

THE BAGPIPE

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Madueme's Book

BY JACK ROYLSTON

On Nov. 4, Baker Academic released *Adam, the Fall, and Original Sin*, edited by Dr. Hans Madueme, assistant professor of theological studies here at Covenant College, and Michael Reeves, Director of Union and Senior Lecturer and theologian-at-large at Wales Evangelical School of Theology.

This book is a collection of essays from scholars in various Christian traditions that provides theological, scientific and exegetical evidence for the doctrine of original sin and the historicity of Adam and Eve in the midst of controversy and disagreement among contemporary scholars on the topics.

The edited book is divided into four sections: *Adam in the Bible and Science*, *Original Sin in History*, *Original Sin in Theology*, and finally *Adam and the Fall in Dispute*. Notable scholars featured in the book include Covenant Theological Seminary professors Robert Yarbrough and C. John Collins, Westminster Theological Seminary professors Carl Trueman and William Edgar, and Southern Baptist exegete Thomas Schreiner. Dr. Madueme composed two of the

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Kicking Up Dust: Campus Planning



BY EMMETT GIENAPP

While students are gearing up for this semester's final stretch, Covenant's administration is also busying itself by coordinating several large construction projects that may change the campus face in coming months.

The most significant of these projects are the restoration of Carter Hall and the construction of a new facility to replace the Art Barn.

Currently, the primary focuses of the Carter restoration project are the 86-year-old roof and the 34-year-old building "skin."

As Chief Planning and Facilities Officer David Northcutt said, both are "basically worn out."

Ideally, the administration would like to do more than repair broken elements of Covenant's most iconic building. The planned changes will actually leave it looking more like the original "Castle in the Clouds" than it does now.

Northcutt explains that one potential element of that is revealing the original, stucco exterior that is currently hidden. This was covered in the early 1980s by the skin that presently envelops the building.

Future building phases include installing porches at the north and south ends and doubling the number of windows in the building.

There's even a chance that Carter Tower's top will be removed to better reflect the original design.

But Dan Wykoff, the Vice President for Business and Finance and college CFO says that this "restoration effort" would include more than exterior work: the Great Hall, health services, and the mail room could be revamped as well.

The project's scale raises several logistical questions: how to divide

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Break on Impact

BY GARRETT SISSON

Last week, the Chapel Department released applications for next semester's college-sponsored mission trips, "Spring Break on Impact." Students will have the opportunity to travel to Clarkston, GA, London, England, and Yakuma Indian Reservation, WA, to experience a small part of long-term evangelism projects in those areas.

Ten to twelve students will be selected this semester for each trip, after which the groups will prepare in January and February. The trips will take place March 7-14, 2015.

In London, Covenant works with New Life Masih Ghar church in their outreach to the nearby immigrant South Asian community, making contacts for the church to follow up with later. Because the culture of this community is more comfortable talking about religion than American culture, this is the most directly evangelistic trip, and offers a chance to learn about the church's work in a context of mixed religious traditions.

In Clarkston, students help World Relief and Mission to the

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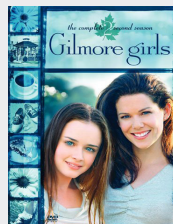
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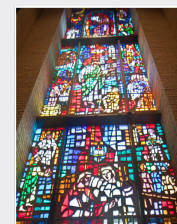
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Craig Lyon Passes Away

BY JONATHAN MOORE

Covenant College hostess of nearly thirty years, Penelope Craig Matthews Lyon – of Craig Lyon Great Hall fame – died Friday, Nov. 14, in Clinton, South Carolina. Beloved of the College and the Mountain, Lyon's was a life (1924-2014) of love for neighbor and Lord.

Born in Monroe, Louisiana, Mrs. Lyon began her time at Covenant in the 1970s and continued working for the College until her retirement in 2000.

According to a news report issued by Covenant last week, among her many contributions to the College, Lyon served as hostess, a role in which she managed the Great Hall. She also helped, even in her retirement, to host special events.

The Craig Lyon Great Hall in Carter Hall was named in honor of Lyon and a painting of her now hangs inside the room.

"Lyon has always been a treasure to the college, but especially to the Psychology Department," Dr. Mike Rulon, retired Professor of Psychology says. "When I introduced her to new students, she asked questions until she found a connection with that student and someone she knows," he said, adding, "and her memory was incredible."

According to Joe Novenson, senior pastor at Lookout Mountain Presbyterian Church, in correlation with her longevity of service to the college Lyon possessed a "peerless attentive

care [and] a memory for detail that was frankly stunning."

"I tear up remembering how rarely I have ever been so attentively cared for by anyone like [Lyon] cared for me," Novenson recounts, adding, "When I grow up in Christ, I want to be like [Lyon]."

During part of her time at Covenant, Lyon lived in Carter Hall in a second floor apartment on the north end of the building. Over the years she met thousands of students, including our President, whom she remembered would dribble a noisy soccer ball down The Ghetto.

President Halvorson expressed his feelings for Lyon, remembering "her grace, hospitality, and Southern charm." He described

Lyon as both refined and fun, noting "her decorum and manners, and also her patience and healthy sense of humor."

