

C O V E N A N T C O L L E G E

VIEW

This I Believe

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VIEW

THE MAGAZINE OF COVENANT COLLEGE
The College of the Presbyterian Church in America
Published by the Office of College Communications

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View's purpose is to:

- Encourage alumni, parents, and friends to keep Christ preeminent in all areas of their lives
- Give alumni, parents, and friends—our most important ambassadors—stories and information about the College, its students, alumni, faculty, and staff
- Provide alumni with an ongoing connection to the Covenant community
- Give God's people news about Covenant that will encourage them to praise, thank, and petition our Heavenly Father.

**COVENANT
COLLEGE**

IN ALL THINGS CHRIST PREEMINENT



Covenant's theatre and music departments brought Hans Christian Andersen's story of the Ugly Duckling to life in Anthony Drewe's musical *Honk!*

CovenantNews



New Faculty Appointments in Music, Psychology, & Spanish

The Covenant community warmly received four new faculty appointments at Convocation this fall:

Lok Kim
assistant professor of music

Dr. Brianne Kobeck
assistant professor of Spanish

David Tahere
assistant professor of music

Dr. Carole Yue
assistant professor of psychology

"I am thrilled with the faculty hires the Lord has provided this year," says Dr. Jeff Hall, vice president for academic affairs. "All of these professors bring a vibrant faith, a love for their academic callings, and a passion to influence the lives of students."

Washington Monthly Ranks Covenant #13 in Nation

In August 2014, *Washington Monthly* ranked Covenant #13 among baccalaureate colleges in the nation, up from 15 in last year's ranking. The ranking specifically notes the community service students participate in while at Covenant and the support students receive from staff and financial aid.

Covenant ranked eighth in the country for the number of bachelor's recipients who go on to receive PhDs, relative to school size, and first in the country for the number of alumni who go on to serve in the Peace Corps, relative to school size.



First International Studies & Linguistics Graduates

The first graduates of Covenant's linguistics minor and international studies major received their diplomas in May 2014 during Covenant's 59th annual Commencement ceremony.

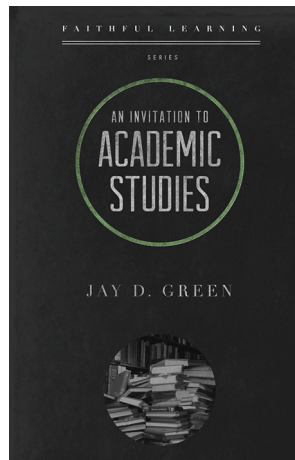
Taught almost exclusively by Dr. Nola Stephens, assistant professor of linguistics, the linguistics program is both a scientific study of human language and a fascinating exploration into human sounds and communication. Covenant's international

studies program began in 2011, under the direction of Dr. Cale Horne '00, associate professor of political studies. The program places a high emphasis on research methods and upper-level foreign language training.

Listen to students and faculty members describe Covenant's linguistics and international studies programs at covenant.edu/newprograms.

Faculty Members Edit & Author Booklet Series

In July 2014, P&R Publishing released the first four booklets in a series on faithful learning edited by Dr. Jay Green, professor of history. The *Faithful Learning* series explores various academic disciplines from a Christian perspective. In addition to providing insight on how Christianity shapes scholarship, the booklets ask readers to think about how work in the academic field can help form their faith.



The first installment of booklets included *An Invitation to Academic Study* by Prof. Jay Green, *Literature* by Prof. Cliff Foreman, and *Sociology* by Prof. Matt Vos.

"We can engage these disciplines with confidence," says Prof. Green. "And in doing so, I believe we can come to a better understanding of what it means to love God and to love our neighbor."

Listen to Dr. Green discuss the series at covenant.edu/faithfullearning.

New Strategic Plan Underway

This year Covenant adopted a three-year strategic plan to advance the College's founding mission. The mission and purpose of Covenant provide the framework for our strategic planning. This plan is the practical outworking of and support for that mission.

The focus of our strategic planning is on strengthening the total Covenant experience and increasing its availability and sustainability. This is the central challenge the College faces over these three years. Our central challenge is supported by five strategic priorities:

- › Strengthen academic excellence & impact
- › Create lifelong Covenant value & connection
- › Foster transformation through diverse experiences
- › Create a sustainable economic model
- › Strengthen organizational resilience & innovation

Each strategic priority is broken down into more specific objectives that identify what needs to be accomplished in order to achieve that goal. Visit covenant.edu/strategicplan to see the outline of objectives.



onCourse Humans of Covenant

Faculty:

Dr. Elissa Yukiko Weichbrodt, assistant professor of art

Class:

Introduction to Art

Method:

Modeled after Brandon Stanton's now-famous *Humans of New York* project, blog, and book, the Humans of Covenant social photography assignment asked students to take portraits of Covenant students, faculty and staff members, and others in the Covenant community. Students in Dr. Weichbrodt's art class learned about how images make meaning and how the history of images influences the images we see today in popular culture. The project allowed students to step into a long tradition of street documentary photography and portraiture in general. Following the success of the project, the Class of 2018 took ownership of the Humans of Covenant Instagram.

For Example:

Students were asked to take four photographic portraits of people who were unfamiliar to them. They were required to talk to the subject, have a conversation, and document answers to those questions. After practicing the basics of good portrait photography, the students went out and met new people, photographed them, and uploaded the photos to either Tumblr or Instagram under the username @humansofcovenant and with the hashtag #humansofcovenant.

Says Dr. Weichbrodt:

"One of my proudest moments was when a student realized that a dramatic pose one of his sitters had adopted was a pose that came from a portrait of Napoleon by the French academic artist Ingres. It was a great moment when the student realized, 'Oh, the reason he knew that pose was going to be powerful was because it existed in his bank of visual culture.' So even though my student's sitter might not have known that particular image, the image has had enough power over time that it has now made its way to Instagram through this project."

245

Courses offered in
the fall semester

9,040

Cookies served in the
Great Hall every week

50

Years on
Lookout Mountain

36

Students in the
class of 1964

190

Students in the
class of 2014

15

Faculty members
in 1964

66

Faculty members
in 2014

1,179,775

Dollars in Church Scholarship
Promise grants distributed to
students last year

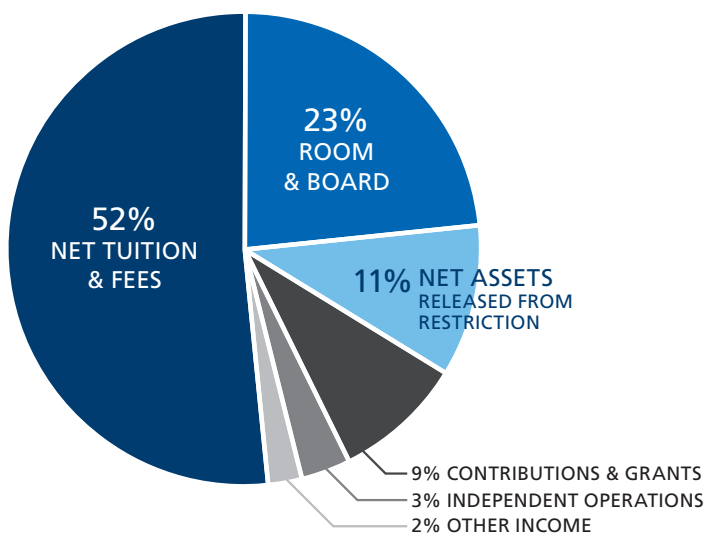
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New Center for
Student Success

