

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

VIEW

When Christians Disagree

Carter Hall: Then & Now | A Sending Church | Homecoming

AUTUMN 2016
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Cover Photo: Defaced altarpiece in St. Martin's Cathedral in the Netherlands. The sculpture dates back to 1500 and was defaced by iconoclast Protestants during the Reformation in 1580.



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

VIEW

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View's purpose is to:

- Encourage alumni, parents, and friends to keep Christ preminent 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 PREMINENT



President Derek Halvorson awards degrees to the Class of 2016.

CovenantNews

Sixty-First Commencement Ceremony

Covenant College celebrated the graduation of more than 260 students at its sixty-first annual commencement ceremony in May 2016. The Class of 2016 was welcomed into the alumni family to the sound of Covenant's Pipe & Drum Corps.

Undergraduate students Simon Ocaïlap '16 and Ruth Terry '16 shared testimonies of their time at Covenant. After a congregational singing of "Guide Me, O Thou Great Jehovah," MEd graduate student Jaqueline Gardner '16 offered a testimony of her time as a student in Covenant's master of education program. Dr. Hans Madueme, assistant professor of theological studies, delivered the commencement address, titled, "Foundation on the Rock; Or, I'm Not Your Piece of Bacon!"

You can watch the entire commencement ceremony at covenant.edu/commencement16.

New Faculty Appointments in Economics, Foreign Language, and Physical & Sport Education

Covenant College held its sixty-second annual convocation ceremony this fall, welcoming the Class of 2020 to campus and beginning a new academic year.

Vice President for Academic Affairs Jeff Hall warmly installed three new faculty appointments at convocation:

Dr. Jiewon Baek
Assistant Professor of Foreign Language

Dr. John Rush
Assistant Professor of Economics

Tim Sceggel
Director of Athletics; Physical & Sport Administrative Faculty

You can watch the entire convocation ceremony, including the convocation address delivered by Dr. Rebecca Pennington, at covenant.edu/convocation16.

Dr. Stephen Meyer Delivers Lecture on Intelligent Design

In October 2016, Dr. Stephen C. Meyer, a premier academic in the intelligent design movement, delivered a lecture at Covenant College titled "Darwin's Doubt." Meyer's lecture centered on ideas explored in his best-selling book of the same title.

Meyer serves as the director of the Discovery Institute's Center for Science and Culture. Prior to serving full time at the Discovery Institute, Meyer worked as a geophysicist and taught philosophy and philosophy of science at Whitworth College. He earned his PhD in philosophy of science from the University of Cambridge. Meyer is the author of several books, including *The New York Times* best seller, *Darwin's Doubt: The Explosive Origin of Animal Life and the Case for Intelligent Design* (HarperCollins).

The lecture was brought to Covenant by the Ray Dameron Science and Theology Club. Dr. Hans Madueme, assistant professor of theological studies, started the club as part of a two-year Oxford grant (with the help of Drs. Tim Morris '83 and Don Petcher '74). It provides a forum where students can learn to think well about key questions at the interface of science and religion. The club is named in honor of Dr. Ray Dameron, the first professor of science at Covenant. Dameron taught physics at Covenant College from 1964-1994.

The event was supported by Scholarship & Christianity in Oxford (SCIO) and the Oxford Interdisciplinary Seminars in Science and Religion: Bridging the Two Cultures of Science and the Humanities.

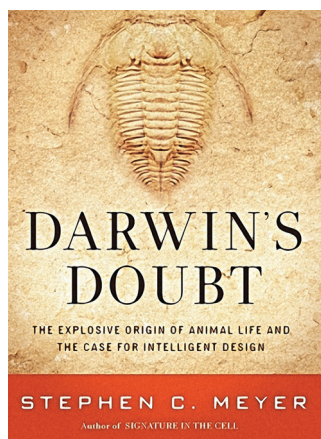
Covenant College Recognized as Top-Tier National Liberal Arts College

Covenant College was recognized as a top-tier national liberal arts college in the *U.S. News & World Report* 2017 Best Colleges rankings. Over the past decade, *U.S. News* consistently ranked Covenant among the top eleven regional colleges in the South. The rankings now recognize the College as a national institution and have placed Covenant in the National Liberal Arts Colleges category, ranking in the top tier at 159 in the nation.

Covenant is one of five Council for Christian Colleges & Universities (CCCCU) member schools ranked by *U.S. News* as top-tier national liberal arts colleges. Most Christian colleges are ranked regionally by *U.S. News*.

"We don't pay a lot of attention to rankings—which tend to focus on inputs rather than on educational outcomes—but we're always pleased when the good work being done by our students, faculty, and staff is recognized," says President Derek Halvorson '93. "This year, I'm particularly glad to see *U.S. News* recognize Covenant as a top-tier national liberal arts college. The College has always emphasized education in the liberal arts and sciences, even for students who are pursuing pre-professional degrees, and the College has always been national—as opposed to regional—in its draw and impact.

"So I think our new category more accurately reflects who we are as an institution, and I'm confident that regardless of any shift in category, we will continue to pursue the same mission we have always pursued—preparing men and women, through a rigorous academic program and an intentional residential experience, to bear faithful witness to the preeminence of Christ in all things."



onCourse Research Methods

Faculty

Dr. Jeff Dryden, Professor of Biblical Studies
Dr. Scott Jones, Professor of Biblical Studies

Class

Current Issues in Biblical Studies

The Course

Current Issues in Biblical Studies is designed to introduce biblical & theological studies (BTS) students to biblical studies as a discipline. As the writing course for the BTS curriculum, the course takes students through the process of entering the conversation of biblical studies. The course is an introduction to studying the Bible in ways many students have not imagined before.

Research is a central component of the course and students spend time with John Holberg, director of library services, who assists in guiding the class through the research process. While specifically applied here to biblical studies, this kind of intellectual process is applicable across the disciplines.

The Assignment

Students begin their research project with very pointed information. They are provided with a set of core readings to begin the process. These become the foundation stones from which they build their bibliographies. The professors train students to enter into the discipline of biblical studies through research and writing, and these first sources provide an entryway into that conversation. Students are instructed to pay careful attention to the names and books mentioned in acknowledgments, footnotes, and bibliographies of their first sources and to follow the conversation as it unfolds in the reading that follows in other books and journals.

Through the assignment, students begin to comprehend that all information is not equal. Some sources are authoritative, others less so, and all information we encounter has a history. After working through a preliminary bibliography, students write through those bibliographies to build an argument and to build their own bibliography. The professors explain that in this kind of scholarly activity, you read to write and you write in order to understand what you think. This process continues until the final version of their research project is complete.

Says Dr. Jones

"It's a period that can produce a lot of growth. It's a period that can produce a lot of doubt at the same time. I think it's unavoidable in some respects, but needs to be done with a pastoral sense in mind. The students are researching and encountering new ideas under our guidance, here in a place where they can undertake those sorts of questions and projects in a spirit that I think is a good one."

Listen to Scott Jones and John Holberg discuss research and their collaboration at covenant.edu/CurrentIssues.

goFigure

3

USA South
Tournament MVPs

76

Current students
pursuing a double major

1

Phase left before the completion
of the Carter Hall restoration

99

Percentage of students
who receive financial aid

61

Years of *Bagpipe* archives
available online

108

USA South All-Academic
student athletes

35

Students majoring in
sport administration

215

Prospective students
who visited Covenant for
Campus Preview Weekend

10

Student acts that performed
in Mountain Affair 2016



Prof. David Tahere Named Marc & Eva Stern Fellow

David Tahere, assistant professor of music, was named a Marc and Eva Stern Fellow at SongFest 2016. The festival focuses on art song and pairs participants with world-famous vocalists, pianists, and composers.

