

The Bagpipe



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Looking Out
for Covenant College
Since 1956

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Left: economist.com / Below: foxnews.com

Bush Declares War Against Iraq

By Justin Johnson

As you read this in your comfortable Lookout Mountain abode, the United States is at war. White House spokesman Ari Fletcher stated, "opening stages of the disarmament of the Iraqi regime have begun." The final ultimatum has passed, and whether Hussein fights or flies, U.S. troops are in Iraq, on a mission to either fight or destroy weapons of mass destruction. Baghdad may be 6,700 miles away, but war with Iraq will affect our lives even here at Covenant.

In a speech Monday night, President George W. Bush made his case for war and threw down a final gauntlet. Bush made it clear that diplomacy had been tried for twelve long years and had failed, and that it was now a time for action. "All the decades of deceit and cruelty have now reached an end. Saddam Hussein and his sons must leave Iraq within 48 hours. Their refusal to do so will result in military conflict, commenced at a time of our choosing," said Bush from the White House. That time is now.

President Bush's claim that diplomacy has failed relates especially to Resolution 1441, passed unanimously

last November, which demands that Iraq disarm immediately, or face "serious consequences." The UN Chief Weapons Inspector, Hans Blix, concluded a month ago that Iraq had failed to cooperate in disarming. From Blix's conclusion, both President Bush and British Prime Minister Tony Blair, America's main international ally, feel justified in taking unilateral action against Iraq, even as other UN members, especially Germany and France, stand virulently opposed to disarmament by force.

This war with Iraq brings increased dangers to every American citizen throughout the world. At the same time that he laid down his ultimatum, Bush also raised the terror alert status to orange, the second highest level. While not wishing to be alarmist, even the college administration here at Covenant has taken steps to respond to the possibility of war and terrorism. Scott Raymond, Dean of Students, posted an announcement about the Emergency Management Committee outlining how Covenant would respond to "any

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March 5, 2003: With war pending in Iraq, students in the Chattanooga community responded to the threat in very different ways. While Covenant held a chapel about how to discuss the war and disagree in love, students at University of Tennessee Chattanooga made

their voices heard by staging a protest.

While their parents in the 1960's donned tie-dyed shirts and peace signs to protest Vietnam, these modern-day "flower children" are hard to distinguish from regular students on their way to class—save the signs declar-

War and Peace

Books Not Bombs! Launches a Protest on UTC Campus

By Rebekah Forman

ing in bold letters "Drop Bush, not bombs." Students protesting the war gathered in a central area on UTC campus, carrying signs, listening to fellow students speak against the war from the microphone, and passing out anti-war paraphernalia. This protest at UTC was only one of many protests staged on college campuses

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Justin Johnson/Bagpipe

Briefly...

News

Applications for the 2003–2004 school year are up 20% from this time last year, but the impending war in Iraq and the economy's continued softness make any concrete projection for next year's actual enrollment unreliable.

Former Franciscan priest and noted author of the recent *A Glimpse of Jesus* Brennan Manning will speak to the Covenant community this weekend, with a special free session Saturday night at six.

Sports

Scots Basketball scored two impressive victories in the AAC postseason tournament against Milligain and Tennessee Wesleyan before falling to UVA-Wise 73-66. The men finished the season 6-23.

The Lady Scots finished the season strong, winning their last four games, but slipped in a disappointing second round loss to in postseason action. The Ladies still claim a seriously exceptional 17-12.

Inside...

Jeanne Nunnallee on Ani DiFranco and men. *Page 5*

Mugatu: the only fashion expert with the skills to make the beaches of 1922 hot now. *Page 5*

Ken Montgomery on John Eldridge: Pop spirituality makes its last stand. *Page 10*

Plus A Ryan Davidson triple-threat, Jason Mitchell investigates Title IX, and Letters to the Editor.

SPORTS

Abby Reed Rocks for the Lady Scots

By Evan Donovan

The Lady Scots' senior guard Abigail Reed has had a great last season of play here at Covenant. This past weekend *The Bagpipe* spoke with her a little bit, to find out about her own accomplishments and hear her reminiscences of the season.

Abby Reed was named the AAC Conference Player of the Week five times out of eight. On top of that, she was also named NAIA National Player of the Week twice, closing the season as the number one NAIA individual scorer. Finally, she received the AAC All-Conference Academic award.

Reflecting back on the season, Abby Reed said she was quite impressed by the way the team rallied together after break this semester, shaking off the pre-Christmas blues. Coming back with a record of 3-7, they picked themselves up and won fourteen out of their last eighteen games. "We could've folded, but we didn't," she said.

On a more personal level, Abby Reed remembers the time she scored her impressive 39-points in a single game. It was at Milligan, the second game after

Christmas. She did not realize her accomplishment until after the fact. The NAIA did notice it, however. Rarely do they honor the same player as their Player of the Week more than once.

Abby Reed also remembers the crucial role that her teammates played in supporting her and leading the team on to victory. Point guard and co-captain Summer Brown was vital to their successes. The flow and rhythm of Brown's play served them well. Laura Staroneck stepped up as a leader both on and off the court and showed a strong presence on the posts. Junior forward Kelly Schoon, also a co-captain, was another key player, posting many double-doubles. Joanna Reitz played solidly and consistently as a freshman, starting every game.

Abby Reed is especially thankful for the passion and wisdom shown by Coach Roy Heintz. Despite being new to coaching at Covenant, he managed to bring the team out of the "rebuilding year" mindset



Lady Scots senior Abby Reed smiles for the record.

and challenge them on to victory. He emphasized playing to the glory of God, but with a strong competitive side as well.

Abby Reed sees bright things in the future for the Lady Scots. She encourages any who are considering tryouts to go for it, but to be prepared to work hard. With Coach Heintz at the helm and the team ending with a 17-12 record, the only thing left for next year is national competition. It's a great time to be a Lady Scot.

Basketball Scots Put a Solid Period on the Postseason

By Evan Donovan

Though sophomores Jeremy Mason and Mark Lovrien played strong in the game against Montreat the next week, the team was again defeated 78-63. The tide turned the next night, however, with a 64-53 victory over Alice Lloyd on senior night. In the AAC tournament, the team bagged two more, defeating Milligan 63-55 and Tennessee Wesleyan 74-71. Finally they fell to top-seeded UVA-Wise, with a final score of 73-66. Their closing record for the season was 6-23. The leadership of seniors Andrew George and Brian Johnsey was a key factor in their last few wins. The scoring combination of Mason and Lovrien was also important, particularly as Mason scored over 100 points in the last five games.