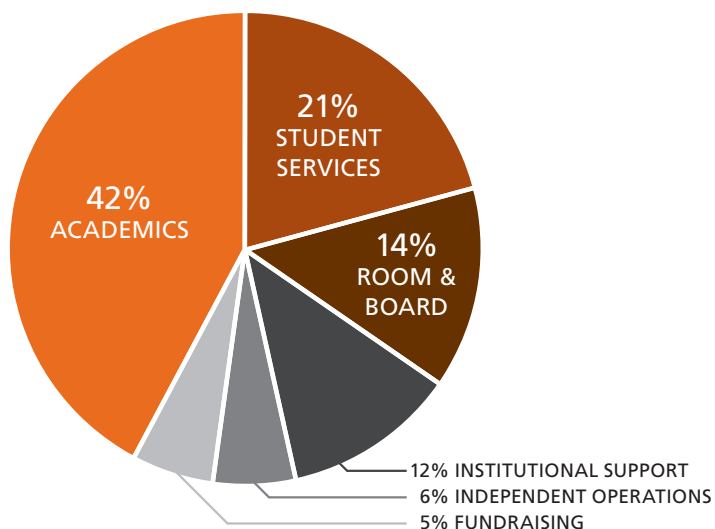
2013-2014 Financial Summary

Higher education finances can be a bit unpredictable, particularly when an institution such as Covenant is dependent on tuition revenue, donor contributions, and investment returns. This is why, when discussing the College's finances, we often say that the Lord's provisions are numerically variable but invariably sufficient. The most recent fiscal year, which ran from July 1, 2013, to June 30, 2014, was no exception. With continued support from our alumni and donor base, excellent investment returns, and solid stewardship of the Lord's resources, we are delighted to report very favorable results. With \$30.4 million in revenue and \$29.2 million of expenses, we ended the year with positive operational results of \$1.2 million. When investment income is included, the year ended with a positive change of \$4.7 million. The following pie charts provide a breakdown of our revenue sources for the year as well as how we allocated those resources throughout the year.

Revenue



Expenses





Covenant's Mark 10:45 program connects freshman students with service opportunities in the Chattanooga community. These students enjoyed harvesting and planting vegetables at Crabtree Farms during orientation week.



Faculty Promotions in Political Science, Art, & Biology

Three Covenant College professors received promotions over the summer. Dr. Cale Horne '00 was promoted from assistant to associate professor of political studies, Prof. Kayb Joseph was promoted from associate professor to professor of art, and Dr. Richard Nelson was promoted from associate professor to professor of biology.

Chronicle of Higher Education Names Covenant Great College to Work For

In its annual Great Colleges to Work For survey results, *The Chronicle of Higher*

Education recognized Covenant College in the category of job satisfaction. *The Chronicle* describes job satisfaction as "an overall sense that the job is meaningful to the employee and to the college." Recognition from *The Chronicle* indicates that Covenant employees reported a high level of job satisfaction and places Covenant in the top ten institutions for job satisfaction among small, four-year colleges.

When asked what makes the College great, President Halvorson reported to *The Chronicle* that "Our motto, 'In all things Christ preeminent,' serves as a true lodestar. All Covenant community members embrace this motto/mission, and set aside self-interest for the sake of accomplishing it. This deep commitment to our mission results in our employees' taking very seriously the quality of their work. We also genuinely love one another, and this spirit of real love permeates our campus. Employees consistently put others before themselves and serve others out of love."



Rangemark Wins Fourth Annual Seed Project

Four finalists competed in the fourth annual Seed Project Pitch Event for the chance to win \$10,000 in seed capital for their business. A distinguished board of judges heard the four pitches and awarded the seed capital to Kathryn Allison '13 and her hand-printing textile business, Rangemark.

This year's Seed Project participants had the privilege of learning from alumnus Ryan Leestma '00. Ryan studied business at Covenant and went on to found the successful IT company, Information Systems Intelligence. Throughout the

year, Ryan acted as a consultant and tutor for each of the Seed Project contestants, coaching them through new business concepts, providing insight on business plans, and giving of his time to meet with them at Covenant face to face.

U.S. News Ranks Covenant #6 in South

In its 2015 edition of Best Colleges, *U.S. News & World Report* ranked Covenant College sixth among regional colleges in the South, noting the College's graduation rate, freshman retention rate, and low student-to-faculty ratio. With 83% of freshmen returning to Covenant, the College holds the highest freshman retention rate among regional colleges in the South.

Covenant was also ranked #10 for best value in the South and as the #1 college in the South for veterans.

"Although the criteria *U.S. News & World Report* uses to rank colleges are important to us, there are things even more important to us—primarily missional faithfulness," says Dr. Jeff Hall, vice president for academic affairs at Covenant. "We are pleased with the ranking, but also know that our identity is found elsewhere."

Covenant Co-Hosts Leadership Development Resource Weekend

In August 2014, Covenant co-hosted the annual African American Leadership Development Resource Weekend (LDR). Sponsored by the PCA's African American Ministries, the weekend provided an



opportunity for African American pre-college, college, and seminary students to come together for a time of fellowship and encouragement. While intentionally focused on African Americans, all Christians were welcomed to attend the weekend.

During the weekend, three pastors from St. Louis, MO, served on a panel in Covenant's chapel to discuss the recent events in Ferguson, MO, and how those events have affected the church.

To listen to the panel discussion, visit covenant.edu/ferguson.



Center for Student Success Opens on Campus

Covenant's new Center for Student Success opened with our fall semester. The Center primarily works toward three goals:

offering academic support for struggling students, giving personalized attention to students who are having difficulty choosing a major or who would like to switch majors, and providing services to students with learning disabilities, including students on the autism spectrum.

Janet Hulsey is the director of academic support in the Center, serving students with learning disabilities and providing academic support across the board to students who may need a helping hand. Sarah Ocando is the new director of student success and works with students as they consider their aptitudes and callings and attempt to choose majors that are right for them.

Listen to Hulsey and Ocando discuss the Center at covenant.edu/CSS.



Prof. Jeff Morton's Work at Hunter Museum Exhibit

Chattanooga's Hunter Museum of American Art featured Covenant art professor Jeff Morton's work, along with seven other regional artists, in the third Hunter Invitational exhibit.

Prof. Morton's contributions to the exhibit included smaller drawings, muscle



"We just decided to come up to the mountain today to see how everything looked after all these years and oh, look, it's move-in day!"

Janis Putman '64 &
Helen Piatt '70
Our Move-In Day Was 50 Years Ago



"Our Savior taught us that to be an effective leader one must first be willing to be a servant."

