

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

VIEW

The Potluck Party of God

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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 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



Last fall, Covenant students performed Courtney Baron's *Consumption*.

CovenantNews

Theatre: *Consumption*

In the fall of 2017, Covenant's Department of Theatre produced *Consumption*, a surreal and poetic fifty-minute vignette that explored loss and illness. *Consumption*, written by Courtney Baron, recreates a handful of stories from the hundreds of thousands of lives lost in the United States each year from tuberculosis in the late 1800s, just a few decades before the development of a cure that rendered the tuberculosis epidemic a mere afterthought for modern Americans.

"It's almost a poem of a play, a remarkable study of loss," says Camille Hallstrom, professor of theatre. "*Consumption* speaks to what loss means for individual families, for me, and for all these young people with—as it would be—their life ahead of them."

The theatre department at Covenant also produced *Man of La Mancha* in the fall of 2017 and *The Importance of Being Earnest* and *Peter/Wendy* in the spring of 2018.

L'Abri Lectures

For the second consecutive year, Covenant College hosted the L'Abri Lectures, an open time of honest questions and honest answers about the Christian faith.

Throughout Europe, Asia, and America, you can find L'Abri community study centers where Christian and non-Christian individuals have the opportunity to seek answers to questions about God and the significance of human life. In the 1960s and '70s, Covenant College kept close ties with Francis and Edith Schaeffer, who founded L'Abri. In 2016, the College reunited with L'Abri to form the inaugural L'Abri Lectures event at Covenant College.

The 2017 lectures took place on October 28, and included lectures from Jock McGregor, director of the Rochester L'Abri; Mary Frances Giles, worker at the Massachusetts L'Abri; and Covenant history professor Dr. Jay Green.

Reformation 500 Lecture Series

Covenant College's lecture series marking the 500th anniversary of the Protestant Reformation featured five speakers with singular insight into the Reformation to encourage us to deeper thought and appreciation of our Protestant tradition. Dr. Michael Allen, Dr. Richard Pratt, Dr. Carl Ellis, Dr. Timothy George, and Dr. Gary Lindley all presented lectures on our rich Reformation heritage and how it informs our calling in the world.

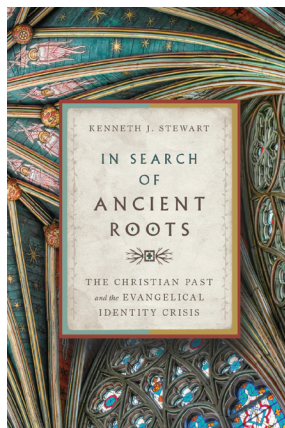
"This year, we celebrate the way in which God moved half a millennium ago through leaders such as Martin Luther and John Calvin," says Chaplain Grant Lowe. "These and other reformers bring us a greater alertness to the wonders of Christ, the greatness of grace, and the authority of the Holy Scripture."

Visit covenant.edu/reformation500 to watch videos of the lectures.

Dr. Ken Stewart Authors *In Search of Ancient Roots*

On September 30, 2017, IVP Academic released Dr. Kenneth J. Stewart's latest book, *In Search of Ancient Roots: The Christian Past and the Evangelical Identity Crisis*.

Stewart is a professor of theological studies at Covenant College. His new book confidently examines what some have called the Protestant and evangelical crisis, which includes the perceived "exodus" of young Protestants converting to Orthodoxy and Catholicism. In response to this crisis, *In Search of Ancient Roots* provides a robust examination of the heritage of the evangelical Protestant tradition, which is anchored in the early church.

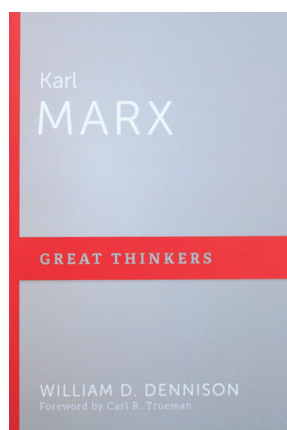


Dr. William Dennison Authors *Karl Marx*

Dr. William Dennison, professor of interdisciplinary studies at Covenant College, has authored *Karl Marx*, a volume in P&R Publishing's Great Thinkers series.

"Since the corpus of Marx's works is so large, the main focus of the book is Marx's philosophy of history, and a Reformed biblical and confessional response to his position," says Dennison.

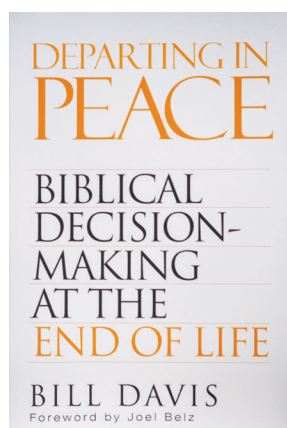
The book is divided into four sections, each of which examines a separate facet of Marxist thought: The Marxian Tradition, A Brief Biography, Marx's Philosophy of History, and a Transcendental Critique of Marx's View of History.



Dr. Bill Davis '82 Authors *Departing in Peace*

P&R Publishing released *Departing in Peace: Biblical Decision-Making at the End of Life* by Dr. Bill Davis '82, professor of philosophy, in October 2017.

As the title suggests, the book explores the ethics of end-of-life decision-making, using Scripture as the primary resource. Drawing from his twenty-three-year experience as an advisor on hospital ethics committees, his time as an elder in the Presbyterian Church in America, and the recent death of his own father, Davis discusses the numerous difficulties and decisions faced by those with friends and loved ones nearing the end of their lives.



onCourse Constructing an Oral History

Faculty:

Dr. Stephen Kaufmann, Professor of Education & Dean of Education and Social Sciences

Class:

History and Philosophy of American Education

The Course:

The History and Philosophy of American Education is an institutional history course that explores the formative role of education in American society. Through the course, students trace the four turning points in American educational history: Puritan times, the common school era, modern times, and post-modern times. As they study these four turning points, students learn how to understand and analyze each historical moment and explore the expansion and contraction of school roles vis-à-vis other institutions in society.

The Assignment:

Students are given the opportunity to practice primary source work through interviews with men and women who attended school in an earlier generation—often a grandparent or great aunt or uncle. Students are asked to complete a written record of the oral history they receive from their interview subject. Through personal conversation, thoughtful questions, and careful listening, students are given a window into one segment of educational history in the United States. Students are tasked with describing the physical environment of their subject's schooling experience, notes about curriculum and teaching techniques, methods of classroom management employed by teachers during that time, extra-curricular activities, and more. Following their description of their interview subject's school experience, students are asked to provide a brief analysis comparing what they have learned in their classroom study of educational history with their oral history conversation.