The Lady Scots played four more regular season games after Tennessee Wesleyan, all of them victories. Bluefield was defeated 72-57, Alice Lloyd 87-77, Montreat 99-82, and Alice Lloyd once again 89-60. Playing against Union in the second round of the AAC tournament, they struggled at first to find the rhythm and lost 88-68. However, the team's record is still quite impressive, with an end-of-season 17-12 overall record.

The Lady Scots warm up for their final home game on March 4. That night also was Senior night, to honor Reed and all seniors for their successes on the hardwood.

David Klingler/Bagpipe



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all over the United States that day, part of an anti-war movement of the National Youth and Student Peace Coalition known as "Books Not Bombs!"

Although the students protesting at UTC employed most of the anti-war arguments that are all over the news these days, the Books Not Bombs! movement takes a unique approach. According to Donnie Johnson, a sophomore at UTC, "we are asking that students come out and speak against the war in Iraq," because, not only is war against Iraq wrong, but also "giving \$450 billion for a preemptive strike is wrong, especially every single year when education decreases and decreases and decreases." In other words, the Books Not Bombs! protest calls for the government to allocate the money that would otherwise be spent on a preemptive strike, to be used for educational purposes instead. "You want to talk about homeland security," declared Johnson. "What's more homeland security than education?"

When asked about the day's turnout, student Amanda Wallmack, whose affiliation with UTC Women's Action Council led her to help organize the protest, reported that she was pleased with the results. Although during class there was not a large crowd, "for the ten minutes between changes in class, it's been huge," she laughingly comments. Johnson agrees with her: "I am really glad people came out today because this is about expressing your opinions. It's about saying why you feel the war is good, why you feel the war is bad."

At the same time, there are those students who feel the war is right. A street divides the two camps making their voices heard. While on one side of the street students hold signs protesting the war, standing opposite are those who support the Bush administration. Jeremy Smith, a sophomore at UTC, said that unlike those on the other side of the street, "we're over here to support our country and to support our troops and to show that we have patriotism and that we're not necessarily for war, but we are for doing something about the weapons Saddam Hussein has."

Although the rally was called as an anti-war protest, not all students at UTC are comfortable letting the community view the students as a bunch of radicals. "I don't want people to look at our campus through the news and say that all these kids who go down there are just a bunch

of fun-loving 'hippies'... and think we're not grateful, when we are," expresses Matt Lea, a senior political science major. Although they have been asked to speak out in support of the war on the microphone across the street, Lea and his friends have refused to do so. "This is their rally. I would prefer to stay silent," he said.

"This is a battle of emotions, a battle of who's right and who's wrong," Lea added. "And neither one of us may be right. I'm not saying that I'm right. I feel in my heart that it is my duty as an American to support our troops. I don't always agree with war... but we are in a war, and the only thing we can do is support them."

Although they disagree politically, what they all agree on is the right to be heard. "I am not here to object to these people, they have every right - they have constitutional right, obviously - to say whatever they want, to do whatever they want, as far as speech and assembly," Lea said. "I am just here exercising my right to do the same thing."

Wallmack also sees the student protest as playing an important role in letting their voices be heard. "As students, we are the future," she said. "So if we empower each other and give each other a place to speak, to express our concerns, to express our emotions, or to just rant about whatever, I feel like this is a great platform for students to do that."

"You can't sit around and wait for everything to change," Johnson concluded. "You've got to want to change it yourself."

It is one thing for those of us here on Lookout Mountain to try to understand the potential war with Iraq; it is another for Covenant students who are studying abroad. They face a very different situation, being surrounded not by fellow Americans, but by people with entirely foreign perspectives. Covenant students Cal Marshall, in Great Britain, and Courtney Rayburn and Katie Mesh, in France, have offered to share their experiences with us.

Marshall, studying at Oxford, said, "I was told before I came to Great Britain that I would encounter some virulent anti-Bush sentiment, so I came prepared for that. What I wasn't prepared for was the degree to which many British people misunderstand American government and President Bush." He added, "I have frequently heard the accusations that America wants war with Iraq only to gain oil." Rayburn agreed, saying that many students in her class believe that Bush's motivating factor is the oil industry. Signs Marshall saw at a protest march in London read, "No Blood for Oil."

Mesh says that one of the main differences between the American and French perspective of the potential war is that the French are more credulous than Americans when it comes to the claims of Iraq. They also firmly believe that war is unnecessary. Rayburn mentions how powerful the French media is

in forming public opinion. And Mesh points out that France has strong influence in the European Union, so its negative opinion of the war carries a lot of weight.

Marshall says that Bush is viewed as unintelligent by many in Britain. "The people that I have spoken to seem to think President Bush controls the show much more than he really does," Marshall explained. He said that the role of Congress in political decisions is overlooked, and Bush is "something of a whipping boy."

All three have seen anti-war demonstrations of some kind. Marshall was in London during one of the largest protest gatherings in British history, which involved around one million people. More than six million people in roughly 60 countries participated in anti-war demonstrations over the weekend of February 15th. These are some of the largest anti-war protests since Vietnam.

How have these Covenant students been personally received? "I have never felt scared," Rayburn said, "but I have often felt severely disliked." Marshall added, "Most of the people I have encountered have been very friendly and courteous to me personally, but I have often been pretty uncomfortable amidst all of the activism..." A USA Today article entitled "Ugly sentiments sting American tourists" reports an even higher degree of anti-American sentiment saying, "If the past 100 years were widely considered the American Century, this new one is fast shaping up as the anti-American Century." This article warns Americans going abroad to "be prepared to have it" and to expect being quizzed, grilled, and even spat upon.

Mesh has a more optimistic view of European treatment of Americans, finding that they have a lot in common. "I find the individual French citizens to be very much like us. They are mothers and fathers whose security is threatened by war. They are young people who aren't sure what they think of political power," Mesh said.

Marshall said his overall experience, though sometimes upsetting, has been eye-opening. Covenant student Elizabeth Leight, who recently returned from Oxford, agreed. She says that her experiences in Great Britain were beneficial, causing her to rethink some issues and helping her to think more objectively by exposing her to something other than the American perspective.

