistake to assume that a classical Christian K-12 education is all that we need. It is obviously better than other forms of specialized education early on, but it is still not the end of the process. As we have observed students who arrive at New Saint Andrews with a classical Christian education, we are grateful for what they have already received. They have a great jump on the work before them. But at the same time, we have

It is therefore a great mistake to assume that a classical Christian K-12 education is all that we need.



Photo by Mark LaMoreaux

**Douglas Wilson, M.A., is a Senior Fellow of Theology at New Saint Andrews College.**

of character as they continue to cultivate this frame of heart and mind.

Put another way, real education is not a matter of looking at Homer’s *Odyssey* or the Anglo-Saxon poem *Beowulf*, and saying, “Oh, I read that in high school. Check it off the list.” The classics are not really part of a “to-do” list—they are more like furniture in our shared cultural living room, and the longer we use them, the more we appreciate how they were built, where they are located, the patina they contribute, and how they continue to shape our lives. The trinket shop for the classics should never be selling “been there, done that” T-shirts.

In the rush to “do,” (and Americans are famous for this kind of pragmatism), we frequently forget what it means to “be.” But all doing necessarily proceeds from being—our doing will always reflect the nature of what we are. The purpose of classical Christian higher education is to affect what we are—cultivate it, refine it, shape it, discipline it, and bring it under the authority of Jesus Christ—and then to send our graduates out into the world to “do” whatever God calls them to do. And we have been privileged to see remarkable achievements in this respect already.

An abandonment of the vocational university training model is therefore not an abandonment of the importance of education to vocation. Indeed, it is the Christian foundation for godly vocation. God calls us to the work we will be doing for the rest of our lives, and God is the one who works in and through us. ❖

# Help Us *Reach* Our Goal



Photo by Mark LaMoreaux

## *The Friends of* **TYNDALE LIBRARY**

We're within reach of our five-year \$300,000 goal to complete the acquisition of the 56,000-volume Doheny Collection at Tyndale Library at New Saint Andrews College.

Once the remaining debt is retired, funds will be freed to support the operational needs of the library as it seeks to serve the College's growing academic offerings, including two new graduate programs in Trinitarian Theology and Classical Christian Studies, in addition to its Liberal Arts and Culture undergraduate degree program.

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