Tahere was one of four Stern Fellows at SongFest 2016. He had the opportunity to give a recital with pianist Martin Katz, in addition to working with musicians like Bill McGraw, Thomas Hampson, Sanford Sylvan, Susanne Mentzer, John Musto, Roger Vignoles, Jake Heggie, Amy Burton, Margo Garrett, and Libby Larsen.

"I was thrilled to return to SongFest as a Marc and Eva Stern Fellow," says Tahere. "The artists are some of the foremost interpreters of art song currently living, and the opportunity to create music with the people who are closely connected to the composers, or the composers themselves, is exciting!"

Covenant College Alumna Selected for SCOTUS Clerkship

Covenant College alumna Kathryn Kimball '09 was recently selected to clerk for Supreme Court Justice Clarence Thomas. Kimball's clerkship will run during the 2018 Supreme Court term. Around thirty-six law clerks are chosen annually to serve with the Supreme Court.

"I'm deeply honored to have the opportunity to clerk for Justice Thomas, a man I respect as both a jurist and person," says Kimball. "I credit the rigorous

academics at Covenant College for preparing me for law school and my current job as a criminal prosecutor, and I'm incredibly thankful for the many professors and friends who encouraged me along the way."

After graduating with highest honors from Covenant in 2009 with a BA in economics, Kimball went on to receive her JD from the Fredric G. Levin College of Law in 2012, where she graduated first in her class. Kimball currently serves as a prosecutor at the Department of Justice in Washington, DC.



During her clerkship, Kimball will be deeply involved in the daily work of the Supreme Court, researching issues presented in petitions, writing memoranda about pending cases, and assisting Justice Thomas as he prepares for oral arguments and writes opinions.

Prof. William Dennison Publishes Apologetics Anthology

Wipf and Stock recently published *In Defense of the Eschaton: Essays in Reformed Apologetics*, an anthology of essays by Dr. William Dennison, edited by Covenant alumnus James Douglas Baird '14. The essays focus on Cornelius Van Til's Reformed apologetics—exploring his theories of knowledge, revelation, and more.

"Dr. Dennison is a leading scholar in Van Til studies," says Baird. "Naturally, it was a great honor to work with him on this project. I couldn't be more thankful for Dr. Dennison's unwavering support



throughout the entire publication process. My hope is that readers of the book will benefit from Dennison's rich insights into Cornelius Van Til's thought and, even more importantly, into the Christ-centered structure of biblical revelation."

Listen to Dennison discuss the development of *In Defense of the Eschaton* at covenant.edu/eschaton.

Covenant Students Awarded Chattanooga Technology Council Scholarships

Four students at Covenant College were recently named Chattanooga Technology (ChaTECH) Scholars. The ChaTECH scholarship program aims to invest in regional students who have technological talents—cultivating the area's technology talent pipeline. The scholarship is funded by a number of local corporate partners. To apply for the scholarship, students must meet certain GPA requirements and submit an essay to ChaTECH describing what having a technology career means to them.

The four 2016 scholarship recipients from Covenant College are Abby Hynson, Nick Gilbert, Trent Shell, and Obed Tandadjaja—all majoring in computer science.

"I think this kind of success demonstrates the strength of our computer science program, relative to other programs," says Hunt. "It's an example of how we work with students to help them find and pursue opportunities beyond campus."

Covenant Singers Excel at Regional Vocal Competition

Prof. David Tahere and six Covenant music students successfully competed at the Southeastern Region of the National Association of Teachers of Singing (SERNATS) 2016 auditions, advancing to semifinal and final rounds of competition.

Covenant students competed in auditions against students from Auburn University, Florida State University, Georgia Southern University, Georgia State University, Samford University, and Stetson University. Sammie Brown '17 and Caitlyn Smith '18 advanced to the semifinal round of student auditions, and Brown placed third in the musical theatre division. She earned the opportunity to compete in the national competition in Chicago.

"I'm extremely proud of all our student participants," says Tahere. "As their age groups get continuously more competitive, our students have kept pace, earning higher scores with each visit. This is the first time in at least a decade that Covenant has been represented in the final round of singing. It is especially encouraging to know that the training our students receive is being recognized by larger institutions as artistic, technically sound, and viable in the discipline of music."

Prof. Kevin Eames Authors Book on the Cognitive Psychology of Religion

Dr. Kevin Eames, professor of psychology, recently authored *Cognitive Psychology of Religion*, a book that explores questions about the origins of belief in God, the "cognitive architecture" that leads people to believe in the supernatural, neuroscience, and childhood development. *Cognitive Psychology of Religion* was published by Waveland Press in the spring of 2016.

Eames had long been intrigued by the way that humanity's creational psychological faculties predispose people to believe in God. The book explores this predisposition and the research surrounding the idea of a psychological faculty that creates an inclination to believe in the supernatural.



"Although there are other ways to interpret the data, this idea of a faculty psychology goes back to the Puritans and to the Scottish common sense realists," says Eames. "There was a belief that we had faculties that were able to demonstrate reality and, as some of the Puritans pointed out, that we have a so-called 'God faculty' that helps us perceive the existence of God. Obviously, as Romans 1 says, some are going to suppress that knowledge. But for those whom the Holy Spirit quickens, He reveals Himself to us in a way that enables us to perceive Him."

You can listen to Eames discuss the process of authoring *Cognitive Psychology of Religion* at covenant.edu/CognitivePsychology.

Speech & Debate Society Concludes Successful Season

The Covenant College Speech & Debate Society completed a successful season of competition at the National Christian College Forensics Association national tournament. After losing many team members who graduated in May 2015, the Speech & Debate Society spent the 2015-



2016 season cultivating new members through practice and competition. The team competed in tournaments at the University of North Georgia, Berea College, Carson-Newman University, the American Enterprise Institute, and Point Loma Nazarene University.

"The progress Covenant's team has made this year is our real success," says debate coach Stephen McKerihan '16. "In previous years, there were always several upperclassmen involved in helping create the club. The team has always achieved a lot with fewer resources than other schools in our league. This year was largely a building year for us, since we lost most of our experience with the graduation of seniors."

Prof. Dan MacDougall Publishes Book on the Authenticity of 2 Thessalonians

Dr. Dan MacDougall, professor of biblical studies, recently authored *The Authenticity of 2 Thessalonians*. Published by Paternoster Biblical Monographs in June of 2016, the book is based on MacDougall's dissertation from his PhD program at the University of Aberdeen.

The publisher describes MacDougall's project in this way:

"This is a clear and well-argued work for the authenticity of 2 Thessalonians. Following a critical examination of the history of the dispute, the author examines the life and epistle of the earliest external witness, Polycarp, to show that 2 Thessalonians was accepted as authentically Pauline about AD 90."

Covenant College Claims Sportsmanship Trophy

In the spring of 2016, Covenant claimed the overall NCAA Division III USA South sportsmanship trophy. It is the third straight year that Covenant has had at least a share of the overall sportsmanship award. The USA South awards a sportsmanship award in 11 of its sports. Five Covenant College teams won the award in the 2015-16 academic year, the most of any USA South institution.

Theatre: *Sense & Sensibility*

The theatre department presented Jane Austen's *Sense & Sensibility* on the Covenant College stage in the spring of 2016. Senior theatre major Nyssa Coffman '16 directed the play. It was a long-held dream of Coffman's to direct the story and she hopes that the play reminded audiences why Jane Austen remains a best-selling author to this day.

The story follows sisters Elinor and Marianne Dashwood, and is set against the

backdrop of 18th century England. Abi Ogle '18 played Elinor, and Marianne was brought to life by Caroline McLeod '16.



