



The Standard

A publication of St. Andrew's Academy

From The Headmaster

Greetings Parents and Friends of St. Andrew's Academy!

We have a new year ahead of us and new opportunities for staff and students. One opportunity for learning comes not at St. Andrew's Academy at all and doesn't exactly come for a current St. Andrew's Academy student.

Nicole de Martimprey's opportunity to learn and grow comes at New St. Andrews College. Miss de Martimprey is our first graduate, and we are quite proud of her. The story of our first commencement is found inside this issue of the Standard.

We have a dynamic faculty and staff this year with a few changes from last year. Mr. Baender has gone back to full-time computer work, but we have managed to keep him around on staff as our system administrator for the computer network here at the academy. Mr. Baender joined St. Andrew's Academy three years ago and was instrumental in the founding of the school. Our debt of gratitude for his unending work not to mention long hours is great. Thank you Mr. Baender.

The rest of the staff is looking fairly familiar. Myself and my dear wife continue to teach. Mrs. Foos, however, is down to her fewest classes—formal logic with the Middle Schoolers and 3rd form Bible class. This is important to us as we are now parents of two children. Emma Grace entered our life, and consequently the life of the school, on July 30th. Our chapel time in the morning is quite lively with the students and staff singing their praise, not a few parents joining in and Emma Grace and her friend Ailish Carmichael (youngest sibling of three of our students) adding their infant cries. My son Aidan is singing most of the songs as

well, though he only gets every third or fourth word out intelligibly!

Mrs. Waterman is teaching 3rd form, middle and high school Math and Science this year.

Miss Steinberg is back and teaching literature, composition and history not to mention all the middle and high school Greek and Latin.

One exciting piece of news to share with you is that we have a new faculty member this year. Miss Ridgeway attended the same school as Miss Steinberg and studied classics. In fact, they both roomed together for a time in Moscow, Idaho. Miss Ridgeway is teaching the 1st and 2nd form students—the youngest!—with two aids helping out in the classroom.

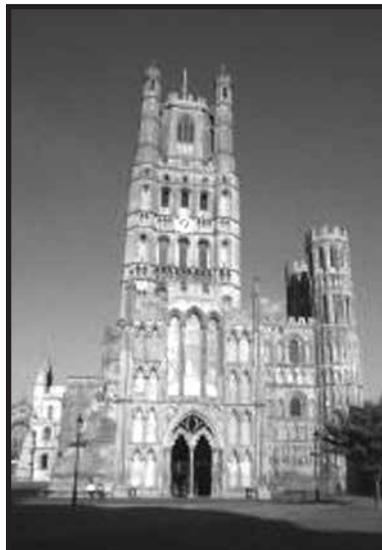
Mrs. Jannuzzi continues to be our bookkeeper, but has also picked up many administrative tasks and is our acting administrative assistant. She greases the wheels and keeps them moving.

Please drop by the school and get to know these faculty and staff better—especially the newer ones. My unending thanks go out to each of them.

Please take a moment to read Dr. Leithart's article on education. It is an excellent piece from an excellent thinker and educator.

All Blessings!

Fr. Brian Foos+



*West side of the cruciform style
Ely Cathedral*

Cruciform Education

By Dr. Peter J. Leithart

Not surprisingly, challenges to Christian education often come from secularists, who believe that requiring a statement of faith inhibits academic freedom and who cannot imagine a biology class that does not affirm the dogma of evolution. They have their reward.

Challenges to Christian higher education also often come from Christians, and these are, for Christians, more weighty because they come clothed in the gospel. Many Christians sense that Christian scholarship is incompatible with the simplicity of the New Testament message and is a threat to the centrality of Christ and of faith. Why, it is asked, do we need philosophy if all wisdom and knowledge are found in Christ? Why study the canon of Western literature when we have a canon of our own? Why do we need an argument when we have a gospel, an academy when we have a church?

It is easy to dismiss these objections as fundamentalist; too easy, in fact. And it is also possible to respond to these challenges on the wrong grounds. It is tempting to justify Christian scholarship by saying that the world is bigger than the gospel. There are plenty of things to study, and they do not all have to be “evangelical.” In some traditions, the gospel has to do with a sphere of “grace,” while Christian education and scholarship is in the bailiwick of “nature.”

Among Evangelicals, the defense of Christian scholarship often goes like this: The gospel of Jesus is central, but Christianity is also a worldview that embraces all areas of life and is not just about salvation. The proper activity of the church is the proclamation of the gospel, and although the Christian school’s work is not completely separated from the gospel, it is devoted to other dimensions of Christian faith, to the intellectual or academic or scientific “spheres” of human existence.