Julie Moore '01
Mark 10:45 Program



"I've loved the way Covenant has worked on me as a whole person."

Andrew Bankson '14 &
Andrew Christenberry '14
Learning & Loving as a Whole Person



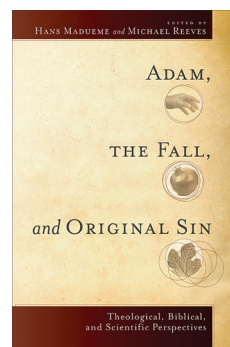
After being seeded first in their conference, the Scots clinched the regular season USA South title in a doubleheader sweep of Averett University in April 2014.

memory sketches, and paintings. The three kinds of pieces were all connected, beginning with the smaller endurance drawings of kudzu on Signal Mountain.

“The larger paintings are thick, intentionally layered, and brought through a long process,” says Prof. Morton. “The intention is for viewers to experience the thickness of my place and to long to peel back layers to see what’s underneath.”

Prof. Hans Madueme Edits *Adam, the Fall, & Original Sin*

This November, Baker Academic released *Adam, the Fall, and Original Sin*, edited by Dr. Hans Madueme, assistant professor



of theological studies, and Dr. Michael Reeves. The book provides scholarly and pastoral dialogue on the historicity of Adam and Eve and the doctrines of the Fall and original sin.

In addition to editing the volume, Madueme co-authored a chapter on original sin in systematic theology and authored a chapter titled, “The Most Vulnerable Part of the Whole Christian Account: Original Sin and Modern Science.”

SoundCloud

covenant.edu/soundcloud



“Thankfulness gets starved out of our lives by our slavery to comparison.”

Christiana Fitzpatrick
I Give Thanks



“There is no shalom without justice. There is no shalom if there’s only justice.”

Rev. Thurman Williams
Shalom in St. Louis
Panel Discussion



“The measure of success in your calling is neither recognition nor financial security, but faithfulness.”

Prof. Bill Tate
Convocation

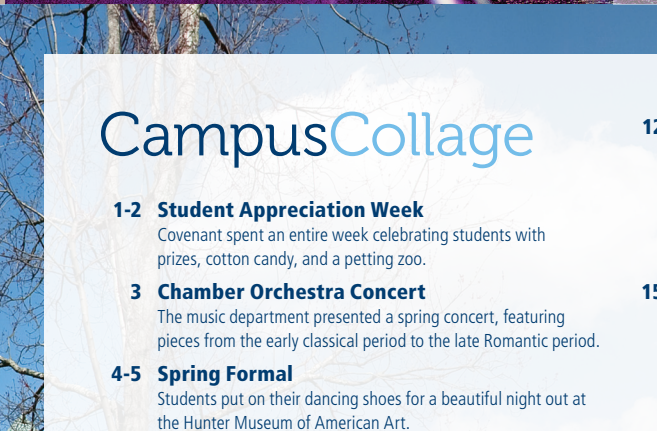


On September 20, 1964, 400 men and women sat on the lawn in front of Carter Hall to dedicate Covenant College's new Lookout Mountain campus. Then-president Dr. Robert Rayburn presided over the event, and the fledgling college's many supporters joined in singing *O for a Thousand Tongues to Sing* and the College hymn, *All for Jesus*.

The former president of McCallie School Dr. J. Park McCallie provided the invocation, and reminded attendants of the building's previous reputation as a gambling haven: "Where the god of chance and the god of money once prevailed, the God of faith, love, and hope now reigns supreme."

Fifty years later, the College still begins every school year with a rousing rendition of *All for Jesus*, and continues to seek the God of faith, love, and hope.





CampusCollage

1-2 Student Appreciation Week

Covenant spent an entire week celebrating students with prizes, cotton candy, and a petting zoo.

3 Chamber Orchestra Concert

The music department presented a spring concert, featuring pieces from the early classical period to the late Romantic period.

4-5 Spring Formal

Students put on their dancing shoes for a beautiful night out at the Hunter Museum of American Art.

6 LifeKit

Juniors and seniors heard testimonies from alumni and advice from experts on how to prepare for life after graduation.

7 Joel Fan Piano Recital

The music department hosted a concert with renowned pianist Joel Fan.

8 Day of Stewardship

Students, faculty, and staff reflected on the importance of stewarding our time, talents, and treasures, as gifts from God.

9-11 Convocation

The Covenant community celebrated the start of a new academic year.

12-13 Mark 10:45 Program

New students served over 20 local ministries and non-profits, including Crabtree Farms and Choices Pregnancy Resource Center.

14 Community Picnic

Students, faculty, & staff enjoyed dinner and live bluegrass music at a campus-wide picnic.

15-17 Kilter

Students dressed up as favorite celebrities for Kilter, Covenant's annual Sadie Hawkins dance.

18 Covenant.org

Students learned about Covenant's many student-run clubs and organizations.

19-20 Neal Conference

Bishop Henry Orombi and musician Andrew Peterson were guest presenters at the 2014 Neal Conference on True Spirituality.

21-22 Day of Prayer

Covenant's Day of Prayer opened with a sunrise worship service at Rock City.

23-24 Theatre: A Midsummer Night's Dream

The theatre department brought Shakespeare's play to life on the Covenant stage.

25-26 Mountain Affair

Students vied for top prize at Covenant's annual talent show.

See more at covenant.edu/facebook.

The SIP

At Covenant, students in every discipline dedicate a portion of their senior year to integrating their faith and scholarship in a senior project or thesis focused on an area, idea, or venture they are passionate about. Highlighted below are selections that provide a cross section of senior integration projects (SIPs) from the arts, sciences, and humanities.

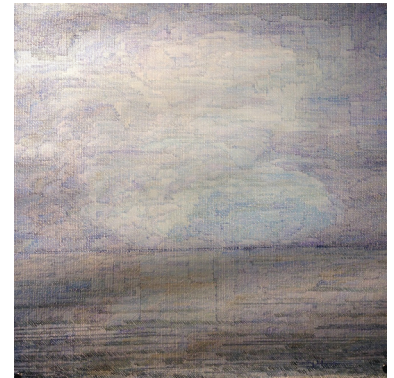
breathing

pencil & watercolor on rag paper

Emily Andrews '14 | Art

I make marks. I make patterns. I make paintings. Sometimes those three merge together into one. I am interested in the act of making, the process it takes to get somewhere, more than the end product—the place in which one ends up.

It all starts with a grid. The grid is helpful to me. It keeps my mind organized, it keeps my marks intentional. The grid gives me parameters within which I make my own rules and, occasionally, break them.



In the Image of God He Created Them: A Theology of Disability

Matthew O'Hearn '14 | Biblical & Theological Studies

As a handicapped individual seeking to follow the Lord's calling into ministry, I decided to write my SIP on this topic in hopes of providing the church with a basic theology from which to approach the topic of disability and the church's call to minister to the disabled. My thesis was that a biblical theology of disability calls the church to engage in ministry as a reflection of the heart of God as His representatives in the world today, and in recognition of the truth that God works through our weaknesses (including disability).