"I wanted the audience to remember something they've always loved and to find a new love for the story," says Ogle. "It's good to be passionate *and* it's good to be considerate of the people around you and thoughtful of what comes out of your mouth."

Prof. Scott Quatro Edits Book on Executive Ethics

Dr. Scott Quatro, professor of management, served as co-editor of *Executive Ethics II: Ethical Dilemmas and Challenges for the C-Suite, 2nd Edition*. Dr. John Hunt, professor of computer science, and Dan Wykoff '01, vice president for finance and operations and CFO at Covenant, contributed chapters to the volume. *Executive Ethics II* was published by Information Age Publishing in the summer of 2016.

Hunt authored a chapter titled "The Ethical Dimension of Big Data," digging into the question of privacy. Wykoff

SoundCloud
covenant.edu/soundcloud



"I don't know how much longer I'll live in this life. But, then again, you don't know how long you'll live in this life either. All of our lives are lived at the pleasure of the King."

Bob Harbert '78
Testimony



"The God of the Bible is a hospitable God: the one who welcomed us in when we were still strangers, and the one who welcomed us to His table to restore the fullness of our good, God-given humanity."

Mary Frances Giles
Staying at the Table: The Humanness of Spirituality



"Jesus isn't indifferent to your suffering. Jesus isn't indifferent to your sadness. He is not indifferent to your depression. He is not indifferent to your anxiety."

Rev. Sammy Rhodes
The God Who Weeps

wrote the chapter, “Stewarding High Performance in Nonprofit Organizations: The Mission-Critical Challenge of Addressing Mediocrity Among Employees.” In addition to co-editing the volume, Quatro also wrote two chapters in the book. “Introduction to Executive Ethics II” was co-authored by Quatro and his co-editor Ronald R. Sims. Quatro also authored the chapter titled “Profit Profits!”

“Our scholarly activity definitely has synergy with our teaching,” says Quatro. “The first edition of the book came from conversations with Ron Sims but also with my business ethics seminar students at Covenant. I wouldn’t have even pursued that project had it not been for the dialogue that was happening in my class.”

You can listen to Hunt, Quatro, and Wykoff discuss their collaboration at covenant.edu/ExecutiveEthics.

Covenant College Alumnus Commissioned to Compose Music for Presidential Inauguration

Covenant College alumnus Dr. John Wykoff '04 was recently commissioned to compose and arrange two choral works for the 2017 presidential inauguration.

After graduating from Covenant, Wykoff went on to earn his MA from Queens College and a PhD in music composition from the City University of New York. He serves as assistant professor of music theory and composition at Lee University in Cleveland, TN. Prior to his time at Lee, he taught in the Aaron Copland School of Music, Queens College.



Collyn Schmidt, 1924-2016

Collyn Franzensburg Schmidt, cherished friend who served Covenant College with deep care for more than 55 years, passed away on October 15, 2016.

Mrs. Schmidt was Covenant’s first dean of women while the College was still residing in St. Louis. While serving as dean of women, Mrs. Schmidt married her husband, Rudolph “Rudy” Schmidt.

In 1964, the Schmidts moved to Lookout Mountain with the College, and Mrs. Schmidt continued her service as dean of women, the College nurse, and many other roles. Although she retired in 1991, Mrs. Schmidt remained a permanent member of the Covenant community and continued serving the College through word and deed for the rest of her life.

“Aunt Collyn was a remarkable person who had a profound impact on the lives of generations of Covenant students,” says President Derek Halvorson. “From those

who knew her as the dean of women in the earliest years of the College to those who have benefited from her warm hospitality and generosity of spirit in recent years, literally thousands of people point to Aunt Collyn as an exemplar for them of Christ-like living. She was gracious, earnest, loving, witty, humble, deeply committed to Jesus Christ and His truth, and spunky in the best possible way. We will miss her dearly.”

Mrs. Schmidt was preceded in death by her husband, Rudy Schmidt, who passed away on November 9, 2005. She is survived by a thriving extended family. Although the Schmidts had no children, Mrs. Schmidt was affectionately known as “Aunt Collyn” by innumerable members of the Covenant community.

She spent hours, days, and years mentoring young people, inviting students into her home for meals, boarding family members and other students in her home, and graciously sharing her life with people.



“Rather than treating the uncomfortable, the unsettling, or even the upending as a threat, might you instead see it as an opportunity.”

Dr. Elissa Yukiko Weichbrodt '04
That Looks Dangerous



“You have to know when to critically evaluate ideology and when to walk with people. And the Church, when it’s at its best, does both.”

Dr. Mark Yarhouse
Gender Dysphoria



“We’re all desperate for something besides Christ.”

Ima Umah '16
Senior Testimony: My Single Story

In November of 1968, Francis and Edith Schaeffer visited Covenant College. The Schaeffers, who founded L'Abri Fellowship in 1955, lectured in Covenant's chapel, led discussions in the Great Hall, participated in worship services, and spoke in classes. A November 1968 edition of *The Bagpipe* recounts Francis Schaeffer's description of their work at L'Abri: "We don't sell sweet religious pills in the discussions," he said. "What we give is the Truth."

Pictured here are then Covenant College President Marion Barnes, Dr. Francis Schaeffer, Os Guinness, and Mrs. Edith Schaeffer.

Nearly fifty years later, in October 2016, Covenant College reconnected with L'Abri Fellowship for the L'Abri Lectures at Covenant College. More than 120 people spent time on the Covenant campus for a day of lectures with Dr. Bill Davis '82, professor of philosophy at Covenant, and Andrew Fellows and Mary Frances Giles, members of L'Abri Fellowship. Schaeffer's very same desire to pursue truth shaped the design of the lecture series, which covered topics of self-imposed cultural blindness, the importance of a Christian understanding of what it means to be human, the humanness of spirituality, and the Christian call to hospitality. You can listen to this year's L'Abri Lectures at covenant.edu/LabriLectures16.







CampusCollage

1-2 Folk Fest

Catacombs residence hall hosts a night of entertainment for the Covenant community.

3 Carter Tower Lighting

The copper dome cupola atop the newly restored Carter Hall tower is officially lit for the first time.

4-6 Bakertree Festival

The Covenant community enjoys good weather at the annual festival and concert.

7-8 Senior Art Galleries

Art students display their senior integration projects in the Covenant art gallery.

9-10 Olympics Exam Cram

The Summer Olympics make an appearance on Covenant's campus for the biannual exam cram event.

11-12 Commencement

The Covenant community celebrates the graduation of the Class of 2016.

13-14 Move-In Day

Returning students, faculty, and staff welcome the Class of 2020 to Covenant.

15-16 Chattanooga Night

New students spend an evening exploring downtown.

17-18 Convocation

Students, faculty, and staff cheer in the start of a new school year at Covenant's 62nd convocation ceremony.

19-20 Autumn Day of Prayer

Students, staff, and faculty spend time in individual and corporate prayer.

21-22 Kilter

Students dress up as their favorite animals for "Karnivore Kilter."

23 L'Abri Lectures

Lecturers from L'Abri Fellowship visit Covenant for a day of thoughtful discussion.

24-26 Mountain Affair

Student performers and a children's choir led by students and alumni thrill the audience at the annual talent show.

27 Dr. Stephen Meyer Delivers Lecture

Dr. Meyer, a premier academic in the intelligent design movement, delivers a lecture titled "Darwin's Doubt."

See more at covenant.edu/facebook.

CARTER HALL THEN & NOW

by Grace Mullaney Humbles '13

THEN

The following is an excerpt from Hugh A. Smith's reflections on "The Story of the College in the Clouds." Smith was part of the team of men and women who moved the College into the Lookout Mountain Hotel in 1964. He writes that his reflections are a story of God's providence and provision.