Students Abroad Deal with Anti-American Sentiment

By Heidi Herberich

Anti-war UTC students confront their pro-war fellow collegiates during the downtown peace rally held earlier this month.

Justin Johnson/Bagpipe



POP CULTURE

“In a man’s world, I am a woman by birth”

A Manifesto Regarding Women in Rock

By Jeanne Nunnallee

Matt Allison asked me a few weeks ago to write an article on what it is like being a female singer/songwriter/musician. I can basically sum it all up in a lyric by Ani DiFranco, singer, songwriter, and one of my personal heroes: “in a man’s world I am a woman by birth.” The music industry is very much a man’s business, and I don’t just mean the record executives. Think of your top five favorite songwriters. Did you think of a woman? Did you even consider a woman? Probably not.

Last semester the Wittenberg e-door had a rather long running discussion over who was the true king of rock and roll. This debate eventually evolved into every man on campus naming his personal favorite musicians, a topic which ensued for quite some time. I quickly noticed what I thought to be a huge problem: not one of the musicians named was a woman. Dozens of influential singers and songwriters named and none were women. The exclusively male contributors made no mention of this until a female student brought the discrepancy to the attention of fellow e-door readers. I expected this to incite a discussion on why women had been left out of the loop, but sadly, her post went largely unnoticed. I cannot venture to guess why, nor can I

guess why so many men whose taste in music I highly respect failed to name any women. The problem is not a lack of choices. Granted, on the whole, talented women have not been as prevalent in the music industry as men, although that has changed in the last six years. However, I continually see extremely talented women left out of such conversations. Where were Joni Mitchell, Chrissy Hynde, PJ Harvey, Patty Smith, Lucinda Williams, Aretha Franklin, Janis Joplin, and Emmylou Harris? What about contemporary artists such as Lauryn Hill, Ani DiFranco, Aimee Mann, Beth Orton, Fiona Apple, Patty Griffin, India.Arie, Jill Scott? These are all very talented people making very good music that crosses a number of genres and appeals to a wide range of tastes, so why not give them their due acknowledgment?

When discussing this issue with a male friend of mine, he asked me why it has to be a “gender thing.” He didn’t understand why I was offended by the omission of females from a list of greats. There are actually many reasons why, the main reason also being my biggest frustration as a female songwriter. Many people dichotomize into “guy’s music” and “girl’s music.” While “guy’s music” is often what ends up being

classic rock and roll, Bruce Springsteen, Pink Floyd, Led Zepplin, etc., “girl’s music” is often looked at as being silly and trite and, well, not any good. Why is this? Is it because groups such as NSYNC have an almost exclusively female fan base? Let me also point out that that fan base is largely under the age of fourteen. What are preteen boys listening to? The musical genius of Will Smith?

I have no problem with admitting that men and women may tend to listen to different kinds of music, but why does one have to be better than the other is? I would venture to say that much of the music that women on this very campus are listening to is great music. Let me dive into my CD collection. Not surprisingly, it is composed mostly of female singer/songwriters, because they are women; I listen to them because they are talented people who write good songs and play their instruments well. Granted, as a woman I can more readily identify with their lyrics, but that is not my sole criteria for determining what is good music. As someone who has taken various sorts of music lessons since age seven, I believe I can distinguish between good music

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Well Groomed 1922 Spring Break Edition

By Mugatu

What’s Hot

The Jersey, taking beaches up and down the Atlantic like the Florida Keys Hurricane! More leg is being shown than ever before. Many Americans are not too happy about this, but there are no worries here. Women need their tan and there is not better way to get it than giving them sun. Modesty is not the question here—style is. So for all you girls wanting to have fun in the sun, the Jersey is all you need.

What’s Not

The Bloomer. This piece is a throwback to the oppression of our smarmy Vickie parents. Who would want to where these dreadful flannel nightmares to bed much less in the ocean? Of all places! These fashion debacles probably caused more than one drowning death than their espousers would like to confess. Hopefully we should be out from under the oppression of the oh-so-dreadful Bloomer. Anyone of you, young or old, that still clings to this style can bet on feeling pretty “out” with those that are “in” at the beach.

Safe Bet

The Speed Suit. The “uni” swimming innovation from the last decade for men appears to be here to stay. It’s a good thing too. Men that want to be able to actually run in sun this spring (earlier styles didn’t really afford this opportunity), the Speed Suit is still a good option. Now you may be curious, and any faithful Well-Groomed reader would, whether this fashion still is, for lack of a better word, fashionable? And resoundingly I reply yes. It combines all the important elements: practicality, flash, and form, all combined for the greatest of swimwear styles.



Two Bands that I Saw that You Will See (Around)

By Matt Allison



Band Two: Interpol
Saturday the 1st
The 40 Watt Club
Approximately 11:00 PM



Band One: Rilo Kiley
Thursday the 27th
The Echo Lounge
Approximately 12:00 AM

I’ve been standing up for three hours already in this small dank, smoke-filled, and ultimately lovable little club. A petite red-head walks out with her band. A base is strapped to her that when stood on its end, may rival her in height. The music begins. I am greeted by this driving base riff tucked underneath this sickly sweet female voice. I am seriously impressed. This band rocks!

What had seemed like tolerable, even mildly enjoyable pop music on an album has been transposed into rock music that makes me glad to have no plugs in. Rilo Kiley is making very competent, pleasing music before my eyes. But what really makes this band is the chick. Like Joan Jett and a few others before her, Jenny Lewis of Rilo Kiley masterfully combines girl power and the ability to rawk. There is nothing sensitive, nothing delicate, nothing fragile about her. She is Steven Tyler feminized and in a better band. Enough said. This band is one album away from complete mainstream success. Mark my words, barring a major legal mishap with their current label or the triggering of some kind of internal self-destruct mechanism, we will see their music on MTV. It is only a matter of time.

Two days later I find myself in much the similar situation. Another smoke-filled room, slightly larger this time. It smells kind of funny, and I’ve been on my feet for a couple hours. I just got done watching this thoroughly boring, yet talented, indie instantiation of Phish. The highpoint of that experience was seeing the keyboardist sport the same footwear as yours truly. I’m ready for some rock. I’m ready for Interpol.