My project examined the culture within the church that tends to downplay disability as an abnormality in a world of normality, and acknowledged the need for a robust theology of disability. I have come to the conclusion that there are four applications that should govern how we engage in ministry to and with the disabled: welcoming the disabled into our Christian fellowship, walking with the disabled daily and caring for their needs, lamenting the brokenness of life alongside the disabled, and recognizing the unique contributions of the disabled to the church.

The Neuroscience of Religious Experience

Jake Groenendyk '14 | Biology

I originally became interested in neuroscience as a SIP topic through a research program at Georgia Regents University, during the summer before my senior year. Eventually, I narrowed my focus to the neuroscience of religious experience. I wanted to better understand how our brains processed Christianity, and how, as Christians, we ought to process these mysterious lumps of synapsing meat between our ears.

Through the process of writing a SIP at the intersection of biology, psychology, and philosophy, appreciating Covenant's interdisciplinary learning community became an action rather

than a catchphrase. I learned that it matters that we have bodies. I learned that it is possible that God does use physical differences in our brains to bring us to love Him. This worried me at first, but then what else would we expect Him to use?

Even if scientists of the future determine a neurochemical pathway leading to faith, I would not feel threatened. To describe the mechanics of a process does not render the process itself invalid. Perhaps the safest conclusion I can reach after months of thought on the topic of neuroscience and religion is that there is a lot I don't know and that I am fearfully and wonderfully made.

Lost in the Pursuit of Profit: A Christian Stakeholder Response to Milton Friedman's Shareholder Theory

Andrew Christenberry '14 | Business

In 1970, Milton Friedman published a provocative article in *New York Times Magazine* entitled "The Social Responsibility of Business Is to Increase Its Profits." As a result of this article, two differing perspectives emerged in the dialogue of business ethicists. Friedman's perspective became known as "shareholder theory," and R.E. Freeman's perspective became known as "stakeholder theory."

The thoughts of these two men went on to codify a conversation between the two emerging camps of business practitioners. In light of the relatively recent emergence of these two camps, my goals in contributing to this conversation were twofold: (1) to present a concise, yet informative recapitulation of both shareholder theory

and stakeholder theory and (2) to clearly discuss the dominant views of stakeholder theory advocates in the business academy.

I offered a personal response to this debate, arguing that stakeholder theory provides the most helpful view of business as it functions in a world that is in desperate need of redemption. By looking at this debate from a Reformed Christian perspective, it is my hope that this discussion of business, and its true responsibilities in society, will create a helpful and meaningful framework for Christian business practitioners. To this end, I focused on the need to create a deeper, God-honoring sense of purpose and significance within God's image-bearers who have been called to work in business.

The Return to the River: The Story of Chattanooga's Transformation, as Told by Its Residents

Ellen Davis '14 | English

To know and love a person is to know his or her story, and the same can be said for places. In order to tell a story about both people and place, I chose to write a feature journalism piece on Chattanooga, as told by its residents. I chose to tell the story with a focus on "old" Chattanooga: the blue collar, dirty, small town that thousands of manufacturing workers called home just thirty years ago.

After inquiring about the whereabouts of laid-off factory employees with every interviewee, only to discover that no one knew, I realized that I still needed to highlight this demographic.

This was, to me, a gaping hole in Chattanooga culture. If no one—not the kind-hearted, Christian manufacturing employers, nor some of the most civic-minded people in the city—was aware of this demographic, then who was serving these men and women?

I hoped that, by sharing the story of old Chattanooga, its dependence on manufacturing, and its loss of thousands of jobs from deindustrialization, I could influence readers to consider their city's history, to discover their own stories of place, and to seek out those demographics that are so often forgotten.

Blah, Blah, Blah: Making Sense of Nonsense in Irish Vocal Music

Catherine Mullins '14 | Music

During the summer preceding my senior year, I worked on formulating ideas for possible choral compositions, poring over countless poems in hopes of finding the perfect text to set. Rather than texts, however, I felt myself drawn to lilting, an Irish practice in which a singer makes up nonsense words, called vocables, to traditional Celtic dance tunes. From a childhood experience, I was under the impression that lilting followed a simple system: for each vocable (and I thought there were not many), there would be one particular rhythmic pattern assigned. I quickly learned that I was wrong—the lilting I listened to featured a variety of vocables applied to the same rhythmic pattern.

Still convinced that there must be a discernible relationship between vocables and music governing the organization of lilting, I set out to find the system myself. I wanted to demonstrate, through a case study, certain features and patterns that may characterize traditional lilting. While my analysis produced no conclusive evidence for the relationship of relative pitch to vocables, there was a striking correspondence between vocables and musical accents. In short, I found patterns—just not the simple, rhythm-vocable pattern I once thought existed.

This I Believe

Over the past two years, faculty members have been sharing in chapel beliefs that they hold firmly but that are secondary to the core commitments we all hold at Covenant. As people of faith who happily agree on the same first principles, we can legitimately disagree in secondary areas. Our faculty members model the discussion of secondary beliefs well for our students, alumni, and wider community. Rather than first-order beliefs essential for salvation, the ideas that follow are secondary beliefs of a few of our faculty members—well researched, carefully thought out, and strongly held. Listen to full-length chapel lectures on secondary beliefs from these and other professors at covenant.edu/ThisIBelieve.





“I believe institutions
are the deeply flawed
means that God uses to
produce human flourishing
in the world.”

I Believe in Institutions

by Dr. Jay Green

I want to state my thesis right at the outset: I believe in institutions. They are the human structures that God has provided so that we can respond faithfully to the creation mandate and the Great Commission. Institutions produce and distribute values, justice, shelter, knowledge, and a host of vital human services, without which human civilization is unthinkable. It's important that, at a place like Covenant, we think carefully about institutions and the vital role they play in our lives.

As Americans, I find that we typically *love* the values that stand behind institutions, even as we often *hate* their institutional forms. We love the idea of educating all children so they can succeed in society; we hate the public school system. We love the idea of a free people enacting laws to promote peace, security, prosperity, and the common good; we hate the federal government. We love skilled and compassionate care for the sick and dying; we hate hospital bureaucracies and insurance companies. Perhaps you have had reason to feel cynical about *this* institution. Maybe the institutional realities, inefficiencies, and hypocrisies of Covenant College have at times tarnished the ideal of Covenant College you once held in your minds.

As I've grown older, I've grown more deeply troubled by our broadly American distrust of institutions, and although I understand that there are real problems with some of the ways institutions operate—and the rot that resides within so many of them—I think it's important that we remind ourselves that *we simply can't do without them*. As human beings, we desperately need institutions. I would also argue that all of us have a basic Christian responsibility to participate in them faithfully and to promote their overall health.

I believe in institutions, and I believe that Christians should be radically committed institutionalists. I believe in institutions, not because they are perfect or unproblematic. Not because I've never found them frustrating or abusive. Not because I'm a middle-aged white guy with a personal stake in their survival. I believe in institutions because I believe

they are the deeply flawed means that God uses to produce human flourishing in the world. They are the instruments He has chosen to extend His ministries of mercy, grace, stability, and shalom to the hurting masses in our world. I believe that any good and sustainable work we hope to do in the world will only be achieved through the support and structure of these inadequate “jars of clay.” And I believe value can only ever be meaningfully dispensed through the mechanism of institutions. We can no longer speak of values in

a dreamy, abstract way, as if they float out into the culture on the wings of fairies or through strategic puffs of moral pixie dust. Values require the framework and the machinery of institutions.