Says Dr. Kaufmann:

"This assignment is another way to engage the past. It is a great opportunity for students to practice primary work in a way that is not quite so formal, but that is a legitimate and enjoyable form of historical work. Through the assignment, we leave the level of macro analysis to look at some micro analysis—and that's an important part of history too: the personal and the individual. These personal stories add a vividness, warmth, and depth that a textbook just can't communicate."

63

Students who studied abroad for academic credit last school year

90

Students who traveled abroad for non-credit experiential learning opportunities last school year

85

Students who completed an intercultural experience in the U.S. last school year

27,400

Pounds of trash hauled away by students during the MLK Jr. Day service project

257

Career coaching wins for Mark Duble '92, women's soccer coach

81.5

Percentage of students who live on campus

250,000

Dollar amount Carter Hall was purchased for in 1964

.668

Career winning percentage for volleyball coach Joanna Ehman '10

36

Resident assistants on campus

Athletic Department Launches the Scots Athletic Club

The Covenant College athletic department announced the addition of the Scots Athletic Club, a booster club initiative that will help support the department's fourteen intercollegiate athletic programs. The program's mission is to assist Covenant teams to compete in the conference, regionally, and nationally by promoting the raising of funds from donors, events, and participation of club members.

"In our department, we seek to explore and express the preeminence of Christ in intercollegiate athletics by cultivating disciples and pursuing excellence," says Director of Athletics Tim Sceggel '06. "We are excited to provide a structured way for alumni, community members, parents, and other friends of the athletic department to contribute in a way that supports the mission and vision of the athletic department by meeting prioritized team and departmental needs."

For information on how to give, visit covenant.edu/scotsathleticclub.



Covenant Students Named Chattanooga Technology Scholars

Elena Hatch '20, Nathaniel Henriques '18, and Nathaniel Zietlow '20 were named 2017 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 ChaTech scholarship program is an example of how we're leveraging our close proximity to Chattanooga for our students' benefit," says Dr. John Hunt, professor of computer science. "Chattanooga is an area with a growing high-tech industry. This event is a good demonstration of how the liberal arts work well in conjunction with the study of computer science."



Stephanie Formenti '04 Appointed as Chapel Associate for Discipleship

Every year, women in the Presbyterian Church in America (PCA) sponsor a gift to a committee or agency of the PCA. The 2017 Women's Love Gift helped support a new position in the Covenant College chapel office: a chapel associate for discipleship. The position is geared towards discipleship of women at Covenant College.

The College is pleased to announce the position is now occupied by Stephanie Granberry Formenti '04. Formenti is a Covenant alumna, having graduated with a degree in history. After that, she earned a master's in theological studies from Covenant Theological Seminary and then went on to serve as a missionary in Cape Town, South Africa, with Mission to the World. Prior to serving at Covenant, Formenti, her husband, and their three young children lived in Brazil. Formenti is passionate about Word-based discipleship and is thrilled to be serving and walking alongside the students at Covenant.



Prospective Covenant students are invited to attend a Covenant 360 visit event to get a window into life as a Covenant student.

“Stephanie’s arrival on campus as the new chapel associate for discipleship is the culmination of several years of prayer. The generosity of the women in the PCA in awarding us this year’s Love Gift will have far-reaching implications as Stephanie ministers to and walks alongside our students,” says Chaplain Grant Lowe. “We couldn’t be more grateful, and give thanks to God for his great provision in the Love Gift.”

Covenant 360

The College has launched Covenant 360, a visit event designed to introduce prospective students to life at Covenant College. Most Covenant 360 events begin on a Thursday evening and continue through Friday afternoon. Attendees have the chance to get to know current students, faculty, and staff and to preview all aspects of life on campus to discover if Covenant is

the right fit for them. The College will host several Covenant 360 events throughout each academic year.

For more information and to register a student, visit covenant.edu/360.

Volleyball Team Enjoys Historic Season

The 2017 volleyball team will go down in Covenant history as one of the best. Under head coach Joanna Ehman ’10, the team won a USA South West Division title and a USA South tournament championship.

In a best-of-five match in the conference tournament final, Covenant lost the first two sets but came back to win the third, fourth, and fifth sets. Their impressive comeback won them the USA South tournament crown, leading to an automatic spot in the NCAA tournament, for the second time in three years. In the



NCAA tournament, Covenant knocked off Birmingham Southern in five sets to become the first Covenant program to win a match at an NCAA tournament contest. Overall, Covenant finished 25-8, matching a program-record for winning percentage.

Schuyler Moore ’19 was named the USA South tournament MVP and became the second player in program history to earn All-America honors.

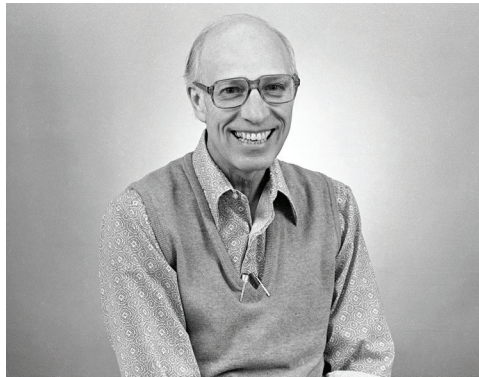
Covenant Student Receives Pajari Award

The Pajari Award for best original undergraduate research in political science was presented to Covenant College student Kellan Robinson '18 at the Georgia Political Science Association 2017 Annual Meeting. Robinson was selected alongside four other Georgia students to present her research, and she is the first Covenant College student to be awarded the privilege. Dr. Cale Horne '00, associate professor of political science, worked with Robinson to guide her through the application process and prepare her for the presentation.



"It's an honor simply to be named to the Pajari panel, so to win the award is really something," says Dr. Horne.

Robinson's winning essay is entitled "The War of Sands: A Case Study in Territorial Diversionary," and focuses on a 1963 border conflict between Algeria and Morocco. She hopes to leverage this research and work in North Africa after earning a PhD.



Charles W. Anderson, 1925-2017

Chuck Anderson, professor emeritus of biblical studies at Covenant College, died on December 5, 2017. Anderson served Covenant College from 1964 until his retirement in 1993. He taught biblical studies and other subjects and is remembered most aptly for conceptualizing the "Christ and Culture" course that is integral to a Covenant education.

In the fall of 2017, prior to his passing, the Board of Trustees recognized Anderson for his extraordinary and sacrificial contributions to the Covenant College community by naming the auditorium in the Kirk after him. A dedication ceremony for the Charles W. Anderson Auditorium was held at the opening of the fall 2017 board meeting.

Anderson was predeceased by his wife, Floss Anderson, and survived by two children, six grandchildren, and two great-grandchildren.