This mixture contributed to her reputation of hospitality, a trait that especially characterized the way she served Covenant.

In Halvorson's words, "As the College celebrates fifty years in the old Lookout Mountain Hotel, it seems fitting that we would mark that time by celebrating the home-going of one who made that building such a welcome home for so many students and guests."

Lyon's funeral was held on Sunday, Nov. 16, at Westminster Presbyterian Church in Clinton, South Carolina. On Nov. 19,

another service was held in Monroe, Louisiana, at Covenant Presbyterian Church. After the service in Monroe, she was buried in Ruston, Louisiana.

Her family has requested that, in lieu of flowers for the family, all memorials be made to Covenant.

President Halvorson spoke on behalf of the Covenant community when he said in gratitude for her legacy of hospitality, "We thank God for Craig Lyon, and we delight in knowing that she now enjoys the hospitality of her heavenly Father."

Kicking Up Dust: Campus Planning

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the work, how to fund it, and where to put students who may be displaced.

The current concept is to divide Carter into several construction zones and begin restoring the northernmost section first. That would mean at least some portions of Carter's northern halls would be taken offline while they are being worked around.

It is premature to categorically say what students will be displaced because much of that will be decided after fully examining what space is available, but the senior administration is endeavoring to find space without sending additional students off-campus.

One part of addressing that problem is the construction timeline—if the plan can be approved at the spring board meeting, Wykoff and Northcutt would like to see construction begin soon

after students leave for the summer. Construction would continue through the following semester until the first phase is completed, ideally, during Christmas break.

According to Wykoff, Carter's restoration will likely cost around \$19 million from start to finish. \$6 million would be covered by the BUILD campaign's remaining funds out of the original \$58 million that campaign raised. The difference in total cost and available funds would be accounted for with additional contributions raised by the Development office and, quite possibly, the largest loan the College has ever taken out.

Wykoff explained that the Board of Trustees gave the go-ahead to explore such a loan at their most recent meeting because, "they feel that this is an important project for an important building."

The total size of that loan will not

be determined until next semester when a fundraising plan is firmly in place, but it will not contribute to higher tuition for students or lower faculty salaries.

But Carter isn't the only building getting attention this year. In fact, Northcutt and Wykoff hope to break ground on a new facility in January after the Art Barn has been demolished. This facility is projected to cost just under \$2 million and will be funded primarily by future contributions to the college.

The Art Department, led by Department Chair Prof. Jeff Morton, has been intimately involved with the planning process from day one. Morton said, "The administration has been very good in saying 'yes' to a lot of our initiatives, and I think this is an opportunity to solidify the program."

According to Morton, the building was designed as a steel

and concrete structure with ample window space in response to last year's student preferences for a new building. One of the chief concerns has been providing adequate lighting because so many students claimed that their favorite part about the Art Barn was the abundant natural light to work by.

Because most of the buildings around campus incorporate mountain stone or stucco, the design is a departure from typical architecture at Covenant. Morton said, "we were allowed to use an entirely new palette."

As the plans stand now, the building will include a 32x32 square foot common space where students can congregate and enjoy one another's work as well as two studios: a ceramic and sculpture space on the south side and a northern drawing and painting space.

The department also plans to incorporate several elements from the Art Barn such as its windows and even the siding which could serve as a design accent inside.

If construction can start in January, administration hopes that the building will be up and running in time for the start of the fall semester in 2015. But there is a huge number of moving pieces that must be coordinated beforehand. Such large projects require the input and cooperation of every department in order to minimize campus disruption.

As Morton said, "we're part of a community that's making decisions."

And some of those decisions will leave Covenant's campus looking very different in the near future.

Faculty Quote of the Week

"It's been a while. I'm personally offended." - Professor Hallstrom on being the faculty quote of the week

The Verdict

Yes, we respect your right to participate in No-Shave-November.

No, it doesn't look alright.

THE BAGPIPE



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Break On Impact

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World, which works year round to help the area's population find jobs, make use of their resources, and successfully transition to life in America.

Covenant participants are able to show care and love to those resettling in a community church plant, while refugees coming from traumatic situations are protected by the organization in the interest of sensitivity. In years past, this mission group has helped pick people up from the airport and eaten a meal in a refugee family's home, making this the most immersive trip of the three.

At the Yakuma Reservation, the group will partner with Sacred Road Ministries to facilitate an ongoing friendship, as well as a historical and cultural dialogue between the church and the traditional Yakuma community.

Sacred Road follows a community development approach similar to that taught at Covenant, showing high respect to the Yakuma people. In their efforts to start a church plant with the Reservation, they try to learn from the Yakuma as much as they teach the Gospel. This trip is particularly suited to students interested in children's ministry.

Each trip is carefully designed to be a cooperative exchange between Covenant and its contact organization "in the field." Because they are short-term mission trips, the main emphasis is placed on learning from preexisting efforts and helping to strengthen them. For all three trips, student manpower is able to temporarily relieve the burden from other areas, which is appreciated by the host organization.