Many of you may have heard of Interpol. For those of you that haven’t I can best describe them as the by-product of a one night stand between Julian Casablancas of the Strokes and Ian Curtis (RIP) of Joy Division. In other words, they wear designer suits, but they rock too. After much anticipation they come out and crank out a solid 55 minutes of rock songs. True to form they’re all wearing eyeliner and variations of black dress clothes. Their sound reminds me of that painter Bob Ross from that goofy PBS show. Bob always took great interest in making cool trees and sky and stuff. He’d kind of nuance on colors to add something to the painting. His pictures were of shades and degrees. Interpol does the same thing, it makes music of shades and degrees, of nuance and flavors.

So maybe to compare them to the Strokes is selling them short. On an evolutionary diagram, Interpol is an order above a band like the Strokes. While the Strokes’ main focus is to write stylized pop songs in a rock and roll vein, Interpol writes stylized rock songs with pop sensibility. This subtle difference is maybe why the Strokes (formed in the same year as Interpol and in the same city) are a pop phenomenon and Interpol isn’t. But never fear. The sound of Interpol is like fine wine. It just takes some time. Interpol’s songs have already been used on segments of television broadcasts and their music video has gotten some play on MTV. Look for Interpol to be releasing an album some time next year that could sell 500,000 copies.

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and bad music. I understand what it takes to write a good song. I understand the intricacies of music and the difference between playing well and showing off.

Now on to the subject at hand: what is it like being a female songwriter? What does it mean to be a woman in a man’s world? From my perspective, it is terrifying. Most of the songs I write are never heard by anyone. The few songs I am willing to perform I do so with the fear of rejection hanging over my head for the entire duration of the song. I am terrified of writing what could be classified as a “girlie” song. I don’t want my music to be trite or inconsequential. I want people to enjoy it, but not on a superficial level. I want both men and women to identify with my music. As someone who represents a gender usually ignored in the music department, I want to be noticed.

I would love to be a professional songwriter, but I hate that as a woman I would have to portray myself as an object of lust to make my music heard. And if I do sink to that level, what have I done? Any respect that people may have had for my music is gone. Women like Madonna and Christina Aguilera have taken talent out of the women’s arena and replaced it with tight shirts and pierced belly buttons. Being a female songwriter is very similar to the way Virginia Woolf described being a female playwright in “A Room of One’s Own.” Woolf imagines what a woman with the genius of Shakespeare would have had to endure in Elizabethan times. The picture she paints is one of despair and heartbreak. Because such a woman would not have had the opportunity to for people to read her material, she would be forced to prostitute herself to a playhouse owner in the hopes that he might have compassion on her and give her a break. She gets pregnant out of wedlock and is so overcome by shame and grief that she commits suicide. Thankfully, the world we live in today is not quite so brutal to the working woman. However, women are still objectified on a daily basis, both by their own will and by the will of men. Therefore, in order to get her music heard, a woman would have to present an appealing physical package, thus compromising her integrity and alienating her ideal fan base. You may be thinking to yourself, “what about all those women you named before? They haven’t compromised themselves.” You would be right in thinking this. However, these women are also dirt poor for the most part and literally living on the road just to get their music heard while Jon Bon Jovi flies to interviews and fashion shows on his private jet.

So what is the projected future for this female songwriter? The way I see it, I have two options: I can either accept the fact that I cannot maintain both my principles and my financial livelihood and forget about being a professional musician, or I can join Patty Griffin and Ani DiFranco in the tour van and hope that we are helping out future generations of female songwriters. Either way, I am taking this opportunity to challenge the student body: To the men, try listening to a few more of the ladies. You might be surprised. Lastly, I challenge my fellow females not to lose hope. There’s some great girl’s music out there.



COMMENTARY

On Thursday, January 16, President Nielson gave a lecture on “The Kingdom of God and Diversity.” Given the subject, I was quite confident that the lecture was going to be politically correct. I was wrong, but as it turns out the truth was a bit more subtle. Dr. Nielson was careful to say that the college is not pursuing diversity merely because of pressures, internal and external, to become more diverse. He argued that we are under a “kingdom obligation” at Covenant College to increase its percentage of students, faculty, and staff from “diverse backgrounds.” Later on in his lecture he referred explicitly to the effort to increase the presence of African-Americans on campus and serving on the Board of Trustees, and most of the rest of his talk was focused on increasing black presence among the student body, faculty, and staff.

Before I really get myself in trouble, let me say that my main objection arises from the fact that I do not buy his “kingdom obligation” theory. I do not buy it for the simple reason that in order for this obligation to have anything like a binding impetus on Covenant in particular, one must assume that the Kingdom of God is constituted of only the PCA and Covenant College. There are plenty of denominations and schools populated mostly by people of color, as well as denominations composed primarily of ethnic background you could care to name. The Kingdom is not hurting for diversity; it is perhaps the most diverse body ever, if only other traditions are allowed to count. It is arguable that the largest ethnicity within the church at large is Asian:

China is currently experiencing an explosion of the gospel, but the repressive government makes enumerating her untold millions difficult. It is only if we think that traditions outside Covenant and the PCA are not part of the Kingdom that we have a diversity problem within the Kingdom. The Body of Christ is well and truly reflecting its diversity, if only we open our eyes.

The other thing that disturbed me about Nielson’s lecture is that he seemed—like many people—to equate the terms “diversity” and “of African descent.” This is a fairly strange way of defining diversity, especially given the demographics of the PCA. He mentioned that the PCA has, at last official count, 24 black teaching elders. What he did not mention is that this comprises less than 1% of the teaching elders in the denomination. If we are trying to be representative of the PCA at large, we are right on target for faculty, staff, and the student body, if not actually a little ahead of the game. But where we are drastically lacking is in our Korean representation. The PCA has entire Korean *presbyteries*, and as far as I know we have only one Korean student. There are 170 Korean teaching elders in the PCA, just under 10%, so if we are trying to mirror the denomination at large, we should have around 100 Korean students. But we don’t. And in our quest for “diversity,” this does not seem to be a factor. Why? Shouldn’t we be more concerned about reflecting the diversity of our own denomination before looking outside?