"In September, 1964, 150 Covenant students moved into their new college home. My daughter, Linda C. Smith, a junior at Covenant, was among that group of students. Her class of 1966 had the unique experience of spending two years on the St. Louis campus and two years on the Lookout Mountain campus. In 1965, my son, James, returned to Covenant, graduating in 1969, after two years in the Navy.

"As I write this, in the year of 1975, the College is in full operation with 400 students. We are now fully accredited and are licensed to give diplomas in the state of Georgia. We have a ten-to-one student faculty ratio and we plan to have a faculty of which 75% have their doctorate degrees.

"I can only say that I know from first-hand experience about the power of God when we call on Him, in faith. I feel humble and grateful that He gave me, a simple farm boy from McNairy County, TN, a part in His plan for Covenant College, the 'College in the Clouds.'"





NOW

In August of 2016, Covenant College welcomed 293 new students to campus for Move-In Day. Those new Scots joined returning students to make up a student body of just under 1,000 students. We've come a long way since 1964, but the beliefs and maturity we value remain the same. Today, 91% of full-time teaching faculty hold doctorate or terminal degrees and our classes remain intimate—with just a thirteen-to-one student-faculty ratio. We still prize the preeminence of Christ over all things, and we still hold dear to this place where so many brave men and women brought the College more than fifty years ago.

The restoration of Carter Hall is beginning to enter its final phase. Students and employees of the College spend time studying or eating lunch on the newly restored North porch of the building. Many students and employees are enjoying double windows in their residence rooms and offices. With each and every day, the restoration strengthens and preserves Carter Hall for future generations of Covenant students.

Want to get a behind-the-scenes look at the Carter Hall restoration? You can learn more and partner with the College in this important work at covenant.edu/carter.

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. Every year, we highlight senior integration projects (SIPs) that have been recommended by faculty and that provide a cross section of the work being done across the disciplines.

"Earth & Heaven"
charcoal and colored
thread on tapestry



Earth & Heaven

Carrie Nixon '16 | Art

In what places have you stood, run, or knelt that caused you to grieve over the brokenness of our earth, yet swell with anticipation for something more? This question concerns me deeply. All people are located people, physically dependent on and linked to places—that is why displacement is so shattering. We want to be wholly connected, both physically and spiritually; we want a place to know, a place to call our own. This is a deep longing and God intends it to be present in our lives. He makes this clear in history and Scripture by His acts of creation and incarnation, and by His promise of the coming Kingdom.

"Earth & Heaven" is a project that practices the hope we have. Together with many family and friends, I collected images of important places that encourage me as I long for God's Kingdom to come. Using charcoal and colored thread, I drew and embroidered two tapestry panels with images and words. I invited visitors to walk between and around them—to experience both the front and tangled back of the panels—and join me in longing and expectation for the day when heaven will come to earth and all things—spiritual, physical, and relational—will be restored.

New Expectations: Stories in Life in Italo Calvino's *If on a winter's night a traveler*

Jonathan Moore '16 | English

My interest in post-structuralist literary theory began during my sophomore year in Dr. William Tate's mind-exploding class, "Modern Literary Criticism" (since renamed "Critical Theory"). Two years later, I discovered Italo Calvino's novel *If on a winter's night a traveler* while doing a library research exercise for SIP Research class. I decided to write on this postmodern novel as my SIP.

Ultimately, I explored the theme of reading in the novel, and argued that Calvino's playful interaction with the theme indicates both a love for reading and a reorientation of it within a post-structuralist framework. Reading, for Calvino, is about "middleness," an anthropological category that describes the human condition of yearning for a story that explains the world, yet never finding such a metanarrative.

The tricky thing about interacting with this novel as a Christian is that I believe in a metanarrative, unlike Calvino, who despairs of one. However, as a Christian I also believe in the good news of "middleness," that we are unable to escape our contextualized and encultured position, but are actually in the happy state of creaturely dependence on a benevolent Creator. If Covenant has taught me nothing else, it is that life is both/and, and thus I am able to appreciate Calvino's insistence on subjectivity—how hard it is to make sense of life—while yet hoping in the metanarrative revealed in Christ.

A Christian View of Fandom

Katie Tingle '16 | Sport Administration

Sports have a way of creeping into everyday life and holding influence in areas that often go unnoticed. How an individual responds to these influences may determine many other aspects of their livelihood. Athletics can be a vivid example and demonstration of God's attributes and gifts, or they can model other attributes that are characteristic of the fallen world that surrounds them. Whether someone is competing as an athlete or participating as a fan, these glimpses of God's character or worldly influence are observable. My hope is to raise awareness and offer biblical support for Christians to return to as they participate in athletics.

In my SIP, I researched and reported on only three of the many issues of conflict for the Christian fan in the modern sports arena: violence, idolatry, and gambling. Each of these topics is prominent in the world of sport today and have been either mishandled or ignored by both Christian and secular fans alike. I have learned that while athletics can portray the beautiful image of God, they are subject to a fallen world and therefore require Christians to exert extra effort to be the hands and feet of Christ.

The Southern Lady Goes to College: Wesleyan Female College and the Fight for Women's Education in the Antebellum South

Megan Walter '16 | History

In 1836, Wesleyan Female College became the first chartered women's college in the United States. Contrary to what one might expect, the pride of founding a pioneering institution for women belongs to the citizens of Macon, Georgia, a town on the southern frontier. There are many factors that seem to make Macon an unlikely place for founding an institution like Wesleyan, but one that stands out in particular is the deeply ingrained ideal of the Southern Lady.

To examine the seeming tension between Wesleyan's goal of offering women a rigorous education and the reigning ideal of the Southern Lady, I drove to Macon and spent hours sorting through boxes full of documents from Wesleyan in the mid-1800s. What I found after examining the vision and values of Wesleyan's founders, the first decade of Wesleyan's curriculum and codes of conduct, community response to the college, and commencement addresses, was an effort to redefine the Southern Lady in terms of evangelical Christian values. Wesleyan's leaders and advocates proposed education as a necessary means to cultivate the mind and heart of a lady for her intellectual enjoyment and essential domestic duties.

Throughout the process of research, analysis, and writing, I was challenged to resist simplistic conclusions and the tendency to make the historical figures fit into boxes of my own creation. In the end, I hope to have extended a critical but charitable interpretation of my "neighbors" of the past.



Grace Presbyterian: A Sending Church

by Grace Mullaney Humbles '13

On June 5, 2016, Grace Presbyterian Church of Lookout Mountain, GA, (formerly First Evangelical Presbyterian Church and Reformed Presbyterian Church) held a service of celebration in the wake of a congregational vote to close the church. During the ceremony, God's work through Grace Presbyterian was celebrated with gratitude. Grace Presbyterian graciously gifted the church's land and building to Covenant College.

THE STORY OF GRACE PRESBYTERIAN CHURCH is a rich testimony of the faithfulness of God through His people. Throughout their 52-year history as a church, the congregation of Grace Presbyterian shed light on racial issues in the church, brought Christian education to the Chattanooga area, and sent missionaries, elders, and pastors throughout the world.

In many ways, Covenant College and Grace Presbyterian Church grew up together. As soon as Covenant moved to Lookout Mountain, GA, in 1964, the men and women at the College recognized the need for an evangelical, Reformed church in the area. On September 9, 1964, the church was particularized. Even before Covenant's new Lookout Mountain campus was dedicated, a church had been formed. The first worship service and Sunday school were held the next Sunday, on September 13. After morning worship, a congregational meeting was held to name the church. Following some discussion and a vote, the church was named First Evangelical Presbyterian Church. Over time and through denominational shifts, the church was renamed Reformed Presbyterian Church and, most recently, Grace Presbyterian Church.