If we’re ever going to become faithful, effective stewards of God’s creation in this age—if we ever hope to translate biblical principles into responsible action—we need to re-energize our commitments to institutions. And, as Christians, we need to become radically committed institutionalists.

I Believe in Conviction & Civility

by Dr. Steve Kaufmann

I do not intend to engage you in political philosophy. Rather, I want to tell you some stories.

Let me tell you first about Grandpa Kaufmann. He was a Mennonite and a farmer. In some ways my grandfather was self-sufficient: working the soil, raising livestock for food, repairing his own farm implements. But in many ways he was not an individualist, for he was part of a community sharing a common faith and lifestyle. The mutual support of the Mennonite community provided a social safety net for all its members.

Politically, Grandpa Kaufmann was a conservative. He believed that government which governs least governs best. In his view, the government should build roads, punish criminals, provide for the common defense, and, most of all, give him the freedom to fulfill his responsibilities as a farmer, a husband and father, a church member, and a community member. As I reflect on his life now, I can see that he had little need for the state because his social space was well settled.

My other grandfather, Grandpa Auten, was a coal-mining Methodist. As a boy of twelve in 1908 he saw his father struck and killed by lightning as they were bailing hay together in the fields. Within a week he began what was to be fifty-three years of labor in the coal mines, working his way up from water boy to ultimately operating a coal shovel. When he began working in the mines, his wage was barely enough to sustain a hand-to-mouth existence. Coal miners in those days were the poorest of

the poor, and worked in conditions where accidents and fatalities were not uncommon.

All of that changed when the government legalized collective bargaining in the coal mines, and Grandpa Auten became a leader in the movement to unionize the miners in his area. Through his efforts and the efforts of others, the miners won a contract with the coal company that eventually brought miners out of poverty and into the middle class. Grandpa Auten never forgot that it was the government that played a key role in making possible his escape from poverty. And he was particularly good at pointing out that it was the Democrats and not the Republicans who were on the side of the working man.

“Holiness, peaceableness,
the honoring of others,
gentle and reverent defense
never go out of style.”

What, then, is the moral of the tale of the two grandfathers? They understood what they experienced, and perhaps dismissed too easily the viewpoint of those whose experience was different. It’s too easy, isn’t it, for us to believe that the other guy has the bad ideas, and that all the sinners are on the other side of the issue.

The issues that dominated the fifties and sixties are long past, replaced by new ones. But holiness, peaceableness, the honoring of others, gentle and reverent defense never go out of style. These are the tools with which we ought to engage others in the social issues of our day. May the Lord be pleased to make us skilled users of these biblical tools as we speak to one another.

I Believe in the Virtues of Brokenness

by Dr. Kevin Eames

I have chosen this topic today because of the death of our son, Daniel, last May. Daniel had a chromosomal disorder which involved a form of autism that made him unable to speak with his mouth, though his condition was only indirectly related to his death. He went in for dental surgery and suddenly went into cardiac arrest, then died twenty-eight hours later. We were with him and, as a multitude of people in scrubs worked frantically to save him, we watched him die. The death of a child is a grievous wound, one from which we will not fully heal this side of heaven.

Before Daniel died, my sense of my brokenness was like looking in a mirror with a single crack. Now, the mirror is shattered. Why? Because brokenness isn't about just our own sin, though it is that. It is also about our helplessness, finiteness, and our inability to control the destiny of ourselves or those we love.

I would like to make three observations about knowingly broken people. First, broken people are realistic. Second, broken people are humble. Third, broken people are hopeful.

First, broken people are realistic. When we experience death personally, it forces us almost violently to face the reality of the Fall and the consequences of Adam and Eve's disobedience. All of a sudden the academic discussions about the creation account fade with the implications for each one of us of the choice they made to rebel against God. Because of this we *will* know sorrow, we *will* mourn, and we *will* suffer and die.

Second, during these times, we must remember this fundamental truth: we serve a good God, and in acknowledging this goodness, we also acknowledge our own humility, because our good is not always His good. Do not mistake ease and pleasantness for goodness. I know that people die, some, like our Daniel, younger than others. God's goodness can sometimes be inscrutable, much like the catastrophe that befell Job.

My third observation is that broken people are hopeful. Our whole ability to admit to our brokenness is bound up in the hope of complete restoration. There is in us a primal longing for something other than this world. A sunset or a piece of music can evoke in us at once a sense of our incompleteness, a longing for something just out of our reach, and the hope of becoming complete. We could not have buried our son without this hope. We committed him to the ground because we unwaveringly believe that, at the sound of the last trumpet, Daniel will be raised.

As I mentioned, our son Daniel could not speak with his mouth, but whenever he needed help with something, he would come to one of us and take our hand and look us in the eyes to come and help him. On the last day, it is my fervent prayer that in the new heaven and earth, my son will come to me, take my hand, and say as clear as a bell, "Daddy, look!" This illustrates the hope we have in our redemption. There will come a day—soon, I hope—when our faith becomes sight, and we will indeed be together in a place where there are no tears, no curse, no light other than the light of God to illuminate us, and we will stand before Him blameless with great joy.



“There will
come a day—
soon, I hope—
when our faith
becomes sight.”



“Jesus looks at me
and is delighted that
I am His disciple,
because He has
purchased me with
His own blood.”

I Belong to Jesus

by Matthew Trexler '11

A POSTER OF JESUS WITH LITTLE CHILDREN HUNG ON THE WALL OF OUR CHURCH. I remember looking at the poster as a young kid, seeing all the children hanging onto Jesus' arms and tugging at His robes. They were smiling and laughing and Jesus Himself seemed delighted. I remember looking at the poster and thinking that if I ever met Jesus, He would yell at me.

From a very early age I knew shame. Although I would not have used that word as an eight-year-old, I knew that I felt different from the other kids around me. I was attracted to people of the same gender, and although I could not properly explain why this was wrong, I felt a strong sense of shame.

At the age of twelve I remember reading a Focus on the Family article that explained that some children have confusing same-sex desires, but that they can grow out of those desires after puberty. There was a flicker of hope: maybe this would happen to me. But as time progressed, I realized that the desires were not going away.

I really wanted the other guys in my class to like me. I remember being obsessed with their approval. As time progressed into middle and high school, I remember becoming emotionally attached to my best friends. But in the busy parade of proms and dances and dates that is junior high and high school, my friends became more seriously interested in girls. It felt as though someone had hit the pause button on my life while everyone else's was on fast-forward. I didn't find the same interest in girls and I became distressed over what I was feeling. I would have to play along or else be found out.