I believe that if anything we should be doing exactly the opposite of Nielson’s suggestions. In the church at large, the Reformed tradition is an endangered minority position that needs to be fostered, encouraged, and nurtured far more than it needs to be affected by the rest of the church, dominated as it is by the blandness of modern evangelicalism. Theologically, Presbyterians are a minority, but no one has suggested that we promote Presbyterianism as a proper step in the quest for diversity. Somehow it seems that every time an institution wants to promote “diversity” it always winds up meaning something like, “We’re embarrassed about our tradition and want to be more like other people.” No one ever argues for emphasizing our own distinctives in the pursuit of diversity; it is always some one else’s distinctives. And this very division between “us” and “them” is at least as problematic as the de-emphasis upon dearly held beliefs, customs, and historic documents. Now, to be sure, any tradition will stagnate without the presence of refreshing, viewpoints. But it seems to me that as the Reformed tradition is small enough as it is, we need to focus more on being ourselves than being someone else.

I believe that this new diversity initiative has a better chance of theologically diluting our tradition rather than revitalizing it. There are dozens of denominations and thousands of congregations around the country who are in the

Please See REFORMED DIVERSITY on Page 11

It is our shame as a nation and as the Church in America that nothing has been done with Saddam Hussein—until now. Like the Psalmists, the people of Iraq cry out for justice. As Christians, we should echo their plea with our prayers and respond to their plea with our actions. Too long has their cry fallen on ears deafened by stock markets, oil prices, and American Idols. The plight of the twenty-five million Iraqi people should prick our ears, though.

Although our impending war with Iraq is arguably motivated by other factors besides justice (oil, Israel, Bush’s ego), that does not mean that a war against Iraq is wrong. The sin of our past non-action does not mean that our current action is also a sin. But it does mean that we must be the most careful, clear, and self-searching nation when we presume to kill on behalf of “justice.” The Muslims call killing in the name of justice “jihad.”

Saddam Hussein oppresses his people. Prime Minister Aznar of Spain on Sunday understated, “Saddam has weapons, and has used them.” No one disputes that, especially after Secretary of State Colin Powell’s UN address that detailed exactly the range and extent of Saddam’s personal arsenal of weapons. Beyond those weapons of mass destruction is a human component, though. Saddam personally ordered the deaths of thousands of political and religious (read: Christian) prisoners and personally ordered the launch of horrid chemical weapons attacks against the ethnic minority in Iraq, the Kurds. Today marks the 15 year anniversary of one of those chemical weapons attacks. In Baghdad, thousands of political and religious prisoners still suffer in prison. None of the scientists employed by Saddam are willing to leave the country to speak to the UN privately for fear that they and their families will be added to those thousands.

What would justice look like for the Iraqi people? I see two components. When the Iraqi people no longer are oppressed by their government, the first component of bringing justice is done. Yes, I think the first component of justice impels us to destroy Saddam Hussein, his government, and his army. Granted, Saddam is free to disband his government and go into exile of his own will; Prime Minister Blair noted Sunday that “Saddam is free to leave the country.” Pragmatically, thirty years of totalitarianism and twenty bucks of skepticism say that’s not going to happen.

Do not take that to mean that war is desirable. No, war is hell—never easy, clean, or devoid of ugly sins. Keeping a clean heart and hands in war is tough—only possible by God’s grace.

Destroying Saddam, though, is not the toughest task in gaining justice for the oppressed. The tricky second bit is building a new nation, just and free from oppression, in Iraq. And that is why the USA should have expended more effort on diplomacy before we declared war. Any one of the permanent members of the UN Security Council could single-handedly defeat Iraq in a war. But the task of building a nation is not done by a single nation. President Bush seemed to realize that on Sunday, when he stated that the transatlantic coalition of the UK, Spain, Portugal, and USA would seek UN help to rebuild Iraq. Now, that request may fall on unwilling ears, due America’s cavalier attitude towards other nations in Kyoto, in Israel, in our cultural imperialism, and in our diplomats’ sudden dislike of traveling abroad to talk to other nations. Our administration has showed a marked dislike of involving other leaders in our, ahem, foreign policy. Our unwillingness to appear reasonable has caused possibly irreparable damage to our ability to rally the international community. France and Germany could very likely wash their hands of everything to do with Iraq, including assisting in rebuilding it. That would be troublesome for a successful completion of justice in Iraq.

There are other issues tied up in this war, I do not deny. As framed by international leaders, the UN’s continued viability as a world force rests on keeping its word. Prime Minister Blair referred to that on Sunday, saying, “Saddam plays these games, and we allow him to play them.” Bush also was concerned with the UN keeping it’s word. “The UN must mean something [by its resolutions]. Remember Rwanda, or Kosovo. The UN failed there.” There is also the issue, raised here at Covenant, that support of this war is due to a misplaced civil religion with good

Please See WAR IS JUSTICE on Page 11

Editorial

Bringing Justice to the Oppressed

By Noel Weichbrodt



Looking Out
For Covenant College
Since 1956

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Show yourself in all respects to be a model of good works, and in your teaching show integrity, dignity, and sound speech that cannot be condemned, so that an opponent may be put to shame, having nothing bad to say. —Titus 2:7-8 (ESV)

The Bagpipe accepts signed letters to the Editor, unsolicited writing, and photographs. Submissions cannot be returned, may be edited, and will not receive compensation. *The Bagpipe* will not publish submissions that have appeared on any on-campus forum. Please send letters and submissions to:

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Letters to the Editor

Homosexuality

Here at Covenant, we talk a lot about brokenness and grace. We talk about how sin affects us all. We talk about our need for forgiveness, both as individuals and in community settings. On the whole, the Covenant campus is a place where people try to live out these ideals. We try to live in view of our sin so that we may see the grace of God going even deeper. But, there is an issue that Covenant, and most of the Church at large, does not allow brokenness for those struggling to live by grace. That is the issue of homosexuality. Here at Covenant, I do not believe that anyone dealing with homosexual tendencies is safe to think about brokenness, forgiveness or grace. I am not talking about those who are obviously trying to live outside the rules of God and revel in their sin. Rather, I am talking about someone who realizes his or her struggles and is honestly trying to deal with it in a God-honoring fashion. I do not believe that a person like this would feel safe at Covenant. Let me tell you why.

First, it is a very common thing to hear guys tear each other down by calling each other “fags” or “homos.” Even whole groups of guys might be referred to as “Those fags from...” Since when has using sin to tear others down been a positive force that allows someone to be safe enough to be broken?

Second, it is becoming increasingly common to hear any unpleasant situation be explained as “That’s so gay.” Or the common, “That’s such a gay assignment.” And people are now beginning to be even more explicit and say, “That’s such a homosexual assignment.” What are we saying except that anything gay is unthinkingly moronic, useless or a waste?