Covenant has been arranging Break on Impact trips for many years, but since Christiana Fitzpatrick began as Chapel Director, the trips have been intentionally condensed and more sharply focused. Now, each of the current trips are in at least their fourth year, which has built and maintained the college's relationship with the organizations more securely over time.

Valuing quality over quantity has also led the department to a tighter vision for the projects' goals. Noting that "success" is a largely American fixation, Fitzpatrick says the ideal trip should be "helpful to the long-term ministry," and that the department wants students to "catch a vision" for "the larger ministry that's going on."

Because the Break on Impact trips fulfill the COR 337 Intercultural Experience

requirement, Fitzpatrick noticed that in the past, students have been prone to see the trips as an easy vacation. However, she also notices that in most cases when they come back, "their eyes are opened" to the prevalence of ministry opportunities in their local areas.

"I had no idea what I was getting into...God turned my world upside down by showing me his power through mission, prayer, and the global church," says Sam Roach, who traveled last Spring. "...That's why I went back to London for the summer, I just couldn't get enough."

Applications can be picked up in the RUF office for the London trip or the chapel office for the other two. The deadline for submitting applications is Tuesday, Dec. 2.

Medueme's Book

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[that] will appeal to professors, students, and readers interested in the creation-evolution debate."

Madueme completed his doctoral dissertation at Trinity Evangelical Divinity School on Adam and original sin under Kevin Vanhoozer also has previous experience in science and medicine, receiving his medical doctorate from Howard University College of Medicine prior to becoming a theologian. With these credentials, Madueme is more than qualified to take on the daunting task of editing an academic work that engages such controversial issue, especially in light of the modern debate regarding the historicity of Adam.

Madueme brings a professional scientific and theological perspective to the table that grants a comprehensively knowledgeable work that will likely lead to a fruitful discussion among contemporary evangelicals, both in the academy

and in the church. In an interview posted on Covenant's website on Nov. 4, Madueme said, "We wanted a book that would attempt to responsibly engage questions in one volume. The vision we had for the book wasn't limited to the Fall, it was really about the doctrine of original sin."

Dr. Madueme came to Covenant in the fall of 2012 after serving as an adjunct professor of theology and bioethics at Trinity International University Graduate School, and as a research scholar for the Center for Bioethics and Human Dignity. He has since been an integral part of the Covenant community, teaching the required core classes Christian Doctrine and Christian Mind, as well as several upper division theology electives, including a class this semester on the Theology of Sin, where he addresses the doctrine of original sin in light of his doctoral work on the subject. Dr. Madueme

has been thoroughly involved both in the classroom and in the lives of his students, encouraging his students to wrestle with difficult questions to ultimately know God better. Senior Nate Groelsema said of Madueme: "Dr. Madueme mixes his personality with his genius. With his theological background, his convictions about what it means to know and love God are so clearly present in the way that he teaches and in the way that he loves his students."

Dr. Madueme is married to Shelley and they have two children, Caleb and Sarah Grace. Next semester, Dr. Madueme is scheduled to teach Christian Doctrine II, Christian Mind, Theology of Scripture, and the Senior Integration Paper for Biblical and Theological Studies majors.

Redeeming the Nude

BY HANNAH LORUSSO

I am an art major here on campus, which often times means that what I am working on is strange and uncomfortable to other people.

Beyond that, I am a figurative painter. I paint and draw people and those people are usually nude.

This puts me in a very strange position in Covenant's community because, as Christians, we often have a hard time being sure of what to do with images of nudity.

The female nude has a twisted and dark history. From the very beginning of time women have been portrayed in art. Some of the earliest art we have record of depicts women as a goddess of fertility, taking away facial figures and emphasizing them as child makers alone.

Throughout history this morphed to women portrayed as mythological beings to ensure that male viewers could feel more comfortable looking at their bodies for pleasure.

Even later, women of other races were sexualized in art because they were seen as other and there for the taking. This view of women hasn't changed throughout time even if our art looks drastically different.

Now we deal with the digitally edited and sexualized image instead of the handcrafted portrayals. Every day we are surrounded by images of the body and we can all agree that they don't portray women in a healthy way.

But I have struggled throughout my life feeling like there must be some other way to understand our physical reality. I grew up as a dancer. I was trained to see the beauty and power that the body has.

So I ran into a problem when I started my artistic schooling at Christian schools. I wanted to depict the body, but often times what I did was far from accepted.

Last year I took Professor Kayb Joseph's Figure Drawing course, a class that often flies below the radar in the web of core and more interesting classes.

My life as an artist has never been the same since.

That class took me from being a student to being an artist. Not only was I taught anatomy and academic technique but I was mentored through a theological understanding of our bodies and our relationships to other people.

Much like any other art class we needed to learn how to see our subject before we could learn how to draw our subject. This was especially important to our class because our models were other Covenant students.

There is a theory about figure drawing that we as artists are incapable of drawing someone without objectifying them. We either sexually objectify them or treat them no differently than we would a bowl of fruit.

Models for the nudes that we see throughout art museums were generally hired prostitutes which provides this historical assumption of objectification. However, in Kayb's class we are taught that there is another option.