Dr. Doug Sizemore, 1947-2017

Dr. Doug Sizemore, professor emeritus of computer science, died on October 17, 2017. Sizemore is credited with founding the Department of Computer Science and developing Covenant's first academic computing lab. In 1992, Sizemore secured Covenant's first National Science Foundation grant, which was used to help initiate Covenant's first connections to the Internet.

Beyond Sizemore's educational influence, he was known by his friends, family, colleagues, and students as a kind soul who loved the Lord greatly. He was a positive and caring presence in the Covenant community, and he left behind a legacy of Christ-like stewardship and responsibility. Sizemore served at the College for thirty-five years, fully devoted to the work of anticipating the value of and shaping the ethics for technology in our world today.

Sizemore is survived by his wife, Evelyn Sizemore, and a daughter.

SoundCloud
covenant.edu/soundcloud



"Intercultural aptitude, humility, and authenticity are vital to God's gospel mission."

Dr. Christina Edmondson
The Apostle Paul and a Polarized Nation



"Holding on to the hope that we have in the eternal does not in any way minimize the present."

Rev. Grant Lowe
He Has Come



"Good theology ought always lead to a fervent doxology, meaning it must travel from our heads to our hearts."

Dr. Brad Voyles
In What Will You Boast?



The John Hamm Performing Arts Series brought Katherine Jolly, soprano, and Emily Yap Chua, on piano, to the Covenant stage.

Conversations on Race

The 2017 General Assembly of the Presbyterian Church in America passed the following resolution: “Be it further resolved, that this General Assembly praises and recommits itself to the gospel task of racial reconciliation, diligently seeking effective courses of action to further that goal, with humility, sincerity and zeal, for the glory of God and the furtherance of the Gospel.”

In light of this resolution by our denomination, Covenant College hosted a series of College-wide conversations on race. Beginning in November 2017, these



conversations included chapel lectures by Dr. Christina Edmondson, dean of intercultural student development at Calvin College, and Michelle Higgins ’06, director of worship and outreach at South City Church (PCA) in St. Louis,

Missouri. During that same week, the College hosted an intergenerational panel discussion and a campus-wide discussion called “The Race Card Project,” led by Dr. Elissa Yukiko Weichbrodt ’04. In addition to Edmondson and Higgins, panelists included Dr. Alicia Jackson, Joan McRae Nabors ’71, and Ekemini Uwan.

Continuing the conversation in the spring semester, Rev. Randy Nabors ’72, founder and director of the New City Network for Mission to North America, spoke in chapel in February on peacemaking.



“Forgetting isn’t a flaw. It’s part of how our minds reflect God’s character.”

Dr. Carol Yue
Reformed for What?



“Before we hear about another task force or ministry in and for the city, have you in your world heard and seen and known the voice of the Lord calling you?”

Rev. Howard Brown
God’s Reasons Why: Chief Sinners



“We deny the power of the gospel when we trivialize grief, when we belittle physical pain, when we ignore social injustice.”

Dr. Kelly Kapic
“I Need a Witness”: God’s Presence and Our Pain





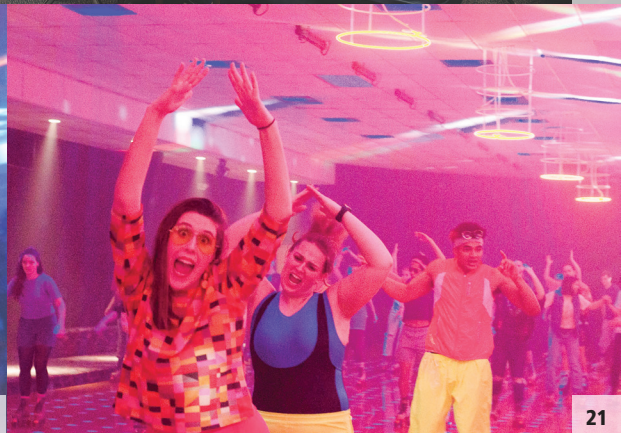
In 2018, Covenant College inaugurated the first official campus-wide celebration of Martin Luther King Jr. Day, canceling classes and dedicating the day to prayer, learning, service, and celebration. This year's celebration coincided with Covenant's Day of Prayer and included a sunrise service at nearby Rock City, readings from the writings of Dr. King, and service projects throughout Chattanooga and Lookout Mountain. A panel of African-American students spoke about their experiences of being black in America and at Covenant College. The day concluded with celebration and a jazz concert.

To see related media, visit covenant.edu/MLK2018.

"We were encouraging this from the level of the Board of Trustees and there was a real desire on Covenant's campus to acknowledge the work of Dr. Martin Luther King. When Covenant decided to honor that day, they didn't just cancel class. They turned that day into a day of activity, service, worship, prayer, and celebration."

Kevin & Sandra Smith

Kevin Smith is the pastor of New City Fellowship, a PCA church in Chattanooga. He serves on the Covenant College board and Kevin and Sandra are also parents of a current Covenant student.





4



5



6



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18



22



27

CampusCollage

1-3 Mountain Affair

A host of musical performances entertained the audience at Covenant's annual talent show.

4 Josh Garrels Concert

Singer-songwriter Josh Garrels captivated students with his folksy and reflective music.

5-7 Theatre: *Man of La Mancha*

The theatre department performed this Tony-Award-winning play.

8-9 Snow Day

Students took a break from studies to play in the snow.

10-12 Day of Prayer

Students participated in a sunrise prayer service at the Rock City overlook.

13-14 John Hamm Performing Arts Series

The 2017-2018 musical guests ranged from classical pianists to didgeridoo masters.

15 Race Card Project

Led by Dr. Elissa Weichbrodt, the College community took time to continue pursuing discussions about race.

16-17 Culture Fest

Traditional food, crafts, and dancing highlighted the rich cultural backgrounds of the student body.

18-19 MLK Day Service Project

Covenant honored Dr. King's legacy of service and compassion by serving our neighbors.

20-22 '80s Skate Night

Students skated back to the future in their best '80s attire.

23-24 Calling Beyond Covenant Chapel Series

Katelyn Newsome '13 and Marshall Teague '08 shared about their callings post-Covenant.