The Provocative Gospel

But Paul said that he had determined to know nothing but Christ crucified, and that determination was not confined to “religious matters.” Paul was an apostle, of course, but the same obsession is demanded of all Christians, in the laboratory and the library as much as during worship or when preaching. When we are asked to measure Christian education by the gospel, we should not ask to be measured by some other standard. We should not dodge the “fundamentalist” challenge to Christian education by hiding behind “nature” or “worldview.” Instead, we should meet Christian

challenges by insisting that Christian education is demanded by the gospel and arises from the gospel. If we are going to justify our existence, we must be justified by faith.

The question thus is not whether Christian colleges must be evangelical; of course they must. The question is, what is the evangel? When we pose this question, it is apparent that the Christian challenges to Christian higher education distort or misconstrue the gospel in at least two ways.

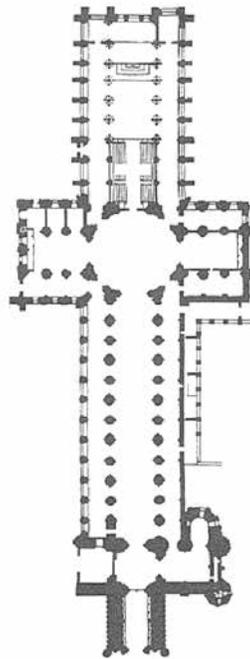
First, they underestimate the contentiousness of the gospel.

As the American theologian Robert Jenson has put it, “The Gospel is a message, and its reflection therefore an argument. . . . The university was founded by believers, to have a place to exegete their Book and argue interpretations of their message. Just so, no book and no argument could be foreign to it.” And again, “Christians’ calling to nurture argument can be very bluntly and quickly stated. Since the message we have for the world contradicts everything the world could possibly suppose, argument is guaranteed whenever we show up—unless we have forgotten ourselves.”

The gospel demands Christian education and Christian scholarship because the gospel, when preached without compromise, provokes dissent, and that dissent must be addressed.

Second, these challenges are usually based on a limited and therefore false grasp of the gospel. Instead of saying that Christianity is bigger than the gospel, we should say that the gospel is bigger than is often imagined. The gospel is not a message of individual salvation, which can then be applied to the “worldly” concerns of literature and politics, of economics and art. Rather, it announces the world’s redemption, and “worldly” concerns are inherent to it.

The gospel announces that the wall is broken down by the Cross, and therefore the Gentiles are welcomed to the same table and on the same basis as Jews; thus the gospel is sociology. It announces that the babble of tongues has been transformed into the harmony of Pentecost; thus the gospel is international relations. It announces that God has founded a new city, the Body of Christ, and that the King has been installed in heaven, at the right hand of the Father; thus the gospel is politics. It announces the coming of the new creation and includes the promise that the groaning creation’s labor will someday end in a glorious birth; thus the gospel is science.



Ground Plan of the
cruciform style
Ely Cathedral

St. Andrew's Academy Sends Off First Graduate

For one school in the area, this past June marked a milestone in its young life. St. Andrew's Academy held its first commencement exercises on the 14th of that month and sent off, with best wishes, its first graduate, Miss Nicole de Martimprey.

Commencement was held at the United Methodist Church in Chester and was well attended by over 100 guests. It was a beautiful service not unlike those found at most prep schools, consisting of Evensong followed by the address and awarding of diploma. The choir processed first, followed by the graduate in cap and gown, the faculty in academic regalia and the readers and clergy in vestments. The Rev'd Fr. Paul Howden, Rector of St. Luke's Church in Santa Ana, was the speaker for the event, addressing the theme of solid educational foundations for a life of service and commitment to family, friends, Church and community. The Rev'd Matthew Jensen, a pastor at Lake Almanor Community Church, was a guest reader for the service and started the service with the Prayer for Commencement.