Further, there are people that wear shirts that proclaim “Straight Pride.” Now, tell me, if someone is struggling—I mean honestly seeking to deal with his or her temptation—then is it a compassionate thing to throw their sin back in their face and proclaim, “I have no compassion for you, I despise you for what you struggle with.” (I have talked

to the guy who has this shirt and he has a distinctly different perspective. And yet...)

So, you may be thinking, “there are a few people with some bad attitudes and poor perspectives, so what?” I would argue that at some level Covenant itself, as an institution, is responsible for this type of behavior as well. One of our intramural basket-ball team’s name was “We’re No Homos” while another’s was “Feltchabuts.” The Bagpipe titled the continuation of the intramural article “Soldiers & Homos,” setting it up in opposition to each other. What does it say to someone who is struggling with this sin that the school allows—or at least the intramural program allows—people to proclaim their disgust for this sin in such a manner?

Why do we who do not struggle with homosexuality think we are so different from those who struggle with it? Guys, how many of us do not struggle with heterosexual lust that is opposed by the Bible? Girls, how many of you do not struggle with issues of body image that distort the picture of who God made you to be? I think that at Covenant it is easy for all of us—myself included—to say that we believe that we are evil to the core. But, do we really believe that, or do we have in our minds a hierarchy of sin, some of which we would surely never commit? Aren’t we all guilty of believing and acting out that some people are beyond the realm of grace?

Certainly, there are exceptions to all that I have said thus far. However, as a student body, we do not send a message of compassion to our brothers and sisters in Christ who struggle with homosexual tendencies. May the Lord grant us repentance and a fuller view of our own brokenness so that we may offer healing, rather than hurt, to those who struggle.

Colin Chapell, Lookout Mtn.

Defending the Shirt

When I was contemplating ordering my “Straight Pride” t-shirt from an internet website, I chose to buy it and

wear it around campus because of the deep truths that it communicates about who we are as people regardless of our struggles. My shirt is not intended to communicate hatred, judgment, or some sort of heterosexual ego. It is a testimony of self acceptance and security that rests in the knowledge of one’s true identity. My shirt does not mean that an individual is any less of a person if they struggle with homosexuality, it means exactly the opposite—regardless of their struggles, God made them the gender they are and designed them to be with one member of the opposite sex in a relationship that is intended to be a reflection of Christ and the Church. By wearing my shirt, I am not condemning anyone who struggles with homosexuality (or bragging that I don’t). In fact, I think it would be extremely appropriate for one who does struggle with homosexuality to wear the shirt. By doing this, they would show that they accept and love the way God made them even though they struggle with homosexual thoughts, actions, etc. God designed man and woman to be in a sexual relationship only within the context of marriage; therefore, I am just as unworthy of wearing my shirt when my lustful thoughts towards the opposite sex contradict that design. Still, I wear my shirt because I accept the grace of God, and even when I am not worthy of one of his daughters, His design of marriage and the institution of the family remains. Notice that throughout this paragraph I have not used the term “homosexual” to define someone as a person. The reason for this is because I believe that even if someone commits acts of homosexuality, it does not change who they are designed to be. They are still heterosexual, and if we believe that there is such a thing as a “homosexual,” we are rejecting God’s design. Jesus loves those who struggle with homosexuality, just like he loves those who struggle with heterosexual lust. Because of this we should love them too, but should realize that true love does not compromise by hesitating to remind a person of who God has created them to be.

Jeremiah Brooker, Lookout Mtn.

BUSH AT WAR from Page 1
national or regional event that may threaten the safety of our community.”

America has gone from our early isolationist foreign policy through World War II and the Cold War into a new era in which we pre-emptively strike our enemies. Opponents far and wide are standing and screaming, but the Bush Administration will not be deterred.

This issue of *The Bagpipe* will not provide our readers with too many easy answers or reassuring platitudes. We did not set out to create a “War with Iraq” special issue, but the stories and events that presented themselves have resulted in something along those lines.

Blast from the Past
The Covenant Archives
Give me a (spring) break

1967-68 Covenant College Student Handbook, p. 20, Covenant Archives, Box 10, File 11

“Prolonging a vacation period is not consistent with purposes of an academic institution, and absences on the day before or after holidays will be recorded as double absences. In addition, a \$10.00 fine will be assessed the student who absents himself from his last class on the day before or his first class on the day after a holiday.”

Last semester, Covenant College elected to extend the campus network from the existing computer labs into the dorms, functionally ending a years-old debate that had raged between segments of the student body on one hand and the administration and faculty on the other. This semester, the forum known as the “Wittenberg Door” was converted from an unmoderated forum with unrestricted posting access, to a moderated forum with limited posting access. Both events have provoked significant debate, and serve to illustrate a fact that should have been obvious; but has until this point it has been largely ignored, at least in public: there is a generation gap in understanding and use of the Internet between the faculty and administration on one side and the student body on the other.

The Internet exploded onto the consumer scene in 1994, making it likely that the majority of the student body has been using it at least occasionally since then or shortly thereafter. I myself got my first regular Internet access in 1995 at the age of 13, using a 56K modem to connect to the then-media-darling AOL. Covenant College got its first Internet access in 1993, and email access was granted campus-wide in 1996 (thanks to Marjorie Crocker for the historical info). So basically it is pretty safe to assume that most of us here—with the exception of anyone active in the technology sector—have been using the Internet for the better part of a decade.

This being the case, it would seem to be hard to argue that the student body and faculty view the Internet differently. But think in subjective terms. Assuming that the youngest faculty member is around 30, this means that the faculty has been using email for at most 30 odd percent of their lives, and about half of their adult life. But most of the faculty is 40 or older—some much older—which decreases the percentage figures drastically. A 50 year old with net access since 1996 has been using the Internet for less than a quarter of their adult life and less than a sixth of their entire life. Students, on the other hand, have been using the Internet for as much half of our lives and several times longer than we’ve been adults. The Internet was not something we added into our lives midstream. It’s something we grew up with.

It would thus stand to reason that some differences in attitude concerning the Internet might make themselves evident. As this semester’s experiment with the Wittenberg Door so effectively demonstrated, all but a handful of students are not really interested in participating in an electronic forum that is basically a

cheap way of publishing a print journal. When interactivity is denied, we feel relegated to the sidelines. We are used to an Internet atmosphere where everyone can say anything they want. This is what we want. When the format was changed from a come-one-come-all style to a submit-for-consideration style, posting activity dropped by several orders of magnitude, and I would be willing to bet that the numbers of those reading the e-Door fell by nearly as much. We want not only to participate, but to *interact*, and if we aren’t allowed to do so, we’ll go somewhere else.