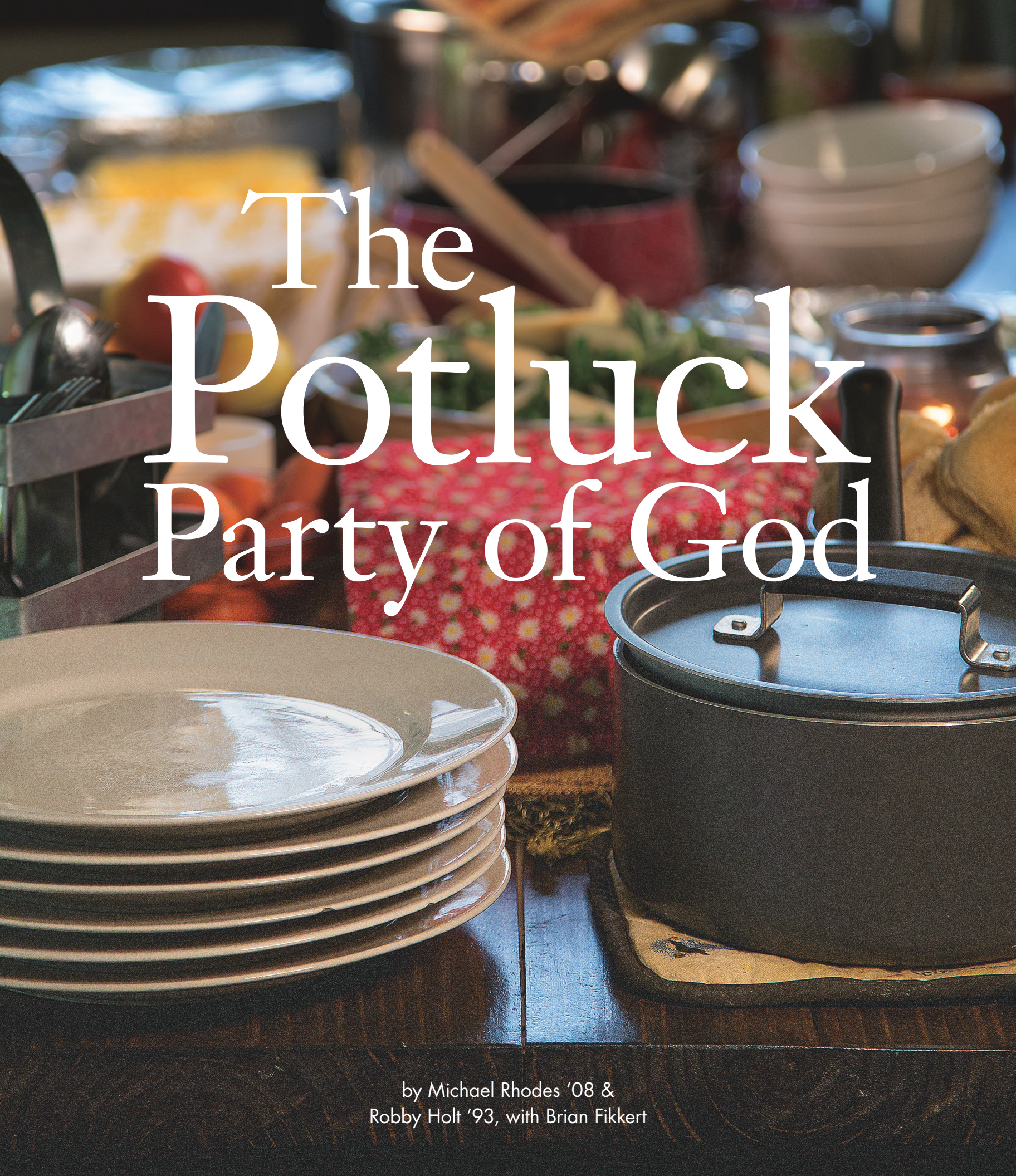
25-26 Kilter

Students donned nostalgic costumes of their favorite 1990s characters at this annual dance.

27 Laugh Track Halloween Show

The improv team left the student body in stitches at the 2017 Halloween show.

See more at [covenant.edu/facebook](https://www.covenant.edu/facebook).

The background image is a warm, rustic kitchen scene. In the foreground, a stack of five white plates sits on a dark wooden table. To the right, a large, dark-colored pot with a lid is visible. In the background, there are various kitchen items, including a red bowl, a wooden spoon, and a red floral patterned cloth. The lighting is soft and warm, creating a cozy atmosphere.

The Potluck Party of God

by Michael Rhodes '08 &
Robby Holt '93, with Brian Fikkert

"As Pastor Damon Lynch put it,
'Folks were telling us, "We don't want
to stay over here on the receiving side
of the table. We're not just recipients....
We want to cook and serve, too.
We want to belong by contributing."
And so the homeless people began to
cook the food and church members
began to receive it."



NEW PROSPECT MISSIONARY BAPTIST CHURCH, a large congregation serving a predominately African American population in Cincinnati, operated a soup kitchen for homeless people for many years. After a while, though, ministry leaders realized they weren't building relationships with those they served. So they began asking people who came to the soup kitchen about their skills and abilities, their dreams and desires.

The results were shocking: the congregants found carpenters, plumbers, artists, musicians, teachers, and caregivers, all coming to the soup kitchen

"Ministry leaders realized
they weren't building relationships
with those they served."

at New Prospect. But most astonishing of all was the fact that over 50 percent of these men and women being served food

prepared by church leaders listed cooking as one of their talents.

New Prospect got the message. As Pastor Damon Lynch put it, "Folks were telling us, 'We don't want to stay over here on the receiving side of the table. We're not just recipients.... We want to cook and serve, too. We want to belong by contributing.'"

And so the homeless people began to cook the food and church members began to receive it. Instead of a soup kitchen, New Prospect created the

"So often, the metaphor for our compassion becomes the soup kitchen. We line up on one side of the serving line and scoop heaping hot resources into the bowls of hungry people standing on the other side. We might ladle out soup or clothes or shelter or education or counseling or spiritual nourishment. We can ladle anything we want so long as we have it, they don't, and they are willing to take it from us."

kind of community that can only emerge once everyone is empowered both to *give* and to *receive* gifts.

The King's economy calls us to care for those who are struggling economically. But so often, the metaphor for our compassion becomes the soup kitchen. We line up on one side of the serving line and scoop heaping hot resources into the bowls of hungry people standing on the other side. We might ladle out soup or clothes or shelter or education or counseling or spiritual nourishment. We can ladle anything we want so long as we have it, they don't, and they are willing to take it from us.

But what if in God's economy our goal isn't a soup kitchen? What if it's a potluck? A soup kitchen divides us up into haves and have-nots. At a potluck every single person both *gives* and *receives*. Food comes *from* everyone and goes *to* everyone. Everyone gets fed and everyone brings a plate.

Now, I'm not talking about some WASPy millennial potluck either, the kind where you grab potato salad from the grocery on the way. I'm talking about a potluck like the ones we have in my South Memphis neighborhood. I'm talking about sweet potato pie, fried pork chops, and greens . . . with bacon in them. South Memphis potlucks are so good because folks spend all day in the kitchen getting ready. When my neighbor Betty brings a plate to a potluck, it's the best plate of the week. The potluck God invites us to isn't a last-

minute compilation of leftovers. It's the party to which everybody brings their very best dish.