As Christian figurative artists we are called to depict not just the body, but the body, soul, and spirit in our works. In this way we are attempting to look at our models and depict them through loving eyes as a fellow image bearer in Christ.

I am now in Christ and Culture and there is a section of our text book, "Culture Making" by Andy Crouch that really speaks to this conversation of nudity in art. Crouch talks about the practicality of how we change culture. He says that we cannot just stop a cultural norm from being true.

Instead, if we want it to change, we need to replace it with something better.

As students of Covenant College this is how we are called to make "In all things, Christ preeminent." Instead of trying to hide from things that have a dangerous history in our fallen world, maybe we can

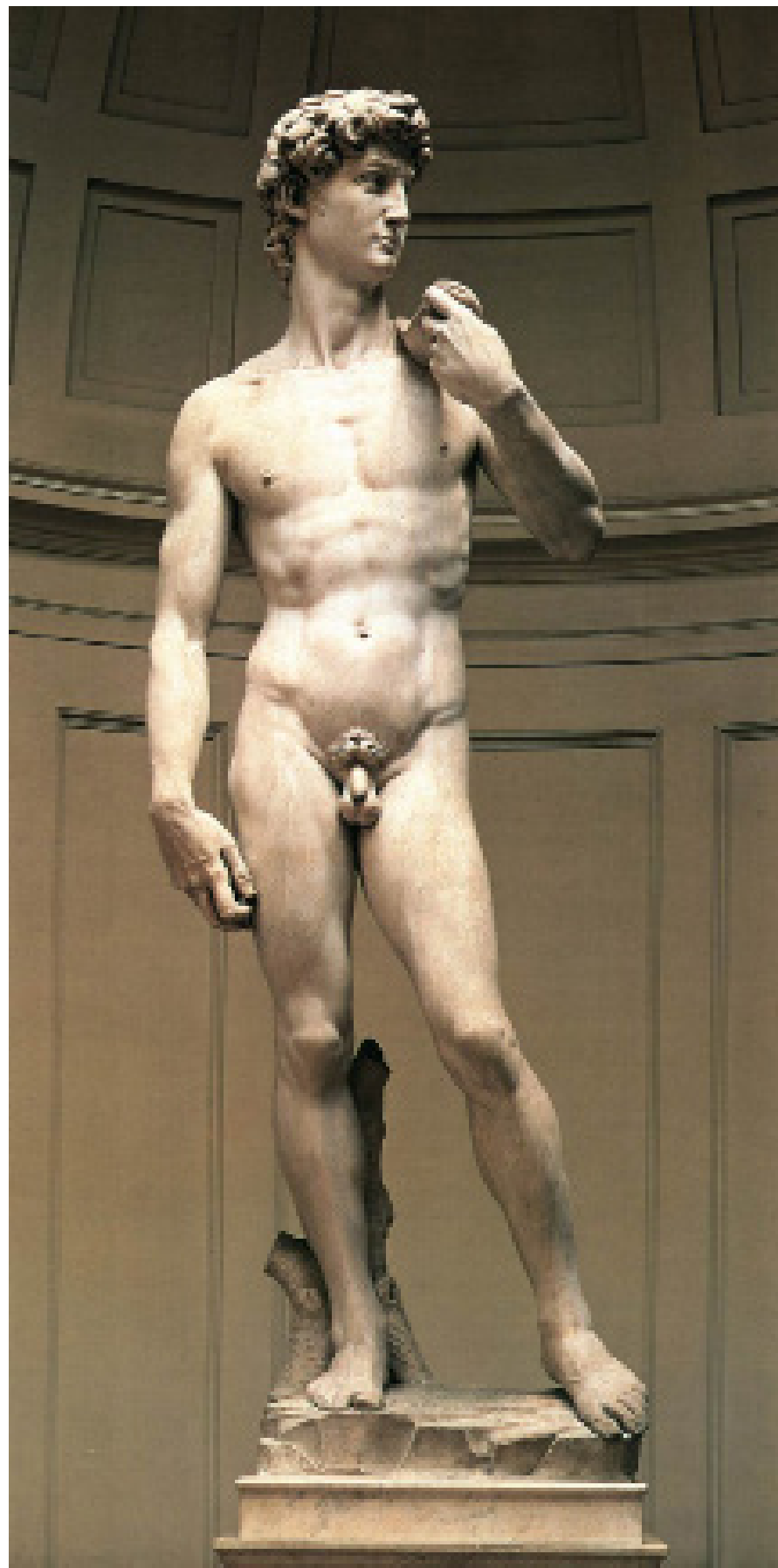
come alongside people and offer our different viewpoint as Christians.

For my study in art, it means that I can't fix the way that the nude body is wrongly portrayed by never making nude art.

Instead, I enter into the conversation to offer up an alternative way of seeing a nude form. Instead of the historical tradition of the artist using the body of the model as a tool for art, I want to serve people by taking the time to look and care for them and love them through my art making.

So as the church, maybe this can speak into how we interact with the issue of the nude body in our culture.