This trend is further illustrated in the differences in general Internet usage between the faculty/administration and students. As far as I can tell, the vast majority of professors and administrators on campus are doing nothing more than using the Internet as a substitute for things they were already doing on paper. Professors will post course syllabi and class notes on a forum to pass copying costs on to students, the Office of Records is completing its switch to Banner, and departments all over campus are being integrated as well. But the one instance of something happening online which could not be done on paper was the e-Door, something to which a significant number of faculty members objected.

There are, of course, exceptions to this general rule. I have witnessed Professor Randy Smith use the Internet to bring to the classroom tools that would have otherwise been unavailable. His use of projected code makes visualizing the things he is teaching far easier, and you can’t compile a .java file with pen and paper. Still, this is to be expected: Professor Smith is part of the ICS department. But on the whole, I have neither seen nor heard of professors doing anything on a computer that could not be done without a computer, Internet or no. And no, PowerPoint doesn’t count: people have been making posters, drawing charts, and using slides for years. But I digress...

Students, being of the so-called Internet generation, do not use the Internet as a mere substitute for paper. We use the Internet for things that are utterly impossible to duplicate outside the virtual world. Go

into any lab and you will usually find at least one student logged into one of several instant messaging services, engaging in private and significant conversations with up to six people at a time. Try doing that in the dining hall or on the phone. Students use email not only as a substitute for a slow and variably reliable post office, but for spur-of-the-moment thoughts, hourly musings, and quick how-you-doing notes, something that is made possible only through email’s immediacy and ubiquity. E-mail has, for some of us, comprised the bulk of some of the more significant relationships we have. Students used the e-Door as those accustomed to the Internet, as an interactive, free-flowing, and enjoyable romp. For the exceptionally tech savvy among us, there are numerous “blogs” to monitor, an entirely new form of publication worthy of much attention. I have heard no reports of nor seen any evidence to support the idea that either faculty or staff use the Internet in any of these ways.

This kind of attitudinal divide is only evidence of a broader split in the way that youths and the middle-aged differ in their views of the Internet. In several classes at Covenant, we are encouraged, a la Neal Postman, to think about the implications of technology before plunging ahead. But to anyone under the age of 25, this sounds drastically passé. The decision has already been made, and by people other than us. Students these days are fully aware that technology affects the way we relate to each other, and generally speaking, we like it. We relate to each other electronically every day. Speaking from personal experience, an experience I have no doubt is mirrored by dozens of students across campus, some of the most significant interpersonal interactions I have experienced have been through electronic, text-based media. We are not really concerned with the possibility that language might change under the influence of new technology; we are actively changing language as we go.

The debates regarding the implementation of residence hall networking exhibited the general impression that those responsible for making the decision

Can the Faculty Adjust to the Internet?

By Ryan Davidson

viewed the Internet as optional. As some faculty members still have, last I heard, no home Internet access (I won’t name names, you know who you are) and I’m guessing that no more than a handful have broadband, this view of the optionality of the Internet seems to persist. Professors are nervous about the implications of wireless Internet in the classrooms. But most people of the age of the student body tend to view connectivity, not as a luxury, but as a basic and essential utility. Connectivity has joined power, water, and heat on the list of things you don’t do without.

What’s my point? Twofold. First, though we should have been aware of this for years, the campus community needs a raised consciousness that the student body has, does, and will continue to use and think about the Internet in drastically different ways than the faculty and staff. A far more significant part of our lives than many people older than we are suspect is tied up with electronic connectivity. Second, given the fact that we use the Internet far more frequently and with far greater duration than most if not all of the faculty and staff, it is reasonable to assume that when looking for ways in which the Internet might be used on campus, the first people you would want to ask might not be the group that is least comfortable with it, the faculty and staff. Students could, if they were genuinely asked, probably come up with some pretty interesting, creative, and productive uses for increased connectivity, even beyond what is being planned.

The wiring of the dorms is a step in the right direction. But the true social, academic, and cultural potential of the Internet will not be present at Covenant until all parties discuss the vast differences of opinion surrounding its use. It is my hope that some discussion might arise out of this article, given how hard various administrators fought against wiring the dorms in the first place, I am not overly optimistic. Still, discussion needs to occur. Here’s to it.

CHAPLAIN from Page 12

other two-thirds of the committee.

B: Todd Willison expressed his concern in a recent *Bagpipe* article that Covenant College, as a Christian academic community, is steering away from its traditional liberal arts focus towards a more professionally-minded scholastic thrust. Willison feared that the college, “in the midst of its professionalism, would become a place without passion.” I think this statement echoes a concern weighing on the minds of a significant portion of the college’s student body who have also noticed “a decreasing quality of community at Covenant and the increasing divide between faculty and students.” Do you think that by compromising the integrity of its liberal arts thrust to become more of what Willison called a “professional preparation school,” Covenant could have a greater impact on the culture by-and-large?

EC: I don’t see a disassociation of students with faculty. I think Covenant has made more of an effort to become more academically rigorous, yes. I was talking with a professor about this issue, and he compared Covenant with Grove City College. The professor said Covenant College, when it comes to Christian worldview, is light years ahead of Grove City. When it comes to academic standards, [however] Grove City is ahead of Covenant. Generally speaking, students come out of Grove City with a better education than Covenant. Covenant should be constantly striving to become more academically rigorous. I don’t think a Reformed Christian should have to decide between a Christian school and an academically rigorous school. It takes a long time to build up a reputation and we’re just now getting to that point where we can compete with these schools which have been around a lot longer. We’re making great strides, and I think that from day one we’ve been trying to increase our academic standards.

B: Covenant’s food service supplier, ARAMark, has come under increasing fire from students who are dissatisfied with the quality of their service to the school. There has been talk of a new food service supplier replacing ARAMark as Covenant’s Great Hall caterer. How do you plan to bring reform to this program?