In community development circles, we often quote the proverb about giving a man a fish and feeding him for a day versus teaching a man to fish and feeding him for a lifetime. Sometimes we even talk about who has access to the fishing pond. But in Jesus's economy, the primary goal isn't captured by any of these. Eating, fishing, and access are all necessary, but not sufficient. The ultimate goal is to be so vested economically and socially in the neighborhood that you and your neighbor can participate in the potluck fish fry. This changes the way we think about helping others. If God's economy is a potluck rather than a soup kitchen, our primary problem isn't that poor people "out there" are hungry and hurting. Our primary problem is that *because* of economic poverty and sin, the poor aren't "in here," participating fully in the joyful life of the community, giving and receiving gifts around the Lord's table.

Think about it for a moment: What's the goal of your economic life, of your habits of working, producing, consuming, and investing? For many, including many



"If we begin with the idea that the community God wants is a potluck, where the poor are not only fed but also bring a plate, then that will shape the entirety of our economic lives."

who most shape our economic policies and agendas, the present shape of our economy produces people oriented toward selfish ends, so that we aim our economic lives toward self-gratifying consumption.

Isn't that true for most of us? I mean, we probably include a spouse or aging parents or our children in our economic goals, and we certainly would like to tithe when we can, but at the end of the day, our economic agenda primarily serves our individual benefit. Like archers, we aim our arrows at the target of "me and mine."

This view works nicely with the soup kitchen. Each family makes sure they've got enough for themselves, however they define it, and then they hopefully have some left over. Those leftovers are just what we need for the soup kitchen! But if what we're after is a potluck, then the potlucking *community* becomes our target right out of the gate.

We typically begin conversations about our economic lives by asking what individuals are like and then working our way toward what this means for our community. We in the United States actually represent the extreme end of the

spectrum on this issue when compared to other countries and cultures.

So in our US cultural climate, we tend to think of society as just a collection of individuals; the community itself is more of a bonus in the background of our minds. But for God's people in the Old and New Testaments, the pattern tends to start the other way around. In other words, the Bible sees the community as absolutely essential for the sake of both individual and communal flourishing. Kingdom economics, then, calls individuals to aim at the community for their own sakes and for the sakes of everyone else.

Individuals matter and communities matter. We can't have one without the other. If we begin with the idea that the community God wants is a potluck, where the poor are not only fed but also bring a plate, then that will shape the entirety of our economic lives. 🍴

Excerpted from *Practicing the King's Economy: Honoring Jesus in How We Work, Earn, Spend, Save, and Give* by Michael Rhodes and Robby Holt, with Brian Fikkert. Published by Baker Books, a division of Baker Publishing Group (bakerpublishinggroup.com), 2018. Used by permission. For more information and to download a free sample chapter, visit PracticingTheKingsEconomy.org.

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Carter Hall: Restored

by Grace Mullaney Humbles '13

T W O Y E A R S . Four semesters. Thousands of prayers. Hundreds of hours of hard work. And the Carter Hall restoration is complete. From newly unveiled north and south porches, to fresh windows, a new eighty-year roof, and a restored stucco exterior, this two-year project has preserved the heart of Covenant's campus for future generations of students and alumni. Even more, the building is under consideration for inclusion in the National Register of Historic Places, which would provide additional opportunities for the College to share its beloved building with new visitors.

David Northcutt, Covenant's campus architect who was responsible for the planning and management of the Carter Hall restoration, points to God's faithfulness in providing for this restoration at every turn. David says that his staff learned so much during the process of the restoration and that everyone has grown in the process—from the men and women who were funding it, to those who were building it, swinging the hammers, and making the plans.

"I'm so pleased to see the Carter Hall restoration completed," says Maggie Chiang '20, a resident

assistant in Carter Hall. "Now we get to enjoy both the beautiful view from the mountain and also a beautiful building!"

The Covenant community is delighted to enjoy Carter Hall in its restored state. Students over the coming decades will spend time studying on the north and south porches, eating in the renovated Great Hall, and enjoying the newly restored spaces downstairs, around the pool, and on patios.

"Carter Hall has played a central role in the life of every student who has studied at the College since we moved to Lookout Mountain in 1964," says President Derek Halvorson. "From a facilities perspective, Carter Hall is the heart of campus. And on top of that, it's a significant, historical building that has landmark status in Chattanooga and across the southeastern United States. To have the opportunity to see such an important structure stewarded well by the College, and restored to something of its original grandeur, has certainly been one of the great privileges of my time at Covenant College." 🙌



By the Numbers

- › The \$19.4 million Carter Hall project is fully funded, thanks to the gifts and pledges of men, women, and foundations who faithfully partnered with the College
- › Two family foundations created a \$5 million match to encourage others to give to the Carter Hall project
- › Covenant College alumni raised \$106,842 for Carter Hall through the Raise the Roof competition, with Catacombs raising the most money and Third Central claiming the highest number of donors from one hall
- › More than \$5 million in revenue from the sale of historic tax credits helped make the restoration possible
- › A \$1.37 million final cap gift was made by a generous foundation that wishes to remain anonymous





DANGEROUS IDEAS

Holiness as the New Cool

Dr. Hans Madueme

"In Christ There Is Neither
Male Nor Female"

Dr. Cliff Foreman

The Dangerous Idea that
God Wants Us to Be Happy

Dr. Sarah Donaldson '98

The Dangerous Idea
that We Have Nothing
to Hide: A Christian
Perspective on Privacy

Dr. John Hunt

*Listen to or watch the full chapel lectures excerpted
here at covenant.edu/DangerousIdeas.*

Throughout history, many ideas have been labeled “dangerous.” Some of these dangerous ideas led to positive changes like democracy, the elimination of interracial marriage laws, etc. In other cases, dangerous ideas have proven genuinely dangerous and destructive. Faculty members at Covenant College recently engaged with a variety of these ideas—some positive and some destructive—during the Dangerous Ideas Faculty Lecture Series. The following excerpts provide a window into the many dangerous conversations happening on Covenant’s campus every day.

Holiness as the New Cool

Dr. Hans Madueme, Associate Professor of Theological Studies

Holiness is unfashionable these days. It’s uncool, retro—definitely not woke. Crass language, pornography, spiritual sloth and the like, these are all normalized in the broader culture. Older saints labeled these attitudes “worldliness,” the values that we imbibe from our culture, including the assumptions, unspoken categories and instincts that marginalize God and His word in our lives. We shouldn’t be surprised if this kind of lifestyle has crept into our own circles.

If we consider Christians from about the 17th to 19th century, they were serious about how they lived their lives. Classically, we see this in the Puritans, but it was widespread in other Protestant traditions. They rejected idle chit chat, wasting time, living life in a frivolous way. They did not tolerate sexual immorality in any form, whether it was fornication or homosexuality. Even the passion between husband and wife needed to be moderate, not excessive. Sabbath breaking was frowned upon, as was drinking too much alcohol. Taking part in art, theater, sports, or casual games, such things were widely condemned. Don’t worry, I’m not saying that everything they believed was correct. I’m just describing how it was.