Fearing the body and avoiding it as a visual language leaves all of the power to define how bodies are used up to a secular culture. Maybe we need to take part in this tradition and create another voice among the broken views of the body.



Gilmore Girls Revival

BY BETH ANN FOGAL

Gilmore Girls is a show that I did not grow up with. Unlike the early years of shows like *Seventh Heaven* and *Full House*, *Gilmore Girls* was forbidden for me as a young girl. But, of course, when my mom went out and I was left alone in the afternoon, I went straight to ABC Family's reruns of the Stars Hollow happenings.

The pilot of *Gilmore Girls* aired in 2000, and the show ran for seven seasons. It was gloriously successful, but left fans aching when creator Amy Sherman Palladino left the show before the final season. However, on Oct. 1, Netflix added the full show to its archive, giving those of us who lacked a *Gilmore Girls* education the chance to sit and learn for hours on end.

It also gave those who fell in love with Rory and Lorelai years ago

the chance to relive and relove the quips and wit of the show. For those of you who have never seen or don't understand the hype about *Gilmore Girls*: read on.

The show follows the lives of a mother-daughter duo in the small town of Stars Hollow, Connecticut. Sounds terrible, right? Jess, Rory's love interest in the second season, sure thinks so. But what Jess and I have learned is that these women embody and emit social issues and strong intellectual views that I am only just now beginning to comprehend and acknowledge.

Lorelai, the mother, got pregnant when she was sixteen and had Rory, her incredibly well behaved and studious daughter. Lorelai's parents aren't the most relaxed people and there is a lot of baggage between them that gets opened up

and aired out regularly. Rory is an introverted, adorable, incredibly smart student from a single parent family going to Chilton, a high school version of Harvard.

Sex, adulthood, forgiveness, pride, guilt, feminism, family relationships, and good old teenage angst are all dealt with in this show, and I'm only three seasons in! Not to mention the brilliant dialogue full of pop culture, literature, and historical references, that informs and connects with the viewer.

Now, even though this show has great character development, great storylines, and great music (Carole King wrote the theme song), I do recognize that not every thing said or conveyed is perfect.

It has its flaws, and I think it was apt of my mother to keep me from diving into it too deeply as a young

girl. There is a decent amount of swearing and sexual innuendos, as well as a whole lot of kissing between Rory and her boyfriends (ew, yuck) and those relationships occasionally send messages that I don't think are right.

Along with that, there are a number of mature themes addressed in the show, as mentioned above, and at such a young age, I'm not sure I would have grasped the gravity of those issues, or had the mental capacity to understand exactly what they were speedily alluding to.

But I admire the reality of the show, despite its picturesque setting and unbelievably fast dialogue, and I admire the range of life issues dealt with realistically. This show is going through a revival period for a reason, and it possibly has to do with this subtle third-

wave feminism on the rise, as well as the recent addition to Netflix.

I know that the males reading this might not be so convinced, but I encourage you to watch it if you or a friend has a Netflix account. The strong female leads might open your eyes to some ideas about women, yes, but honestly it's just a great show and you should give it a chance.

Let yourself be swept up in Lorelai's wit or Luke's cynicism or Rory's intelligence. Or, if you're like me, keep track of all the music either featured or mentioned in the show (The Pixies, Sonic Youth, and PJ Harvey are only a few I've noted, by the way.) So yes, I'm going to say it. I love *Gilmore Girls*. Sing it with me now. Where you lead, I will follow...

Big Hero 6 Review

BY JAMISON SHIMMEL

Described by Rotten Tomatoes as "an action-packed comedy-adventure" and receiving an impressive 89% rating, Disney Animation Studios newest blockbuster "*Big Hero 6*" is the movie to go see this weekend. The PG film is safe for families while not being overly kid friendly.

Big Hero 6 is based on the Marvel comic book with the same name. The film follows the adventures of Hiro Hamada who lives in a futuristic city San Fransokyo—which, in the film, is creatively depicted as a hybrid of Tokyo and San Francisco.

Hiro is a science prodigy who gets connected with his brother's friends at the local university's robotics lab.

When Hiro presents his creation of the microbots at an exhibition to gain admission to the university, the professor is impressed and

admits Hiro.

However, when tragedy strikes, Hiro allies with Baymax, his late brother's robot creation, in order to find out what happened and hopefully prevent disaster from striking again.

Some of *Big Hero 6*'s best moments lie in the comedic scenes. From physical slapstick comedy, occasional innuendo, the movie cleverly engages all audiences with its various comedic styles.

In one of the funnier moments of the film, the audience watches as the Baymax struggles with speech and movement due to "low battery". His slurred speech and clumsy movements humorously parallel symptoms of intoxication.

While the film is a comedy, there are somber elements, which not only advance the plot, but also provide depth to characters and engage the audience. The death of

Hiro's brother early in the film not only is the catalyst for everything that follows, but also shows the brokenness that spurs Hiro on throughout the film.

Big Hero 6 is a film that can and should be enjoyed by all ages. If you're looking for your next Wednesday night \$5 student-ticket movie at the Majestic, pick *Big Hero 6* and laugh—you won't be disappointed.