"There was no denominational presence in all of metropolitan Chattanooga at that time," says charter member Joel Belz '62. "The nearest congregation of the sponsoring denomination was in Huntsville, AL. And so, it's fair to say that the particularization of the Church was expedited because of that."

Another charter member, the late Collyn Schmidt, echoed Belz' sentiment.

"There was no Reformed, evangelical church, and we were audacious enough to start one," said Schmidt. "We just quietly started the church and it was the Lord's doing, because He pushed us along."

Gary and Julie Huisman were early members of the church. They were married in the church in 1968, when worship services were held in the enclosed South porch of Carter Hall.

"When you're in the thick of it, the years go by very quickly," says Mrs. Huisman. "There have been so many blessings over the years. And there is a sense in which you want to soak it up and from all you have, go and give to others."

The church's outreach to the Chattanooga area developed with the founding of Third Street Sunday School in downtown Chattanooga, which would later become New City Fellowship. After moving to Lookout Mountain with the College, Schmidt remembered noticing a laundromat at the bottom of the mountain that had a sign proclaiming, "For whites only."

"There was a lot of overt racism," said Schmidt. "So we started a Sunday school class downtown. We made fliers and went down on a Saturday in the spring of 1968 and distributed the fliers in a neighborhood downtown. And it was the Lord's doing, because none of us really knew what was going on. That first Sunday we had 17 little



"Our church was always a sending church instead of a growing church. At the end, we all had a sense that we were closing, but we were still sending people out. We were always a sending church, and we closed as a sending church."

kids come. Joan Nabors '71—then McRae—came to college around that time and she started coming and then Randy Nabors '72 came and Jim Ward '72 came. We were thrilled. Rudy and I said we would stay down there two years."

Rudy and Collyn Schmidt never left, and New City Fellowship continues to pursue justice and reconciliation in the Chattanooga community to this day.

Even from those early years, the church was a sending church, giving to the community and birthing new ministries and opportunities among its people.

Lookout Mountain Christian School, which later became Chattanooga Christian School (CCS), was started by a small group of families from the church in 1970. The school met at Lookout Mountain Presbyterian Church (LMPC). Belz, who was on the founding board of the school and later became the school's headmaster, points to LMPC's practical

help as particularly essential in the early years of what would become CCS. Today, CCS provides a Christian education to more than 1,000 students from Pre-K to twelfth grade.

With Carter Hall as the only building on the Covenant College campus, the church continued to meet in the South porch until 1971 when the construction of a church building across the street from Covenant College was completed. Belz was chairman of the building committee and he recalls working hard to find a contractor that the church could afford. The committee hired a man named George Getter, who normally built homes, but was willing to construct the building and categorize it as a "home."

"We worked hard to buy the little piece of property and to build the building so that we could all walk to church," says Belz. "It's a place that will always hold special memories for me, partly because

of Lookout Mountain Christian School and partly because my wife, Carol, and I were married there."

The church was, in an unofficial sense, the church of the College. In the College's early years on Lookout Mountain, nearly all employees and students attended church services in Carter Hall and later walked across the street to church every Sunday.

Throughout the decades, hundreds of future pastors, missionaries, leaders, and servants came through the doors of Grace Presbyterian Church. The more than 50-year life of the church was not without challenges and difficulties. But God's work through the church was never dependent on the perfection of the people inside its walls.

As more students became mobile and headed to other churches on Sunday mornings, the congregation of Grace Presbyterian began to dwindle, and



eventually members voted to close their doors. The decision was made prayerfully and thoughtfully, and the church was cared for till the end by other churches in the area.

“It was very sweet at the end,” says Mrs. Huisman. “So many people came to help. So many churches came around and helped us and we felt very well cared for.”

The church’s last service was a service of celebration on June 5, 2016. The church gave until the very end, giving of their resources to other ministries and churches, and even to the College. At the celebration service, the church gifted their land, building, and organ to Covenant College. The College named the building “The Kirk”—a Scottish word for “church”—and is taking time to consider how best to steward the building that was so graciously given to Covenant.

“The closing of the church is certainly a sad development for that community, and also for the College—which has been nurtured in many important ways over the years by that body of believers,” says President Derek Halvorson. “However, we give thanks to God for

the good work He has done through Grace Presbyterian/Reformed Presbyterian over the years and trust that He will continue to use those who have been a part of that body to advance His purposes in and through other fellowships.”

Even more than the gifts of material resources, the people of Grace Presbyterian are now living gifts to other churches in the area.

“I trust that those of us who go on to other churches will continue to be a blessing,” says Mrs. Huisman. “The Lord has been so gracious to us. We have been so blessed to be part of this family.”

Session member Gary Huisman, who had remained at Grace Presbyterian since its very early days, reflected on the celebration as a continuation of the mission of the church.

“Grace is continuing,” says Mr. Huisman. “Our church was always a sending church instead of a growing church. At the end, we all had a sense that we were closing, but we were still sending people out. We were always a sending church, and we closed as a sending church.” ✠



*In the future there will be
two types of private institutions:*

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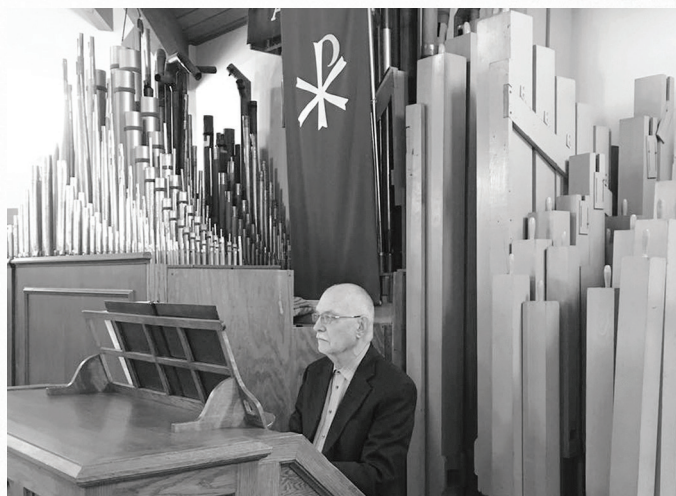
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HOMECOMING 2016 brought a record number of alumni, friends, and family back to Lookout Mountain. More than 500 Scots descended onto Covenant's campus to enjoy both old and new Homecoming traditions. Continuing the Homecoming faculty lecture series, Dr. Hans Madueme, assistant professor of theological studies, lectured on "Days of Future Past: X-Men, Scientists, and the End of Covenant College." Alumni had the opportunity to take a drawing class in the new Lucas Art Workshop, go on an alumni hike, and watch fireworks after dancing at Jazz on the Overlook. The Covenant community enjoyed another fireside chat with President Derek Halvorson as well as the more traditional Homecoming soccer games. Many alumni also gathered for class and hall reunions—complete with food truck fair and bounce house fun for alumni children. You can watch Dr. Madueme's lecture and enjoy photos from the many Homecoming events at covenant.edu/Homecoming16.