Were these older Protestant views on worldliness just over the top? Were they fanatical about right living and using every moment to please God? Should they have been laid back, more carefree about life? Well, maybe. (Note, too, that our typical impression of rigid, dour, unhappy Puritans is an unreliable stereotype.) And yet, perhaps there is value in letting them interrogate our own lives. Have we become shallow believers, flabby and weak, oblivious to the spiritual warfare raging all around us? Do we need to own up to our moral obtuseness if we want to recover the gospel seriousness that Scripture calls us to?

Craig Gay, an interdisciplinary studies professor at Regent College, wrote a fascinating book some years back describing what worldliness looks like in the modern world. His basic answer is that at its core worldliness is *practical atheism*. Our tendency is to live as if God doesn’t exist. Sure, we believe in Him, we confess various things about Him, but in the end God is more of a hobby. We think about Him on Sundays and during small group. But when it comes to the area of life that we call “leisure”—the kinds of things that consume our time and affections—God is largely absent. Our lives are compartmentalized. When we’re at leisure, that’s who we really are, that’s when we really express ourselves, what we love and care about; and, of course, that is when God is mostly forgotten.

Don’t get it twisted! One of the wonderful realities in being a Christian is our union with Christ. His life is our life; His righteousness is our righteousness. We have been adopted into the family of the Trinity, former orphans, now children of God. The Father has chosen us, the Son has redeemed us, and the Spirit has given us new birth. Our lives are now a crucible within which God is refining our souls. God allows us to experience frustration, anxiety, sadness, pain, suffering, but also joy, delight, and happiness, so that *through those experiences* we can be made more like Jesus—“For those God foreknew He also predestined to be conformed to the likeness of His Son, that He might be the firstborn among many brothers” (Rom 8:28). The curriculum is life and the course objective is to grow in holiness (e.g., see 1 Thess 4:3-7; Eph 4:20-24; Titus 2:11-14; 1 Pet 1:13-16).

“The thing is, moral self-effort alone is a paper tiger against worldliness. Only one thing can compete with loving the world—and that is loving God.”

The thing is, moral self-effort alone is a paper tiger against worldliness. Only one thing can compete with loving the world—and that is loving God. As the Scottish preacher Thomas Chalmers said in a famous sermon, we need a new *affection*. Our hearts need to be changed so that we are captivated by a new love that flows from the inside. That’s what the gospel has done in our lives; the Lord opened our eyes, and we saw something so beautiful, so lovely, so glorious that it turned our lives upside down. We experienced the forgiveness of sins because of what Jesus has done for us. My life can never be the same again. That is the new affection. We were so excited to know this Savior God, yearning to learn more about His grace, about prayer, and all the other great things of the gospel. There was no room for loving the world (see 1 Jn 2:15-17).

Salvation instigated that new affection, and that same affection sustains our daily pursuit of holiness. Such holiness is subversive of the secular plausibility structures that are so toxic to faith. Hence my dangerous idea—holiness as the new cool. *Are you with me?*

The Dangerous Idea that God Wants Us to Be Happy

Dr. Sarah Donaldson '98, Associate Professor of Education & Director of the Master of Arts in Teaching Program

Think about the following sentence: I won't be fully content unless/until _____. Take a minute to fill in that blank in your own mind. Now, think about how you would complete this sentence: If I were to lose _____, I would no longer be content.

I want to suggest that whatever you thought of to fill in those blanks, unless it was "Jesus," are idols. That might sound like strong language. You might be thinking, "No, idols are things we treat like gods that really aren't God. I don't treat my phone or my family like a god." Or maybe you're thinking, "Idols are something you worship besides God. I don't worship the fact that I want to get married."

Many of us have heard that "idols are good things that become ultimate things." In other words, if something becomes too important to us, it's an idol. I think that's true. But how do we know when something has become too important to us? I would suggest that thinking about contentment can help us with this.

What do we pray for? It might seem strange, but examining our prayer requests can be instructive in revealing our idols.

We pray to be comfortable. We pray that God would give us stuff. We pray that it will rain, or that it won't rain. We pray that things go well for us.

And if you get really honest with yourself as you explore this, you'll find, as I have, that idolatry is actually our main problem. We seek contentment in temporary things and circumstances rather than being fully content in who God is and what He's done for us. And we can tell what our idols are by identifying

the things that, as long as we don't have them we won't be fully content, and the things that, if they were taken away would take along with them our contentment.

The title of this piece is "The Dangerous Idea that God Wants Us to Be Happy." Is this idea dangerous because it's true or because it's false? Well, there's a sense in which it is true. The Bible has a lot of positive things to say about happiness, joy, contentment, delight. The Psalms are full of talk of joy and peace, and even pleasure. Psalm 16:11 indicates that the Lord fills us with joy in His presence and has eternal pleasures at His right hand. Several times in Philippians, Paul reminds us to rejoice in the Lord.

"When we rely on anything else for our contentment, we replace God with something that is not God, and that is why I say idolatry is our main problem."

I could give you many more examples, but the point is that God is to be the source of our joy, our contentment, our happiness. When we rely on anything else for our contentment, we replace God with something that is not God, and that is why I say idolatry is our main problem. We don't set our sights high enough: we have the possibility of eternal pleasures at God's right hand, but we try to replace that with temporary happiness that comes and goes depending on our circumstances. So does God want us to be happy? Well, in a way, no, because happiness isn't big enough. OK, but is it really dangerous to believe God wants us to be happy? Well, yes, because when we settle for temporary happiness, we look to earthly stuff and circumstances for our contentment instead of being fully content because of the everlasting joy and peace that are available to us in Christ.

"In Christ There Is Neither Male Nor Female"

Dr. Cliff Foreman, Professor of English

I've noticed that a number of Christians see this statement from the Bible—"In Christ there's neither male nor female"—as a dangerous idea. To be fair, they think it's dangerous if it's taken too far. When I told one of my friends I was going to talk about this statement in a chapel talk at the College, he immediately said, "But that only applies to salvation."

I will start by reassuring you all, and admitting that the phrase "in Christ" limits the reach of Paul's statement. Though Paul's statement may have far reaching significance, he limits his statement here in Galatians 3 to what is true "in Christ." This statement about what is true "in Christ" may profoundly affect the way we as Christians understand the creation and it may lead us to seek change in our culture, but most of that is another topic. The question I am concerned with here is what, positively, "in Christ" means and how that should affect our thinking and our actions as Christian men and women.