Is it Loving?

BY PHILLIP HUNTER



Did you know the Safety and Security (S&S) office doesn't like it when people write articles about them? Okay, so that's a given...but seriously.

A friend of mine was recently parked in Sanderson on a Sunday and forgot to move their car before 8 AM Monday, and was issued a ticket of \$50. Needless to say, they weren't happy. After speaking with S&S about an article recently published in the Bagpipe (which talked about the S&S office and the way in which they need to reform their policy), they basically told my friend that without such high fines there would be no incentive to follow the parking rules. They then proceeded to tell them how "the authors of the article obviously didn't read the entire handbook given to them at the beginning of the year explaining the ticketing process, or they would've been able to answer their 'did you know' questions."

Now don't worry, I'm not going to just bash S&S and all of their outrageous fees; I believe Austin Cantrell and Bradley Sewell did an excellent job of pointing those out in their article "Rethinking Tickets." I would simply like to continue the discussion they began and reference their article as the starting point from which I was compelled to consider the much larger issue at hand.

That is, S&S is not demonstrating love in their policies, and we as a student body do not have an

effective way of calling out faculty and staff.

Let me take you back two months ago, to the incident we've all come to know and love as #REPLYALL. Hilarious? Yes, it was. Was it loving and considerate? Perhaps not. Dean Voyles did an excellent job in handling the situation and of calling us out not only as students who went against the code of conduct, as one would expect any academic dean to do. More importantly, though, he called us out on our sin, and how we failed to love each other by being kind and considerate. His words were not biting or harsh; they simply spoke truth and demanded love. Dean Voyles's ended his email with the following statement:

"Please respect your neighbors and refrain from wasting their time as well as their storage space. Let's start the year well by loving our neighbors and honoring them above ourselves. Romans 12:9-17."

Personally, I greatly appreciated his email and felt convicted by it. I often do not love people and do not treat them the way I would like to be treated, and this was another example of that. Praise God that our academic dean was willing to call us out on our sin and point us to Jesus and His commandments (which are to love one another - John 13:34-35)!

After reading Rethinking Tickets, I began to consider, "Why is it that we as students do not likewise have an effective way of

calling out faculty and staff on their sin, and having them reform accordingly? They expect us to change our behavior when we're in the wrong, so is it too much to ask of them to do the same?"

Dean Voyles's response to #REPLYALL was an amazing example of how any Christian community should function. We are told in the Scriptures to lovingly speak the truth and to call other believers out on their sin when we witness them not living in accordance with biblical teaching. Austin and Bradley began to do this by addressing how S&S policies need reform, and how the fees they charge are not right to impose on college students who have little to no money.

I would like to address the ticketing policy again, but not simply with a view that says "The tickets are too much money and I shouldn't have to pay them." Instead, in light of what I have shared above, let's take an approach similar to that of Dean Voyles and ask the question "Is it loving?"

Is it truly loving and considerate to charge such high fees for something that is not really a big deal? I am not going to go into the specifics of how much each tickets cost for each offense. "Rethinking Tickets" did that beautifully. My goal is to simply, yet effectively, call S&S out for not being very loving, for not being very considerate, and to borrow from Jesus' language, lording their authority over us. We

are all familiar with Mark 10:45 and the preceding verses, and I think they apply to this situation.

Now it's true, ticket prices are a major inconvenience, and it's much easier to just complain that they cost way too much and compare our prices to those of other academic institutions. However, I would like to reiterate that the issue here is not simply of the price tag being too high; the issue is that the S&S office is not loving our community well. They are being authoritarians and charging outrageous amounts just for the sake of ensuring adherence to their policy.

Instead, they need to deeply consider how to best love students, and what that would look like from a biblical perspective. They must consider the fact that the majority of students aren't likely to have a lot of money because they are already "spending" around \$40,000 to just attend Covenant. It's true that almost everyone at Covenant receives financial aid of some kind, but after all of the expenses and loans and payments made, they don't have the money to just be dropping on random fees here and there. Also, they must consider the true weight of the offense.

In closing, I'd like to leave S&S with some practical applications of my argument. Not that I thought Austin and Bradley had bad suggestions, I just believe these may be quicker to implement and more effective solutions that truly cut to

the heart of the matter.

Significantly Lower/eliminate fees: \$10 would get the point across, and they would have a temporary hold on their account.

Design a new permit which requires students to post their phone numbers so in the case someone forgot to move their vehicle, they are able to be immediately contacted in order to promptly move it. If they don't answer/cooperate, charge them the \$10 fee.

Make the rules more accessible and more easily understood. I recently spoke with a friend who said they only way he's avoided being ticketed is by word of mouth and by hearing of the daunting fees, but has never been informed directly by the S&S office.

LOVE. Be considerate. I repeat, understand the fact that most students have little to no money, especially not to be spending on outrageously expensive fees that just go to prove your authority.

May we at Covenant be a community of believers that strives for love and Christ-likeness. May we be a community that seeks to clothe ourselves with humility, is open to rebuke and correction, that listens to each other, and most importantly, listens to the way God speaks to us through others.