ALUMNI of the YEAR



Joanna Taft '85 | Alumna of the Year



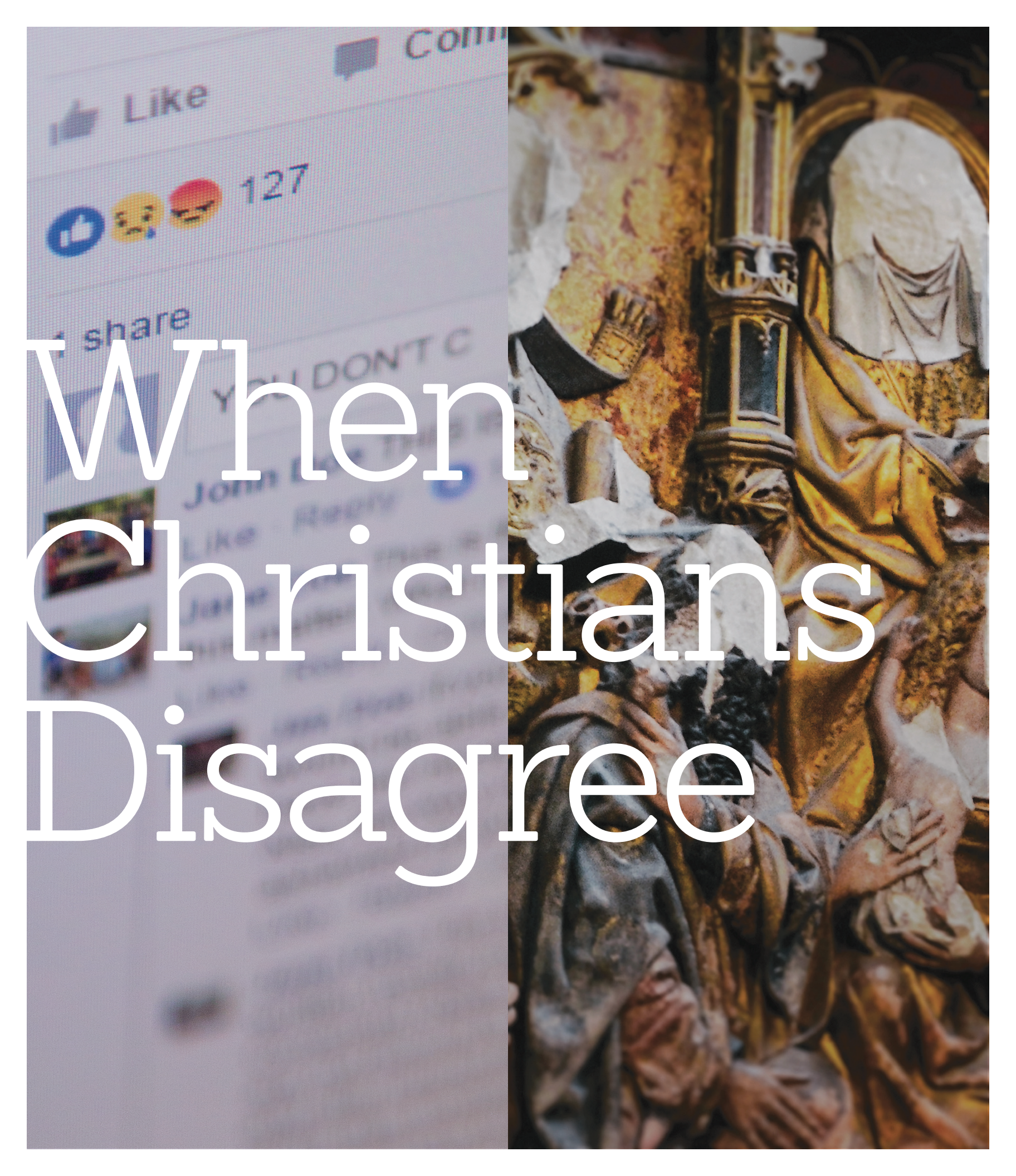
Anna Hollidge '13 | Young Alumna of the Year



Nathan '10 & Jessica Newman '08 | Volunteers of the Year





The image is a vertical split composition. The left half features a blurred screenshot of a social media post, showing a 'Like' button, a comment icon, and a count of '127'. Below these are three reaction icons: a thumbs up, a sad face, and a neutral face. The right half shows a detailed religious sculpture, possibly a Pietà or a similar scene of mourning, with figures in draped robes. The overall tone is somber and contemplative.

When Christians Disagree



Since the beginning of Christendom, Christians have disagreed. They've disagreed about doctrines and politics, social and personal questions, and the list could go on. Our day is no different. Much like iconoclasts defacing artwork in the 1500s, in our disagreements waged on the social feeds of Facebook and Twitter today, we Christians continue to wrestle with the importance of disagreeing well with one another. The following faculty conversation weighs in on this question of disagreement and provides thoughtful insight into the nature of disagreement as part of the Christian life.

In this conversation, you'll hear from Christiana Fitzpatrick (director of global education), Dr. Tim Morris '83 (professor of biology), and Dr. John Wingard (professor of philosophy).

Do We Really Disagree?

Wingard | In logic, we make a distinction between disagreements in belief and disagreements in attitude. You and I may actually agree in belief, but disagree in how we respond to that belief attitudinally. The other distinction is between matters of fact and matters of taste or perspective. I think, many times, because of our locatedness in a particular place and time, we each have different perspectives. Tim [Morris] and I may be viewing the same event from different perspectives, and so will be thinking of different things. And there may not be real disagreement there—it may be that our perspectives are complementary.

Morris | It reminds me of the demarcation problem in the philosophy of science: there's not a clear distinction there, which warrants more discussion to try to figure it out. Maybe we won't agree about what constitutes a preference or a real disagreement, and that's where the real disagreement comes to light. When a disagreement does arise, a main goal should be to try to figure out the roots of that disagreement: where is the fork in the road?

Fitzpatrick | I think that there can also be deep-rooted preferences that our own background has led us to think are ultimate beliefs. Until we're presented with another Christian who really views the world differently, we're not challenged in those areas. So over and over again we just get confirmation

that our preferences are correct and are more than preferences—that they are *right*.

Part of what we're trying to do with students is challenge them to read and interact with challenging texts and ideas but also to interact with people who might view the world differently.

Morris | It's all part of a web: preferences are usually attached to something deeper and we can mistake where they fit on the strands of the web. Conversation can help us clarify whether we have a preference difference or a deep disagreement.

Quarreling & Disagreement

Morris | I've been surprised by how much quarreling is discussed in the Old and New Testaments. One thing that hit me was that it's not *disagreement*, per se, that is usually identified as a problem. It's *quarreling* that is identified as the problem. But quarreling can tend to make us shy away from disagreements out of fear.

Scripture has all kinds of things to say about quarreling and contentious people. I think some of the harshest things in the New Testament are said about people in the church who are contentious and quarrelsome. There are some rich passages about quarreling in 2 Timothy 2. Paul writes, "Warn them before God against quarreling about words. It is of no value and only ruins those who listen."

Fitzpatrick | I think of the passage in James that talks specifically about "what causes quarrels and fights among you"—it's when the desires of your heart are not met. We start to view



"I grow in knowledge and understanding when I converse with people with whom I disagree... The great theological advances down through the ages have come through believers wrestling with matters on which they disagree."

people as getting in the way of what we want instead of as people.

Morris | Pride seems to be a major theme that the apostles talk about in terms of what's at the root of quarreling—pride and then a lack of trust in God to do His business. There seems to be this urgency, where we think that we need to straighten things out now. If I'm so wrapped up in convincing someone *right now*, it really reveals my lack of trust that God can do this work.

Quarrels as Clarifying Moments

Morris | When you find yourself in the midst of a quarrel, it can be a clarifying moment. I've been surprised at how strong my reactions are in some quarrels, and those moments provide an opportune time for some introspection—time to drill down and see what's really going on in my head and heart.

Fitzpatrick | We often want to look at the other person and say, "What is going on there?" But it's much rarer to turn that on ourselves and ask, "Why am I reacting in this way? What's at the root?"