The situation in the Galatian churches was critical. Teachers from Jerusalem had tried to impose the Jewish law and Jewish customs on Gentile believers; they had been saying that Gentile Christians needed to become Jews in order to be acceptable to God. Paul says that "in Christ" these distinctions no longer mean anything. In the process, he throws in two other distinctions. In light of the gospel, as he explains in more detail in other epistles, the distinction between slave and free, an important distinction in Roman law, is immaterial. And he says the same thing about the distinction between men and women.

So how far does this lack of distinction between believers in these groups extend? Important here are the positions which

"There are no second-class citizens in the kingdom of God. None of the promises that Jesus makes to His people are limited to one sex."

Paul says, in this passage, all believers hold. Regardless of these sets of distinctions, all are "sons of God in Jesus Christ" and all are "Abraham's offspring, and heirs according to the promise."

All believers, not just men, are "sons." Paul makes clear that he doesn't simply mean that we are all "children of God" by also using another word to describe the position we all hold: all of us who have placed our faith in Christ are "heirs" along with Jesus. In Jewish society, as in Hellenistic culture, and to some extent in our own culture into the nineteenth century, only males could be heirs. But "in Christ" both men and women are sons and heirs. God has male sons and heirs and God has female sons and heirs. So, if we are all heirs, what do we inherit? We inherit salvation, certainly. But what is included in salvation? What is included in being "in Christ"?

As believers, we inherit all of the gifts and promises of God. God is an equal opportunity benefactor to all of His heirs. He does not discriminate on the basis of race, national origin, social status, or sex. There are no second-class citizens in the kingdom of God. None of the promises that Jesus makes to His people are limited to one sex. None of the gifts of the spirit are limited to one sex. All of these blessings that come with our salvation are offered to all believers.

"In Christ there is neither male nor female." This is not just a dangerous idea; it's a sweeping statement of principle within the kingdom of God.

The Dangerous Idea that We Have Nothing to Hide: A Christian Perspective on Privacy

Dr. John Hunt, Professor of Computer Science

I teach a course on professional ethics, and one of the topics in that course is privacy. Over the years, I've noticed that my students and I think fairly differently about privacy. A number of my students have expressed what I would

consider a "dangerous idea." It's an idea that goes something like this: "I have nothing to hide. As a Christian, I should behave well, and if I behave well, then I have nothing to hide."

I think this is a dangerous idea in today's world. Changes in technology have created privacy issues that did not exist a short time ago. Changes in culture have also made privacy concerns a larger issue. As we think through a Christian perspective on privacy, three key ideas come to mind.

"Jesus has boundaries, demonstrating that it is OK and often right to live with boundaries."

First, God keeps secrets. In Matthew 24, Jesus tells us that only the Father knows the time of the second coming. Jesus often goes off alone, away from crowds, to talk with the Father. Jesus has boundaries, demonstrating that it is OK and often right to live with boundaries.

Second, we live in a fallen world. In Genesis 3, God makes Adam and Eve garments to cover themselves. It is appropriate, in this fallen world, to have privacy. In a fallen world, where evil exists, it is often necessary to keep certain information private and protected.

Third, some things are not appropriate for others to know. There should be nothing wrong with keeping certain moments private, and yet that commonplace act is becoming somewhat controversial. But even those who claim these ideas sense the need for privacy. Facebook founder Mark Zuckerberg has said that privacy is no longer a social norm, and yet he bought the four houses surrounding his own so that he could have more privacy.

We should care about privacy as Christians. Simply saying, "I have nothing to hide," is not enough. We need to recognize that technology is dramatically shifting our personal boundaries and can reveal things about ourselves. Finally, this is not simply an individual issue. Our understanding of privacy shapes how we live and interact as a society. 📱



HOMECOMING 2017 included a first look for alumni at the newly restored Carter Hall. Tours of the building—including trips into the Carter Hall tower—were a highlight of the 2017 gathering.

Classic Homecoming events were enjoyed by all, including a fireside chat with President Halvorson, alumni sporting opportunities, and the Homecoming soccer games and fireworks. Along with these events, alumni had the chance to participate in new Homecoming favorites, including art classes led by Covenant alumnus Matthew Monahan '99, a scavenger hunt across campus, and a bluff trail hike with Dr. Herb Ward.

The Homecoming Faculty Lecture Series continued with a lecture on how racial and ethnic stereotypes shape our views of God's creation, presented by Dr. Alicia Jackson, and a lecture from Dr. Kelly Kopic on faithfulness amid suffering. As always, classes and halls made time to get together for reunions and alumni enjoyed many informal gatherings and fellowship with friends, roommates, and classmates throughout the weekend.





Plans for Homecoming 2018 are taking shape, and it isn't too early to make plans to come home! Here is just a taste of what we have in store for you.



Jennifer Daniels '95 is a performing songwriter who has been writing and touring for twenty years. She will perform both folk rock and kids' music during the Alumni Picnic & Games on Brock Lawn on Friday.

Dr. Bill Davis '82 has served on Covenant's faculty since 1997. He'll discuss *Departing in Peace: Biblical Decision-Making at the End of Life*, his new book about the difficulties and decisions faced by those with friends and loved ones nearing the end of their time on earth.



Morning Sun: A concert celebrating the ministry and music of James Ward will feature Randy '72 and Joan McRae Nabors '71, Pierce Pettis, Steve Smallman '85, the East Lake Expression Engine, The Distribution, New City Choir, the Covenant Chorale, and James Ward '72.

Dr. Elissa Yukiko Weichbrodt '04 has served on Covenant's faculty since 2013. Her lecture, "**Looking Justly: Photographs and Poverty**," will explain what art history is and talk about the multiple lives of a famous photograph (Dorothea Lange's "Migrant Mother").



Art Sale | Athletic Matches | Brunch on the Overlook | Carter Tower Tours
Fireside Chat | Food Trucks | Heritage Society Tea | Jazz on the Overlook
Kids' Activities | Scavenger Hunt | Soccer Games & Fireworks
Reunions for Classes of '68, '78, '88, '93, '98, '03, '08, '13, '17

Find the latest information at covenant.edu/homecoming
Registration opens June 1, 2018

Investing in Beauty

IN THE SUMMER OF 2016, my wife and I purchased a recently renovated home in Chattanooga. The surrounding yard was suffering from years of neglect. We took up the challenge of revitalizing the outside of our home, but as my wife, Lauren, visited the nursery each week, I became increasingly anxious about the time, energy, and resources we were dedicating to this project. In that moment, I needed to remember that beauty requires investment.