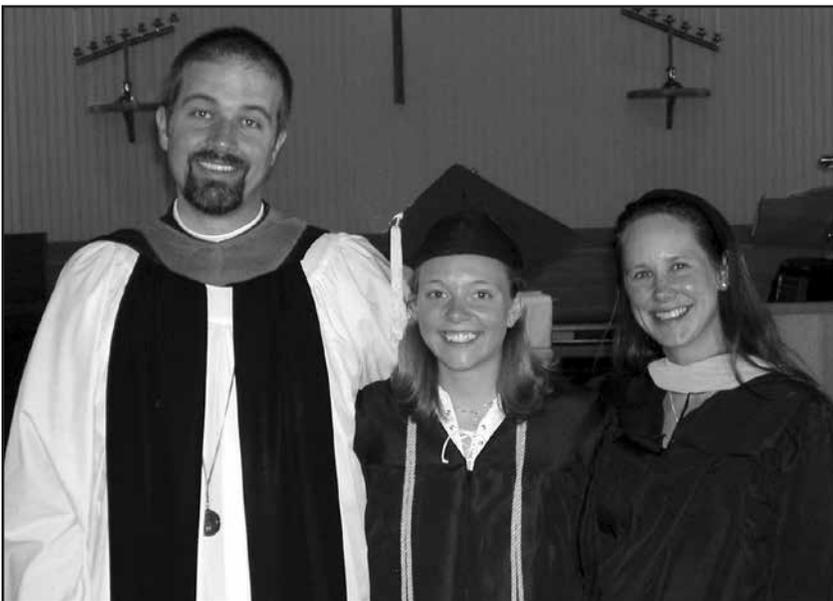
St. Andrew's Academy Commencement: l-r, back: Mr. Dean Baender, Fr. Paul Howden, Fr. Brian Foos, Rev'd Matthew Jensen; front: Mr. Joseph Salvatore, Mrs. Carol Ann Waterman, Miss Allison Steinberg, graduate Nicole de Martimprey, Mrs. Kathleen Foos, Mrs. Marlo Jensen, Mr. Marc Duval.

The St. Andrew's Academy Choir led the singing of the Evening Prayers. The choir chanted the Psalm for the day and also sang the anthem, a piece by Thomas Tallis entitled, "If Ye Love Me."

Just prior to the awarding of the Diploma, Miss de Martimprey was awarded two scholarships. She earned one

of the top scholarships from the Elks Club of Chester and also passed muster for the St. Andrew's Academy Merit Scholarship (based upon academic and other achievements). Each of the scholarships was worth \$1000 to go toward her college expenses.

The ceremony was followed by a reception in the parish hall and much celebration. Miss de Martimprey attended St. Andrew's Academy all four years of her high school career (the first year was a tutorial year before the start of the full time day school), and has just started her college career at a small, liberal arts school in Moscow, Idaho, where she will be studying classics.



St. Andrew's Academy Commencement: l-r, Fr. Brian Foos, graduate Nicole de Martimprey and Presenter Mrs. Kathleen Foos.



Continued from page 2

Cruciform Schooling

For the Christian school, then, the whole curriculum must be cruciform. All philosophy originates in wonder at the strangeness of the world, but the Christian philosopher finds the world infinitely stranger than Parmenides or Plato could have dreamed. For Christian philosophy, the central questions must be, "What kind of world do we live in if everything hinges on a crucifixion one spring afternoon in first-century Palestine?" and "What kind of world is it if ultimate reality reveals itself as Gift, as incarnate and self-sacrificing Love?"

The Christian artist begins with the insight that beauty must be terrifying as well as attractive if the glory of the infinitely beautiful God is revealed in a Cross. The Christian historian finds his study on the belief that not only Israel's history but all history announces that it was necessary for the Christ to suffer and die, and to enter into his glory. The Christian musician

takes his cues from the heavenly choir that sings forever in praise of the Lamb that was slain.

The cruciform character of Christian education does not end with the curriculum. During graduation at the college where I teach, the faculty addresses the graduates, in Latin, with "To whom much has been given," and they respond with "much is required." This motto summarizes the demands of the gospel, that we follow Christ in taking up the cross and giving ourselves.

And that finally is the test of a cruciform education. Success is not measured just by a student's ability to respond when the gospel provokes argument, not just by his skill in showing how the gospel is the master story

of the world, that it embraces all and everything. It is not enough for the curriculum to be cruciform; the students themselves must end up cruciform. A Christian education, however rigorous and instructive, will succeed only when the students grasp this point: That they possess the things that have been given only if they freely dispossess all; that they will find life only by losing it; that only if they die will they bear fruit.

Dr. Leithart teaches theology and literature at New St. Andrews College in Moscow, Idaho. He is the author of A House for My Name and Against Christianity (both from Canon Press). This article is adapted from a commencement address he gave at New St. Andrews in the spring of 2002 & is reprinted from Touchstone Magazine.

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