Wingard | These episodes are so valuable—for that very reason. It is an invitation to introspection. I'm not always going to be successful in avoiding quarrels because I'm still sinful. But they provide a

great opportunity for me to find out what some of my idols are. So we ought to regret these things, but also be thankful to God for surfacing things in our hearts that needed to surface.

Disagreement & the Gospel

Wingard | I think the way we go about disagreeing can either help our witness for the Gospel or hinder it. I think some disagreement among Christians is a good and healthy thing, to be welcomed and not avoided. I'm not talking about quarreling, but about disagreeing when our views on something actually differ.

Morris | Some Christians will shy away from disagreement. But I think, as John [Wingard] is saying, that it's a mistake to run from a disagreement. I think God uses disagreements to refine us. He provides us with opportunities to disagree without quarreling.

Wingard | I've realized that disagreement has been helpful to me in so many ways in the church. I think it can be good for our growth in grace—our sanctification. I also find that I grow in knowledge and understanding when I converse with people with whom I disagree. When that disagreement comes out and we allow it to be expressed and we explore it, I end up growing in knowledge and I think that

has been the case in the life of the church from the beginning. If you look at Acts 15 for example, in the Council of Jerusalem, there's a disagreement that has erupted in the church. Because of that disagreement there was growth in knowledge and growth in grace, not just for individuals but for the church—for the body of believers. The great theological advances down through the ages have come through believers wrestling with matters on which they disagree.

Fitzpatrick | I also think about the global work of the gospel and how sometimes disagreement actually allows the work of the gospel to go forward into different areas. I think about Christians around the world who are persecuted for their faith, with whom we might disagree on smaller or even larger details of what we believe. As believers, how are we going to pray for them, support them, and care about policies that impact them?

Morris | That's important when we think about disagreements among Christians before the watching world. Are there ways that, even in the face of disagreement, we can work together?

Disagreeing in a Facebook World

Fitzpatrick | Sometimes we think of social media as this new place where everything is now public. But throughout

the centuries, disagreement has often been a very public thing. Nailing 95 theses to a door in Wittenberg was a pretty public disagreement that was meant to create public conversation.

One thing that social media has done is democratize opinion. There are good things about that—we hear voices that we previously have not heard from, like members of the persecuted church or those who have been historically oppressed. But we’re hearing all of the voices at the same time, which makes it hard to figure out how to distinguish and filter through all of the issues.

Wingard | I think a lot of people engaging in social media are not very serious about questions or about getting at the truth of the matter. It becomes more about them than about the truth. This has always been a problem in disagreement—we make disagreements about ourselves and not about finding the truth together. Social media has, in some ways, encouraged that mode of disagreement in ways we haven’t seen before because of the anonymity factor at play.

Fitzpatrick | There are always pros and cons to every form of communication. The anonymity of social media allows people to say anything without thinking of the person they’re communicating with.

Wingard | I also think these social interactions have really encouraged a lack of civility even in face-to-face conversations. I think we’re beginning to see these modes of communication on social media translated to in-person conversations. I think this lack of civility

is, in part, a result of new habits being formed on social media.

Morris | I like what Christiana [Fitzpatrick] says about how these problems have been around for centuries. But there is something about the advancement of technology that has intensified and made caricatures of these issues. I think it’s possible to argue and disagree well using these media, but it’s very difficult. We may feel like we’re contributing to something via social media, but if we’re not being thoughtful,



Professors John Wingard, Christiana Fitzpatrick, and Tim Morris.

our posts may actually contribute to a quarrel rather than calm a quarrel.

Fitzpatrick | I have seen people use disagreements on social media in really wise ways. These people disagree in a way that is kind, healthy, and really tries to listen to the other person. There are examples of people who keep interacting in godly ways with folks who are hostile.

Wingard | It can be done very well, but it takes time to be serious about issues, think through them, and write something carefully. And that care is not encouraged

by Twitter and Facebook. We’re used to dealing with things instantly—creating a post instantly and getting likes instantly. It doesn’t encourage the kind of robust conversation that is needed in our society and in the church.

Morris | But I think it would be a real shame if Christians entirely withdrew from the space of social media. There just needs to be a realization that this is very difficult. We’re talking about 95 theses versus 140 characters—that’s tough.

Fitzpatrick | So often we want to disagree by simplifying things and not dealing with the complexity of all the different elements at play. But there are exceptions to this. I can think of things I have learned because someone took the time on Facebook and Twitter to not just write one tweet, but multiple tweets to really explain a concept.

Morris | I would love to challenge our students and others to come up with redemptive ways of using social media. Spend some time thinking about how to redemptively engage and use Twitter and Facebook and other forms of social media.

Staying Silent in Disagreement

Wingard | If we stay silent when we disagree, we run the risk of depriving our brothers and sisters in the church of things that God actually intends for them. God gives us different gifts, and diversity within the church is something that God Himself has orchestrated and ordained for our good and for the advancement of the gospel. I also find that if I don’t express a disagreement, it ends up causing resentment and maybe even bitterness over time.

"We have to allow, in love and charity, that there will be uncomfortable messiness. That's just how it is when fallen humans get together and try to obey God and serve one another. It's never going to be comfortable."

Morris | On the other hand, we talk in my family about "fatal attractions." When you find all conversations with a particular person leading to the same issue and same disagreement, there may be something else going on under the surface.

Fitzpatrick | Sometimes when we're silent, we're giving credence to the other side of an argument, which could potentially be damaging or hurtful or sinful. I am on the quieter side of things, and I tend to listen rather than want to speak up, but there are times when I have to speak up because if I don't speak then no one knows I disagree with what was just said and that could be damaging to others—not just if "word gets out," but if those ideas go forward unchallenged.

I think there are other times when it's important to stay silent because I may only be disagreeing to hear myself speak or because I'm more interested in the argument than I am in that person as an image bearer and my brother and sister in Christ.

Wingard | I think we have to think about the motives both for speaking up and for staying silent. Sometimes I find that I'm silent out of fear, and when that happens that's a failure of love. Love, according to Scripture, drives away fear. And I'm letting the other person down by acting out of fear.

Fitzpatrick | It's also good to remember how people disagree in different contexts. In some cultures, harmony is of the highest value. If I walk into that culture and argue and critique and challenge, then I am completely ignoring that context. In this room, we're all from a direct society, but any time we enter contexts different from ours, we have to be aware of the fact that the way you have a disagreement will be different in different contexts.

Disagreeing under the Law of Charity

Morris | I talk to my students about the ability to take up a disagreement in a way

that doesn't immediately allow the well-worn pathways of parallel discourse to click in. It's so easy to frame a conversation in a way that moves into that binary mode. How can we say things in ways that don't immediately channel us in particular ways? How can we open up conversations in good ways?

Wingard | One important emphasis in Scripture is that, no matter what, we're always under the law of charity. So whether we decide to express disagreement or not, how we express our disagreement must be motivated by love. I think of the old slogan, "In essentials, unity; in non-essentials, liberty; in all things, charity." I think that really captures the biblical teaching about how we should respond to one another.

Fitzpatrick | In the iconoclast defacing of paintings and sculptures, one of the things that stands out to me is that they are erasing faces. They're doing it for a different reason, but what it does is erase the humanity of the people in those works of art. And that's what poor disagreement and arguing and quarreling do so often—you lose the humanity of the other person. It all goes back to charity.

Wingard | I do think love is going to dictate different manners of response to different issues. When the gospel is at stake in the church, what love requires may appear more confrontational. But we never have the license to belittle or denigrate the other person, even if the gospel is at stake. To deface another person is beyond the pale.