Deep down, what I desired was intimacy. We all long for intimacy because we are wired for it. Unfortunately, the Fall has caused us to look for it in all the wrong places. I wanted intimacy, and I was looking for it in the satisfaction of same-sex desires and emotional co-dependency. True intimacy, however, was seemingly out of reach. This led to depression—a deep depression driven by self-contempt and self-hatred.

In high school, I was confronted with the issue of my own salvation. I remember reading about false repentance and genuine repentance and it began to inspire questions in my mind about whether or not I was truly a Christian. I had never given serious thought to it, but soon I became obsessed with the idea. An improper

“I felt like the character of Christian in John Bunyan’s *Pilgrim’s Progress*, trapped in Doubting Castle soon to be the dinner of Giant Despair.”

understanding of genuine repentance led me to despair because I could not “repent” of my same-sex desires. However hard I would try, they would still be there.

What I did not know at the time was that Jesus was beginning to break into my life. He was going to begin a very long, slow, and quite painful process of bringing me to Himself. These questions that wrestled inside me led down a road of about two years of deep spiritual depression. Everything I read seemed to condemn me further. I couldn’t shake the image of Jesus holding up His hand as a sign of turning me away. It was as though a dark cloud had obscured the face of God, and as much as I may try to approach Him, Satan would only cast me down with fear and dread.

In those two years I could count on my fingers the days I felt OK. Instead of giving up, the desire for salvation became an all-consuming thought, but shame threatened to block me at every turn. How could Christ accept such damaged goods? I felt like the character of Christian in John Bunyan’s *Pilgrim’s Progress*, trapped in Doubting Castle soon to be the dinner of Giant Despair.

Many of my friends from Rock Hill were going to Covenant College after high school. I had thought about going to Florida State to study film, because I had a small desire to be a film director. But somehow I knew that the answers to my questions were going to be found at Covenant, so I enrolled there.

While I was there, I would hear the gospel preached, but my view of God was so harsh, and Jesus seemed like such a “hard man” that nothing seemed to sink in. I remember calling a youth pastor back home and telling him about my struggle with depression and doubt. I did

not mention the struggles with same-sex attraction because I was still too afraid to share it with anyone. He recommended a sermon by a well-known preacher in South Carolina named Sinclair Ferguson. The sermon was called “The Waiting Father,” and it was about the father in the parable of the prodigal son. I went back to my dorm and listened to it, hoping for some sort of answer to my nagging doubts.

From the outset, the sermon was not like one I had heard before. The entire sermon was simply on the character of the father as told by his son. In the sermon, Dr. Ferguson pointed out that ever since Eve ate of the fruit, the human heart has looked upon the character of God with suspicion. We have doubted His generosity, His love, and His provision. The serpent’s words have acted like venom to the human race, poisoning our hearts to God. The serpent has held up a warped mirror and shown us a God who despises His children, who turns them away, and who is ungenerous to them in the time of their deepest need.

But Jesus’ parable to the sinner and Pharisee is that the character of His Father has been greatly distorted. Jesus holds up another mirror and in it He shows a Father who does not delight in the death of the wicked, but delights in finding what is lost. In this mirror, He shows a God who is ultimately joyful. Growing up I could understand a God who is moral, and I could understand a God who is holy and just, but a God who was happy seemed foreign and unfamiliar.

As I’ve heard one of my professors put it, “God swims in joy like I swim in self-doubt.” God overflows with abundant happiness, and His joy is in finding the lost sinner. He finds them and rejoices over them. The angels of heaven throw a party when even one sinner repents, but the greatest

joy comes from the one who stands among the angels. In a few moments, the entire picture of the Lord I had while growing up came crashing down.

As Jesus continued His parable, He showed His Father to be one who was in deep pain over the loss of His Son. Dr. Ferguson said that the “fruit of God’s joy was rooted in His pain.” The ultimate pain was the loss of His own Son, so that He might have the joy of finding lost sinners and bringing them home.

It was as though Jesus had entered my dorm room, in the spring of 2008, and said to me, “Matthew, what do you see? What am I really like? I am the Shepherd who leaves the fold to go and search for the one lost sheep, and when I find him, I put him on my shoulders, rejoicing. I am willing and able to save you, for I delight to save the lost. I will rejoice over you, and I will bring you to my Father, who is quick to bless those who return to Him.”

The gentle, tender Shepherd, who will not break a bruised reed, gave me His pierced hand and said, “Follow me, come home.” In the days that followed I began to see that Jesus had loved me and gave Himself for me, and that the Father had me in His embrace. I had never sensed the love of God like that. I could call Him Father. For the first time, I felt as though my sin, my deep pride, my lust and struggles could actually be forgiven—that the Lord was not only able to save, He was willing and ready to. A mix of the Lord’s incredible goodness and tenderness with His mighty ability to save tasted so sweet to me.

I remember walking down to my intramural soccer game at twilight and thinking, “My sin really is killed on the cross, there really is no condemnation for me, Jesus has completed the work, and He has done it,” and I felt free.

I'd like to say that I never sinned again. But no, doubt, fear, lust, pride, and self-righteousness still came at me like tentacles from the deep, luring me back in. The Lord still had much to teach me about what it meant to live as a Christian. I spent the first part of that summer in Uganda with Dr. Henry Krabbendam, professor emeritus of biblical studies.

desires for the sake of the kingdom. That was evident all around me in Africa, with my Ugandan brothers and sisters, who went through true suffering for the sake of the kingdom every day.

I finally knew that I was not surrendering to a harsh dictator in the sky, or an armchair general, or a cool, dispassionate deity but

As the years at Covenant progressed, marriage seemed to be the focal point of discussion. Even when I was applying to Covenant, a woman back home told me, "Oh, what a great place to find a wife!" Again, I almost felt as though someone had hit the pause button on my life while everyone else's life was fast-forwarding around me. I was deeply happy for all my friends who were getting married, but I was still wondering what was wrong with me.

To say that there exists an idolatry of marriage on Christian college campuses is probably an understatement. Marriage is a beautiful institution of God's, and is by all means to be celebrated. But it is certainly unbiblical if we begin to think, "I'm not a whole person until I'm married."

That was the culture I found myself in at college, and my great fear was that when I graduated I would be alone. My struggle with this was so great that I eventually caved in and told Ron Brown, the Reformed University Fellowship (RUF) campus minister, about my struggle. Up to this point I had not really told anyone. We began meeting and talking about this issue, and whether or not I could have a place in ministry. I was deeply afraid that this struggle disqualified me from having a place in pastoral or relational ministry.

Ron wanted me to apply for the RUF internship, but I was skeptical. He then told me that during my interview I should tell RUF my story and my struggle. I went into that interview incredibly nervous, namely because I was afraid my fears would be confirmed. When I sat down in that interview and told them my story, the response was incredibly gracious. They said they would place me with a campus minister who would help me walk in repentance, and who would help me understand my story. Through healthy accountability, I could minister as an RUF intern.

I was placed at the University of South Carolina, with a campus minister named Sammy Rhodes. I left my community at Covenant, and went to Columbia, SC,

"I saw that true joy in my life would come through surrender of self to Christ, with the full knowledge that my same-sex struggle could possibly mean giving up the prospect of marriage. I didn't fully understand that at the time, and I don't really today either, but I knew that Jesus calls people to die to certain desires for the sake of the kingdom."