Clay in the Glass

BY MORGAN CRAGO

I often find myself caught up in the narrative stained glass windows that flank our chapel's sanctuary. The sense of unmingled awe they inspire feels appropriate in the biblical story of the front and center window.

However, as one turns left to the north window, there are reasons to take a pause. It is easy in the light of this window to feel a warm, "great cloud of witnesses" glow inside, but I would like to remind us all of some of the clay that appears in the glass here. Ranking top and center, B. B. Warfield welcomes Abraham Kuyper from the Netherlands to give his famous Stone Lecture series on Calvinism at Princeton in 1898. In his first lecture, Kuyper

sets out to explain that Calvinism is an all-embracing "life-system" for combating the looming Modernism. To prove that Calvinism itself actually was a comprehensive worldview weapon, he demonstrates that it provides a philosophy of how to understand the world, to discover and develop the built-in common grace. He qualifies his praise for Calvinism by saying that it, like several other civilizations' worldview systems, has failed to benefit all of humanity.

It is here Kuyper begins his wrong turn. He first presents a view of history that centers on the West as the foundation of all significant cultural progress.

While he does concede that advanced ideas and civilizations in

other areas were impressive, they remained alienated and did not benefit humanity at large, which in Kuyper's terms means only that they did not enter the Western stream of history and so are subsequently insignificant. Kuyper asks, "What has China done for humanity in general, and for the steady development of our race?" His description of African civilization, that it is "a far lower form of existence, reminding us not even of a lake but rather of pools and marshes," is quite degrading. With a shockingly sweeping statement, he dismisses the culture of a good third of humanity with another remark: "No impulse for any higher life has ever gone out from the third group," referring to the children of

Noah's son Ham.

One would hope that the man who a few pages earlier stated that "we cannot recognize any distinction among men, save such as has been imposed by God himself" and opposed all forms of slavery would have had a higher view of all human cultures, especially given his emphasis on God's common grace. We are disappointed. In light of the fact that Dr. Rah has just come and encouraged us with the news of the diversification of the church in the United States, it is very awkward for us to learn that every week, in our stained glass, we symbolically welcome a lecturer who has presented radically different racial perspectives. What does this mean for us? In

part, I am simply aiming to cloud our vision when we look at our windows that seem to purge all dross from our heroes. But there can be more. Maybe an adjustment to Christian Mind, where when we learn about the stories of the different windows, we are told also about the stains on the Calvinist history. Maybe an admonition to personal reflection on just how infected we are with common sinful assumptions of our era— it was racism for Kuyper, but what may it be for us? Maybe moving toward honesty and openness about the unacceptability of our Christian past and an open rejection of its flaws, rather than fitful forgetfulness.

Not Reformed

BY CAYLA-LANE DOOLITTLE

After Doctrine last Monday I headed straight to lunch with my friends. We had just started on the topic of God's Sovereignty and Human Responsibility. The topic sparked my interest, as I've had several conversations about it during my short time at Covenant. As our group sat down to eat, one of my friends recalled that I had disagreed with some of the points presented in class. "So, what do you believe?"

What a loaded question. I had only 25 minutes to eat lunch and rush back for an exam in my next class, and now this? Was I really expected to unload my entire set of theological beliefs in less than half an hour?

My friend was curious, I suppose, to how the diabolical "Arminian Mind" worked (exaggerated for effect—my friends know I'm diabolical despite my beliefs). I answered as best I could, considering the time crunch.

When I came to Covenant I knew that I'd meet people who did not share my beliefs. Cov-

enant and the Reformed Church in general, I learned, have almost a whole other language that they use to discuss spiritual matters.

While the pocket dictionary required for Christian Mind was helpful, I failed to receive my copies of Calvinism for Dummies and Translations for Uniformed, Liberal, Ignorant People. I often tried to get my peers to expound on certain vocabulary that I'd never heard of, but most were unable to explain themselves without referring back to their wordy jargon.

As such, I found it difficult to adapt in this new land. It was and is still hard for me to enter into discussions at Covenant, as I'm decidedly not Calvinist. Whether in the classrooms or the dorm, the odds are often stacked against me. I don't have jargon to bounce around or philosophers to quote, and so I've often been discounted.

I get discouraged by the judgmental attitudes I receive when I deny one of the oh-so-precious TULIP things or, Calvin forbid, disagree with any of the

reformed theologians we learn about in class.

Now that I'm at Covenant, I'm extra grateful for my parent's encouragement to "own my faith." I've spent years forming my answer to the question posed by my friend: "So, what do you believe?" I'll no doubt edit, add, and subtract items as I continue growing in my faith.

However, just because I don't align myself as Reformed does not mean I'm a fanatical snake handler. I don't need to be "converted" to Calvinism in order to live my life for God. I believe that Jesus is the perfect Son of God, of the Trinity, who was made flesh, died for our sins, and rose again. Everything else is nonessential.