Morris | It's always going to be messy. Whatever advice we might have for how to avoid quarreling, disagreements are always going to be messy, and it's part of that messiness that God uses to refine us. But we have to allow, in love and charity, that there will be uncomfortable messiness. That's just how it is when fallen humans get together and try to obey God and serve one another. It's never going to be comfortable. 🙏

Romans 7 & Identity in Christ

"I do not understand my own actions.

For I do not do what I want, but I do the very thing I hate."

Romans 7:15

HAVE YOU EVER FELT LIKE THAT? In Romans 7:14-25, Paul brings a very in-depth discussion of the Law down into the world of practical moral experience—the painful experience of moral failure. Let's be clear, Paul is not just talking about moral struggle, but his profound failures as a Christian. What he describes is an inner world torn asunder. He desires one thing and does another. And he hates what he does. This is what leads Paul to cry out, "Wretched man that I am. Who can deliver me from this body of death?"

Paul's theology often deals in the tensions of what New Testament theologians call the "already" and the "not yet." There is one sense in which salvation is "already" present, but there is also a sense in which it is still "not yet," awaiting its fulfillment and full disclosure in the second advent of Jesus. In Romans 6-8, Paul is oscillating back and forth between these two poles. In Romans 7, the tension reaches its peak in a passage that dwells on the "not yet" of salvation. In the midst of the despair that he expresses in these verses, Paul has hidden one of his most profound statements of the "already" of salvation.

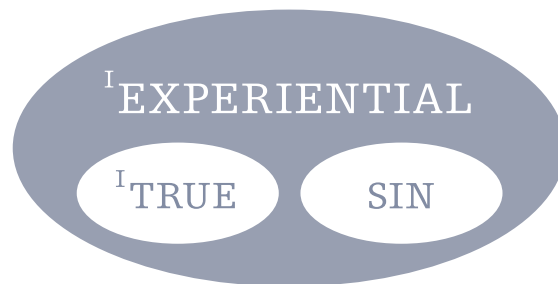
In verses 17 and 20, Paul says, "Now if I do what I do not want, it is no longer I who do it, but sin that dwells within me." What on earth does that mean? At first glance this looks like a cop-out, like Paul is saying that he can't be blamed or held responsible for what he does. In reality, Paul is trying to get at something deeper here.

The real key to this passage is to recognize that there are two "I"s in Paul's description of his discordant internal world. One "I" wants to do what is right. The other "I" does what is wrong. What Paul is trying to get at in verse 20 is a question about identity. The first "I" who wants to do right, and who Paul will refer to as his "inner being" or "inner self," we can label Paul's "true I" or "true



by Dr. Jeff Dryden, professor of biblical studies

self." What Paul is really saying is that when he fails to do what he truly wants to do, the volition for that action doesn't come from him but from "Sin." Here "Sin" is what Paul elsewhere refers to as the "old man" or "old nature." In the end, Paul says, ultimately it is not me who does this thing, it arises from sin and not from me. At the same time, Paul says "I" do it. This is the second "I," which we can call Paul's "experiential I," within which both the true I and Sin both dwell.



Paul's point is that the internal battle that accompanies his moral failure is actually the evidence of something that is only true because of a new birth that Jesus has brought about. In union with Christ, the true I is the present manifestation of my true self that will live eternally with Jesus and is alive now. Sin is mortal, and therefore does not define me in the core of my being.

Paul recognizes that the power of Sin is to define us, especially in the context of our moral failures. But Paul says that the most fundamental reality of who I am is my true self, living in communion with Christ. From this picture, Paul draws the dramatic conclusion in 8:1 that, "There is therefore, now, no condemnation for those who are in Christ Jesus." For Paul this is true now, not in spite of the reality of Romans 7, but because of it. That is why Paul can say, "Thanks be to God," in verse 24, in the middle of talking about his wretched mess. Because Jesus is already present and at work. 🙏

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Christian Colleges & The Common Good

ON THE FIFTH OF MARCH, 1780, Jonathan Mason—a Boston attorney who preceded John Quincy Adams in the United States Senate—delivered an address marking the anniversary of the Boston Massacre. He opened that speech with the assertion, “That the greatness and prosperity of a people depend upon the proportion of public spirit and the love of virtue which is found to exist among them, seems to be a maxim established by the universal consent and ... experience of all ages.” Like most of the Founders, he believed that the fate of any democratic republic depended in large measure on the virtue of her citizens.

What does this have to do with Christian higher education in the 21st century? Christian colleges and universities have maintained a commitment to the cultivation of virtue in their students that other educational institutions have abandoned.

Colleges and universities trace their roots back to the Middle Ages. As Europe began to enjoy an economic and political resurgence in the 12th and 13th centuries, and as the bureaucracies of emerging nation-states and an increasingly robust church infrastructure began to develop, the need for educated men to fill administrative posts in both church and state grew. Universities grew out of monastic schools to meet this need, in places like Paris, Bologna, and Oxford. The faculties of these universities operated under an assumption that the true, the good, and the beautiful were one and inseparable. Hence, progress in intellectual and moral and aesthetic formation was interrelated. The cultivation of virtue in students was regarded as a necessary aspect of higher education.

This perspective persisted in the American colonial colleges, where the end of learning was not just the acquisition of knowledge but right living, and where that end was pursued in a context designed for the intentional cultivation of Christian virtues. The founders of Harvard and the other colonial schools saw the purpose of college as shaping students’ souls.

American higher education’s emphasis on the unified task of intellectual and moral formation persisted until the late 19th century, when a new model for higher education appeared on the scene: the research university. In this new model, born in Enlightenment Germany, the virtues that were exalted were not those of the monastic schools, which had defined the character of colleges and universities up to that point. Research universities

instead celebrated individual accomplishment, the production of knowledge for knowledge’s sake (disconnected from goals like human well-being or the public good), and the dissemination of information and skills (disassociated from the formation of character). They cherished the virtues of diligence, precision, productivity, calculation, control, ambition, rationalism, and individualism.

Sadly, that shift has had consequences. As former Harvard College dean Harry Lewis has observed:

Universities have forgotten their larger educational role for college students. They succeed, better than ever, as creators and repositories of knowledge. But they have forgotten that the fundamental job of undergraduate education is to turn eighteen- and nineteen-year-olds into twenty-one- and twenty-two-year-olds, to help them grow up, to learn who they are, to search for a larger purpose for their lives, and to leave college as better human beings (*Excellence Without a Soul*).

It’s in this context that Christian colleges and universities stand out as distinctively beneficial to the common good of our society. Whereas the mass of higher educational institutions have abandoned the historic aim of cultivating virtue in students, Christian colleges are decidedly “old school.” For Christian colleges, the cultivation of virtue is a shared aim of the entire institution. Faculty, staff, coaches, and administrators alike believe it is their responsibility—their calling—to equip and inspire students to seek the common good.

Christian colleges help to shape the kinds of virtuous citizens, the kinds of human beings, that are crucial to the health of our society and the vitality of our republic. Their graduates are people whose education, whose schooling, in the “old school” vein, incorporates intellectual and moral formation. Our country needs more men and women like this, needs institutions that will form them, needs institutions that can serve as exemplars for an “old-fashioned” model of learning that cultivates in young men and women the virtue so vital to the maintenance of a republic. 🙏



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The stress and anxiety of moving to a new place is never easy—even amid the excitement of moving into your first college residence hall. Every year, the Covenant community rallies together to bring joy and ease to new student Move-In Day. Students are welcomed to campus with cheers and shouts as move-in crews quickly unpack boxes, couches, refrigerators, and rugs, making the process fun and enjoyable for new students and their families. Want to see it for yourself? Watch a video of this year's Move-In Day at covenant.edu/MoveIn.