It was there that I was faced with the demands of discipleship that Jesus required of all those who follow Him. Following Him meant self-denial. I began to realize that one of the ways I had been resisting Jesus was in not trusting Him with my present and future. He has forgiven and healed my past, and if He has forgiven my future sins, then why do I not trust Him for the future?

I was on a hill in Uganda overlooking the valley and town of Entebbe with Lake Victoria on the left. I had just finished reading C.S. Lewis' *Mere Christianity* for the first time, and I saw that true joy in my life would come through surrender of self to Christ, with the full knowledge that my same-sex struggle could possibly mean giving up the prospect of marriage. I didn't fully understand that at the time, and I don't really today either, but I knew that Jesus calls people to die to certain

to a gracious and merciful Father. I was surrendering to a King who was crucified for my sake. His call was somehow both a call to give up certain desires and an appeal to true desire. It wasn't as though Jesus had wooed me in with the cheese of the gospel only to spring the mousetrap of burdensome discipleship. Jesus is the same yesterday, today, and forever.

My sophomore year of college was a time of deep rest for me. Coming off two years of intense struggle and depression, my sophomore year was a time of connecting with others on the campus and growing in my knowledge of the goodness of the Lord. It was Professor Kelly Kapic's Doctrine I and II classes that profoundly shaped my view of the Lord, as we studied His attributes, the work of His Son, and how we live this life through His Spirit. I was also blessed with wonderful friends that year, many of whom I still consider some of my best friends.

“We have to ask ourselves to recognize our cultural lens of marriage idolatry and begin to welcome single people to the church as *whole* people. Only then can we rightly minister to gay and lesbian people as well. Marriage cannot be the only Christian path to real intimacy that gay and lesbian people see in our churches.”

where I knew hardly anyone. It was a hard and very lonely first semester but I was able to share with Sammy my struggles with same-sex attraction. I didn't really have a community outside of the students I was ministering to, and so I saw the need to join a church in the city that had a lot of younger people. The church was called Midtown Fellowship and connected with the Southern Baptist church. One of the members who was a professor at USC in his mid-30s named Thor became one of my close friends. Thor openly struggled with same-sex attraction, and he began to mentor me.

I shared my story with him, and he encouraged me to be more open and honest with others. The community at Midtown and USC was supportive enough to really be open and transparent. Many of the friends that I had already made were also fellow strugglers, and they were committed to living celibate lives. Their friendship proved to be an incredible rest to me.

Sammy encouraged me to share my testimony in the RUF Large Group at USC. As I shared it, I discovered that many of my own students had similar stories and were in need of hearing the gospel applied to them. As I began to share my story, I actually began to experience a kind of freedom. I no longer felt mummified, wrapped and shrouded in secrecy and shame. As the unraveling took place, it allowed for the Lord to truly heal me. I found it also allowed me to be more open and honest in other areas of my life. Sin is

like a web and is connected to everything else. Expose and pull on one part and everything else comes with it.

I always desired intimacy, but Jesus was calling me to give up the false hopes of same-sex desire, while at the same time he was also beginning to fulfill those longings for intimacy in a much deeper, holy, and more satisfying way. He was doing this by giving Himself and His community to me.

In reflecting on the power of the body of Christ in my life, I have seen churches desperately seeking to welcome all people with every struggle into the family of God. But I have one word of exhortation to all of us in the church. If we truly want to welcome gay and lesbian people, if we want them to taste and see that the church is an alternative lifestyle from the lifestyle they have been in, we as the church are going to have to work on welcoming in single people. More importantly, we have to welcome single people as whole people *now*, not as people who will be whole someday, when they get married.

One of my professors at Covenant Seminary reminded our class that the church, not the family, is the central feature of the Christian life in the New Testament. Marriage is a beautiful and wonderful thing, but the Christian community must also understand the real blessing of singleness. We have to ask ourselves to recognize our cultural lens of marriage idolatry and begin to welcome single people to the church as *whole* people. Only

then can we rightly minister to gay and lesbian people as well. Marriage cannot be the only Christian path to real intimacy that gay and lesbian people see in our churches.

For those of us who struggle with same-sex attraction, marriage is not our hope—Jesus is. Marriage is a good and beautiful thing, but it is Jesus who is our hope. The alternative the church offers to the homosexual lifestyle is not heterosexuality, but holiness.

As a current master of divinity student at Covenant Theological Seminary, I am beginning to learn more and more about how my sin and shame do not define me. True self-denial is a denial of self-definition, and only Jesus is authorized to define who I am. It is not as though Jesus looks at me and says, “Oh, there is Matthew, the disciple who struggles with same-sex attraction.” No, Jesus looks at me and is delighted that I am His disciple, because He has purchased me with His own blood.

I am not my sin struggle. It's not even the most important thing about me. The most important thing about me is that I belong to Jesus Christ, the one who has rescued and forgiven me. In the new heavens and the new earth, I will not struggle with this burdensome sin. I am, according to the Scriptures, in union with Christ. This struggle is most certainly a part of my story, but it is not my story. I belong to Jesus. 🙏

Careful Listening

A COLLEAGUE AND I WERE RECENTLY DISCUSSING different approaches to class readings, and as I stared at my messy, crowded bookshelves, I tried to clarify my own approach: I like to immerse myself, identify completely with the characters, and then be as surprised or delighted or dismayed as the author wants me to be. It may seem obvious, but as a teacher I am always tempted to start a reading or a class discussion with an agenda or a set of predetermined questions. I've learned, though, I can almost always get more out of a book if I set those aside at first, am quiet, and listen to what the book wants from me instead of trying to cram a book through the filter of my needs.

Of course, listening isn't always easy. It can be hard to ask the right questions of a text. It can feel embarrassing to admit that I don't understand something or awkward to risk more difficult issues arising. However, sometimes I need to set aside my own agenda or anxieties and really listen.

And sometimes I need to take my own advice.

Because while the immersive task of listening to a book is a discipline I'm acquainted with, I have been reminded so often lately of my weakness in listening to real people. The thing is, I enjoy talking with students, but I don't feel like I am very good at actively listening to them. My weakness is in asking follow-up questions—questions that arise

“Sometimes I need to set aside my own agenda or anxieties and really listen.”



by Sarah Huffines, associate professor of English

from careful listening and guide me toward a deep understanding, even at the risk of embarrassment or awkwardness. Such questions have the potential to not just open up a fruitful conversation but to also affirm the God-given worth of the person standing before me. It's not that I wouldn't acknowledge the value of the person in front of me (obviously!); it's just that, without thought or intention, I have chosen to think first of myself instead of others, and conversations remain shallow and performative, rather than meaningful, interesting, joyful, or any of the many other things a conversation can be.