I don't have the same presuppositions as most Covenant students; and I love discussing theology with people whose opinions differ from my own. It can, however, result in frustrating, even hurtful experiences. In my Doctrine class I mentioned I was neither Calvinist or Reformed, and my professor jested, "Oh,

those are fighting words!" I didn't take offense to the joke, but those words actually reflect some attitudes I've witnessed. I'm already a Christian, but my Reformed peers seem to be trying to convert me. The eye-rolls when I say I don't agree with the concept of the "frozen chosen".

The "Oh, that's... interesting..." remarks when I say something their pastor claimed was heretical. The pity looks given to me, as if I'm some poor creature who has not reached enlightenment through the great and powerful John Calvin.

If I dare to mention my denomination, I get stared at like some feral creature, accompanied by "So what do you people do?" As a disclaimer: I don't regularly engage in goat sacrifices or séances. We save that stuff for special events like birthdays and Arbor Day. Joking aside, the most frustrating thing is when a person stares at me in shock and asks, "If you believe that, why did you even come to Covenant?" or "How did you even get in here?"

I did not come to Covenant to follow a family tradition. I did not come here because it was a "good Christian college," or to immerse myself in academics filtered through Biblical teachings. These things are a lovely bonus, but I came here because I feel in my heart that this is where God wants me to be.

I don't think I should have to defend my decision to be here based on my denominational beliefs. There are a lot of people at Covenant who don't do any of the negative things that I've mentioned.

There are plenty of faculty, staff and students from various denominations who are more than willing to discuss beliefs without passing judgments, and I deeply appreciate these people. Mutual respect in these amiable discussions is vital.

Battle for the Bowls

BY CHLOE CARLSON

With the college football bowls starting in a little over a month, the ESPN committee will be announcing this week who is going to make it into the playoffs. The committee will have a tough choice in deciding who the top four will be with how the seasons have been playing out in both the PAC-12 South and the SEC West.

Right now, the PAC-12 South is really leaving the committee with a tough choice with a four-way tie for first. UCLA is seen as the frontrunner for this spot but could come out with a loss with their next two games against USC and Stanford.

Arizona State, on the other hand, seems like another possible candidate for that number one spot. Although Arizona State was upset

by Oregon State, their next two match-ups are against Washington State and Arizona, which should result in a win for Arizona State.

However, even with the win and the number 1 standing in the PAC-12 South, the committee still might not pick a PAC-12 South team for one of the top four spots. AP Top 25 ranking list has five PAC-12 South teams and only four from the SEC West, however, the SEC West still has the better quality teams with Alabama and Mississippi.

The truth is, the committee is not going to consider anyone in the PAC-12 South with a two-loss record when they could pick a team like Ohio State with a 9-1 record. And although Alabama has the number one seed with the win over

Minnesota, I think Oregon might be a better contender for winning the championship game.

Alabama has a 9-1 record with a winning streak of 5, but has also played teams that had four losses, like LSU and Texas A&M. Oregon, on the other hand, has had good wins against tough teams like Michigan, ULCA, and Utah. And not to mention, Oregon possess the best quarterback in college football.

Marcus Mariota, as said by Greg Bedard, "looks as if he's been designed by the franchise-quarterback computer program". The Honolulu native Mariota, who is the number one candidate for the Heisman, will also be a top pick going into the 2015 NFL Draft.

With a quarterback like that and the complete body of work of Oregon's team, it would be no surprise to see them taking the win in the Rose Bowl in January. After 12 weeks, 114 teams have been eliminated from consideration, leaving 14 teams competing for the four spots in the final two bowls.

After week 12, Auburn, Duke, and Nebraska lost their chances of being contenders after their losses this past week. Auburn lost 34-7 against Georgia last Saturday. Auburn couldn't get a run on offense, totaling only 292 yards, making it their lowest score under coach Gus Malzahn. Duke fell to Virginia Tech in a close loss of 17-16. And although the score seemed close, Duke did not have

their best game with three turnovers and two missed field goals.

Nebraska loss on Saturday can be contributed to the fact that Wisconsin's running back Melvin Gordon had his best game with 408 yards on 25 carries, setting the NCAA single-game rushing yards record.

And finally, Florida State never seems to disappoint, even with the rocky season its had this year. Repeatedly this season, Florida State has been coming from behind to claim big wins which gives some hope to the ACC team trying to make it to the championship. The season has but a couple weeks left, with every game playing a big role in who will make the playoffs.



Fall Sports Wrap Up

NATE FRIERSON

The Men's Cross Country team finished off their championship season with a strong showing at the NCAA Regional Match, finishing 14th overall out of 28 total teams. Elliott Kaufmann and Graham Massot were named to the All-Region

team after setting personal bests in the event.

The Women's Cross Country team finished 18th out of 29 teams, with five of their runner's setting career times on Saturday.

The Men's Soccer team suffered a tough 1-0 loss to Whitworth

(Washington) this weekend in Atlanta, ending their NCAA Tournament run. After an impressive conference championship producing year, the squad finished the season with a 15-5-2 record.

The Women's Volleyball team came up just short in the

conference championship game against Maryville, losing 3 games to 1 in Danville, Va. The team had a very successful season, however, setting a new school record for wins in a season with 27. This knocked off the previous record which had lasted since 1984.