That reminder came in late May of 2017, when Japanese billionaire, Yusaku Maezawa, shocked the art world with his purchase of a 1982 painting by Jean-Michel Basquiat for \$110.5 million—the largest sum ever paid for a piece by an American artist. While there are many possible reasons that might have motivated him to pursue the painting, Mr. Maezawa’s own remarks suggest something fundamental: “When I saw this painting, I was struck with so much excitement and gratitude for my love of art.” He clearly is enthralled by the aesthetic experience and understands that beauty requires investment.

Our God loves beautiful things, which is evidenced by the unequaled glory of His creation around us. Since God made us in His image, we too are endowed with the abilities to create and appreciate beauty. Like all of His gifts, God expects us to use them. The Old Testament records detailed plans for the tabernacle in the wilderness and the temple in Jerusalem. One cannot read them without being struck by their tremendous opulence. God required the Israelites to provide the finest materials—gold, silver, bronze, acacia wood, fine twined linens of scarlet and purple—and these were given to the most skilled workers for fashioning the structures and various items used for worship. Even while sojourning in the wilderness and establishing the nation in a new country, God’s people richly invested what they did have in beautiful things for His glory.

Historically, the church has faithfully responded to this call. The realm of music has particularly benefited from this response, as congregations have employed organists, orchestras, and choruses



by Brandon Kreuze, professor of music

to provide music for worship. Many of the great works of sacred musical art were composed by musicians who were either church employees or recipients of generous church commissions. One might also point to the glorious Old World cathedrals as clear examples of the church’s investment in beauty, with their ornate architecture, painted domes, elaborate stained glass windows, and intricately detailed sculptures. Although the Reformers were somewhat suspicious of the artistic extravagance of Rome for fear of being tempted toward idolatry, they certainly celebrated the beauty found both in the natural world and in the magnificent works of artists and musicians such as Rembrandt and J.S. Bach.

As a teacher and composer at Covenant College, I am blessed to be part of an institution that acknowledges the call to invest in beauty. I am reminded of this acknowledgement upon

arriving on campus each morning. While walking to my office, I have the daily privilege of admiring the careful stewardship of our campus grounds and marveling at the glorious stained glass windows in the chapel auditorium. The College sees great value in supporting our pursuits to create and display beauty. I am encouraged by the thought that, due partly to their experience at Covenant, our graduates go into the world with an appreciation for beauty, a desire to see it created, and an understanding of the call to support efforts to cultivate it. I pray that, as a result of their influence, the church will be animated in its commitment to glorify God through endeavors that create and invest in beauty. 🙏

“Our God loves beautiful things,
which is evidenced by the unequaled
glory of His creation around us.”

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two types of private institutions:*

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2017 ALUMNI of the YEAR



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awarded posthumously



Enoch Elwell '10
Young Alumnus of the Year



Beth Anderson Nedelisky '03
Volunteer of the Year

On Friendship

HOW MANY FRIENDS DO YOU HAVE? According to Facebook, I have 2,307. According to Snapchat, I have zero (because I don't have a Snapchat account). The truth is somewhere in between. Large numbers of social media "friends" ought to prompt us to ask ourselves: What do we mean by "friend"? How does our culture's view of friendship shape ours, and in what ways might we want to push back and live differently?

Friendship is one of the greatest blessings we enjoy as human beings, and yet true friendship is undervalued in our society. It has been cheapened, and we desperately need to nurture and cherish it—perhaps even revitalize or resuscitate it—in order for us to flourish as those created in the image of God.

The ancient world was marked by strong bonds of kinship and strong allegiances to kingdoms. You were expected to be loyal to your family, as well as to those who ruled over you. A friendship that was elective—in which you chose to bond with, or commit to, someone not because of one of those pre-existing connections or because of amorous desire, but simply because you chose to—was considered exceptional, extraordinary, and sometimes even a little subversive.

This vision endured through the medieval and early modern periods of history, and found one of its most articulate Christian spokesmen in C.S. Lewis. In his book, *The Four Loves*, he distinguishes between and describes at length affection, friendship, eros, and charity. First, Lewis points out that humans don't have a biological need for friendship, nor is it a feature of the natural kinship structures that exist in human societies. "It has no survival value," he writes, "rather it is one of those things which give value to survival."

In addition, Lewis says friendship arises when two or more companions discover "that they have in common some insight or interest or even taste." In his words, "The typical expression of opening friendship would be something like, 'What? You too? I thought I was the only one.'" Lewis says this "least jealous of loves" is a relationship honed via conversation that is aimed toward bringing out the best in each person involved, propelling them toward the good, the true, and the beautiful.

True friendship draws out the best in us, even as it exposes some of our faults or weaknesses or proclivities for sin. It hones our God-given gifts, even as it chips away at the aspects of our character that need refining. It serves as an arena for the pursuit of virtue, for the common effort to develop in ourselves via our relationship with one another the qualities of a Godly life that are so difficult to nurture in isolation. We need true friendship as Christians. As Proverbs 27:17 reminds us, "Iron sharpens iron, and one man sharpens another" (ESV). We need the support and encouragement of fellow believers as we struggle with our own sin and seek to walk faithfully in a world that doesn't understand us.

As Christians, our friendships will be fullest and richest when they are built on a common love for Christ. May Christ be the root and ground, and the end and aim, of our friendships, that through them He might be glorified and you might enjoy the fullest blessing of this remarkable gift. 🙏



J. Derek Halvorson '93
President

“Friendship is one of the greatest blessings we enjoy as human beings, and yet true friendship is undervalued in our society.”

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



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"I thought a lot about fog during my time at Covenant," says Alicia Zaroni '15. "It seemed to embody my experience with doubt in my Christian faith. Questions haunted me constantly about the God of the Bible, about other religions, about myself, about what it looks like to engage well in the world, about grief and joy and how to process both together. There was so much I didn't know, and I felt this in a profound spiritual and literal sense every morning as I walked through the fog to class.

"After graduating from Covenant I had more conversations with incredibly brilliant people all making different truth claims.

I was so unsettled by my questions that I felt paralyzed. I wanted to crawl in a hole and not think any more. As an art student at Covenant, I learned we are wholistic beings. Not surprisingly, then, I began to see a connection between my physical, tangible experience of literal fog and that of spiritual fog: we only need to see far enough to take the next step. On top of this, there was something hopeful about fog—it was never powerful enough to completely conceal the light, and it never lasted forever. Fog inspired me to experience questions without fear. It empowered me to press into my questions, into Scripture, into prayer and

into community with enough courage for the next step. Rather than shutting down in terror of the unknown, I began to wonder what it might be like to be strengthened by hope as these verses reflect in Job 23:8-10, 'Behold, I go forward but He is not there, And backward, but I cannot perceive Him; When He acts on the left, I cannot behold Him; He turns on the right, I cannot see Him. But He knows the way I take; When He has tried me, I shall come forth as gold.'"

"As Gold," 3' x 4', oil on canvas | Alicia Zaroni '15