The call to listen is simple, but it can be so easy to mess up. I am writing this as a reminder to myself for those times when someone comes into my messy, crowded office to talk, as well as a reminder to you, whether those conversations happen in offices or around kitchen tables. Let us be willing to let go of an agenda, to be open to embarrassment or awkwardness, and to actively listen for the heart of the matter. 🙏



Homecoming 2014

More than 300 alumni returned to Covenant to celebrate Homecoming and the College's past fifty years on Lookout Mountain. In addition to 10-, 20-, and 50-year class reunions, alumni heard from Dr. Jack Muller '64, professor emeritus of sociology, in chapel as he reflected on Covenant's last half-century. Jazz on the Overlook delighted both alumni and students, as they danced to live music from Chattanooga's big band, Sweet Georgia Sound. Along with annual alumni soccer matches and basketball games, Covenant held its first alumni baseball game, welcoming more than twenty alumni baseball players onto the field. The weekend came to a close with Homecoming victories for both the women's and men's soccer teams and a spectacular fireworks show.

Enjoy photos and videos from Homecoming at covenant.edu/homecoming.





Render & Linda Caines receiving
the Alumni of the Year award.



J. Render '69 & Linda Jackson Caines '69
Alumni of the Year

Render and Linda Caines have loved Covenant well since they were both students. As members of the Class of 1969, they have pioneered what it means to be a Scot. Their commitment to exploring and expressing the preeminence of Jesus Christ is seen through their service to the church, to the Covenant College community, and to their family.



Render has served on the board of trustees since 1985, and is an advocate for Covenant College everywhere he goes. He has pastored several PCA churches, and was the founding pastor of Covenant Presbyterian Church in Chattanooga in 1988. Linda has faithfully served along with Render for many years. She is regularly seen at Covenant board functions, and, while her children were at Covenant, she was an avid Scots fan. All six of Render and Linda's children, as well as some of their spouses, attended Covenant.

Matthew Annessi '08
Young Alumnus of the Year

Matt Annessi completed his bachelor's in natural science with a concentration in pre-physical therapy in 2008, and is practicing as a physical therapist in Chattanooga. He views his role with his patients as a calling from the Lord, and he often has the opportunity to work with people in their most vulnerable moments. He approaches his work graciously and faithfully. A regular volunteer with the biology honor society Tri Beta, Matt continues to contribute to the Covenant community and serves as a resource to others considering a similar career path. Matt is married to Laura McCaleb Annessi '08, and the two recently welcomed their first child.



Meredith Allison Rector '08
Alumna Volunteer of the Year

Since graduating, Meredith Rector has faithfully represented Covenant wherever the Lord has called her. She has served as a career advisor for current students and a representative at college fairs in the Atlanta area. Meredith is known among her friends for her exceptional hospitality. This spring, when icy weather stranded prospective students in the Atlanta airport on their way to Covenant's Scholarship Weekend, Meredith opened her home without hesitation. After completing her degree in art in 2008, she went on to pursue a master's in library and information studies at the University of Alabama. She lives in Atlanta with her husband, Collin, and serves as a knowledge analyst for the Federal Reserve Bank.



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two types of private institutions:*

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Endow Your Gift?

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Investing in the endowment enables Covenant to attract and retain the very best faculty and makes Covenant more affordable for students and their families.

*If you would like to know more about
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ALUMNI NEWS
INTENTIONALLY
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Our Privilege

ARE YOU PRIVILEGED? I'M NOT. I didn't attend a fancy prep school or an Ivy League university. My family never owned a second home. I drive a used Volkswagen. And yet, I *am* privileged. For one thing, I am a white male. I benefit from the fact that I have inherited, through no effort of my own, the privileges that go with being a white man in America. As Andy Crouch has argued in his recent book, *Playing God: Redeeming the Gift of Power* (IVP, 2013), privilege in itself is not a bad thing. However, there are right and wrong ways to respond to our privilege.

I want to suggest that every member of the Covenant College family is privileged. We come from widely different backgrounds—different socio-economic strata, different neighborhoods, different schools, different family situations. And yet, we can all point to numerous ways in which we enjoy the benefits of work that we did not do ourselves. Certainly not least of these is the remarkable gift, the unmerited privilege that we share with every member of the body of Christ, of adoption into the family of God, the inheritance of the saints. This is the inheritance that Paul refers to three times in Ephesians 1. On top of that, those of us who are part of the Covenant family are also beneficiaries of a heritage of rich and rigorous biblical thought and vibrant Christian piety. These are gifts to us—good things that we did not create ourselves, good things that we perhaps don't deserve. They have been entrusted to us.

So how will we respond to our privilege? First, we should all adopt a stance of gratitude. Each of us has been given an abundance of great gifts, many of which we did not create or deserve or earn. These unmerited gifts should promote a posture of gratitude. Second, we ought to give our privilege away through service. And what does it look like for a privileged person to serve? Surely one of the best examples of this is Maundy Thursday, when Jesus washed the feet of His disciples. The text that directly precedes Jesus' action in John 13 tells us that Jesus knew the Father had given all things into His hands. He had been given everything. He knew His identity. He knew His ultimate destination. His path was secure. He had power, and privilege, and status. And what did He do? He served those around Him.

Our response to our privilege ought to be to give it away—to share the benefits that have been bestowed on us, to give ourselves in service to those in our community, wherever that may be. We should not see our privilege as a tool for protecting ourselves. Rather, it ought to be a means by which we bear faithful witness to the one who set aside ultimate privilege on our behalf. We ought to pour ourselves out as an act of gratitude to the gracious God who has given us all things. 🙏



J. Derek Halvorson '93
President

“Blessed be the God and Father of our Lord Jesus Christ, who has blessed us in Christ with every spiritual blessing in the heavenly places. . . . In Him we have obtained an inheritance.”

Ephesians 1:3, 11

[Listen to President Halvorson's chapel address on privilege at covenant.edu/privilege.](https://covenant.edu/privilege)



Covenant College
14049 Scenic Highway
Lookout Mountain, GA 30750



Celebrating 50 Years on Lookout Mountain

Built in 1928 for \$1,450,000, the Lookout Mountain Hotel regularly hosted elite guests and celebrities at what became known as the Castle in the Clouds. The hotel's revenue suffered during the Great Depression, and it had to close its doors. Decades later, Covenant College trustee Hugh Smith was visiting his friend Harold Finch in Chattanooga. Finch told Smith that there was a castle for sale that might be an ideal location for the quickly-growing Covenant College. They drove up Lookout Mountain to explore the hotel, and Smith agreed to propose the site to Covenant's board. Both men prayed that God would use the castle for His glory.

In 1964, the College placed a low offer of \$250,000 for the property, confident that the offer would be rejected. Within six weeks, the seller had accepted the offer and the College could move from a small space in St. Louis to a new home. That small one-building campus, offering eight majors to fewer than two hundred students, has grown to house more than 1,000 students in four residence halls, studying twenty-seven majors in five academic buildings.

As the campus and student body grow, the Lookout Mountain Hotel—now known as Carter Hall—remains the flagship building of Covenant College. Where guests once stayed for a few days of vacation, students now live and study for four years, being equipped for lives of service to the church and the world.

Visit covenant.edu/50 to see photos and hear stories about Covenant's fifty years on Lookout Mountain.