EC: To put it lightly, nobody is completely satisfied with the Great Hall. I do wonder at times when we are talking about our dissatisfaction with ARA...if we not being a little selfish. But, on the other hand, we are paying for it, and promises are being made to us, so we should expect those promises to be fulfilled. Basically, right now Covenant is re-bidding. It’s probably going to be a ten year bid and ARA might get it again. There are no promises.

B: In what ways do you plan to work next year to alleviate what many have called Covenant’s “budget crisis?”

EC: Ultimately, the only way to alleviate the budget crisis is [to bring in] more students. Admissions’ job is really tough. I know Nielson has really been working with admissions to help them make changes. We need more people applying and I think that’s what Nielson has been concentrating on.

B: I myself do not have a vehicle here at Covenant College but have heard from many students who do that changes are imperative in order to avoid long walks from academic and residence buildings to designated parking facilities, and also to conserve the funds they are currently spending on parking tickets. Can this program expect reform from your new administration?

EC: No. It’s an issue of money. The board has said that along with Nielson it’s raising funds for this new library. It’s far more than they’ve spent on any other building. They have said they have to get this built before they can worry about parking. Theoretically, on the numbers, parking is not a problem at Covenant College because we have all the parking down campus near the soccer fields. I’ve talked to people who’ve transferred and for them it’s not a problem because they came from schools where they normally had to walk 15 minutes to get to class. I think in one sense we’ve become a little spoiled with the walking. If you get a ticket here at Covenant College it’s because you made the conscious decision to be lazy. I do think the Board will address the issue. It could be something like a parking garage behind Mills. On one hand, you can’t expect change in one year, and so all I can say is: be patient. Sure it’s a promise I’d like to make, but it’s not one I can make.

KNIGHT from Page 12

by the world-view that Covenant instills into its students was great preparation for my current occupation. I haven’t really decided on a “career” as such, but Covenant definitely prepared me for life in general. After all, it’s life that college is supposed to prepare you for, not just a career.

B: Have done better in respect to preparing you for “the real world”?

TK: I don’t think Covenant could have done anything better with respect to preparing me for the “real world.” I see that you put the words “real world” in quotes. I hope that means that you realize that Covenant, despite being atop the mountain, and often in the clouds, is in fact very much in the real world. I think Covenant has a great formula for preparing its students for success in life. Many times we don’t take full advantage of what we have in front of us, though, and I think I would have done better if I were to do it all over again. Covenant is a great institution and students there should grab every opportunity to learn from teachers and fellow students; to muddle through and struggle with just exactly what it means to have Christ pre-eminent in life.

B: What type of struggles have you encountered in the Persian Gulf so far, and has your time at Covenant readied you for these?

TK: As far as struggles in the Persian Gulf to date, the worst thing is the separation from my loved ones. There are other things that help you to realize just how good you have it when you’re back in the States; things like having to walk a couple hundred yards to go to the bathroom in the middle of the night and having that bathroom be a port-a-john or worse. Like sharing a chow hall with several thousand others, and your bathroom with the same. Speaking of bathrooms, your showers are few and far between, and when you do get them, they’re navy showers (turn on the water and get wet, turn the water off, soap up, turn the water back on just long enough to rinse), if you’re lucky enough to be near a shower facility. In the coming weeks I will be in the field where my washing will consist of about a litre of water poured into my helmet, this for brushing teeth, shaving as well as washing my body. I might get that every third day. I miss things like being able to drive in a car wherever you want to go, whenever you want to go there. Like getting to sleep in on Saturday morning. Like walking around on carpet in bare feet. Like not having to dust your feet off before climbing into bed for the night. Like having to check your boots for critters before you put them on in the morning. All these things are difficulties, but are not unbearable.

What is almost unbearable is not being with my wife as she nears the end of her pregnancy. Missing the birth of our third child. Missing out on the sweet lives of my two incredibly cute daughters. Hearing questions from little Gaelin like, “When are you going to come home daddy?” and trying to explain my current occupation to a four-

year-old. I say “almost unbearable” because I rely on my knowledge that God wants the best for us, His children.

None of this would have been possible were it not for the understanding that Christ is pre-eminent in all aspects of our lives – the most important thing I learned from Covenant. I know God has me right where He wants me and what I have now is the best for me right now, this very instant. I’m working on trying to realize that and get to the point of Paul, where I find that I am content in whatever situation I find myself. However, balancing that with the range of emotions I feel as a result of my separation from Sophie and the girls is difficult.

B: Can you give us any of your thoughts concerning the seemingly advancing Iraq crisis and how this will affect you?

TK: As to my thoughts on the Iraq crisis and its effect on me...I hope this war ends peaceably, but either way we will win. If we don’t set foot in Iraq, we won without a conflict - the best possible scenario. If we do, however, have to go into conflict with the Iraqis, make no mistake, we will be victorious. I am fairly sure that I will be directly affected by whatever the commander in chief says. Right now I sit just miles from the Iraq/Kuwait border. I have no choice but to be affected. I stand ready to do what I am ordered, and that’s part of it all.

B: About what can students be praying for you?

TK: As far as prayer, pray for Saddam Hussein, that the Lord would soften his heart and cause him to turn to Him. Pray constantly for President Bush; there’s assuredly a consistent, and I’m sure at times, a tangible spiritual battle happening around that man. Look at his face on TV and you can see it! Pray that he would be guided by the Holy Spirit in the many decisions he has to face. Pray for Sophie as she delivers our third child without my presence, for strength to take care of a 2-year-old and a 4-year-old and our house while she’s 7 months pregnant! Pray for the lives of the many servicemen and women and their families left behind, many of whom are in the same type of circumstances. Your prayers are coveted and felt more than you will ever know!

Give my love to Scott Raymond. You can do that by going to his office doorway and slapping the jam of the door with your hand a couple of times. Tell him that it was from Travis...he’ll know what you mean. Do it...really!

Lastly, please go to the west window in the great hall one of these late afternoons after dinner as the sun is setting across the valley and quietly sit and watch it dip below the horizon. Relish every hue of color. Bask in it. Soak it up. That’s one of the things I remember so distinctly about my time at Covenant: the incredible sunsets from that window. I will be there with you in spirit, if not in body, and about the time you are watching it set, I will be watching it rise here and another day will begin...

FAITH & REASON

The Sacred Romance, a book by John Eldredge and Brent Curtis, delivers the message that our hearts long to be satisfied with the presence and love of God, and that much of modern Christianity has neglected the need for an internal awareness of the “romantic relationship” the believer has with God. The authors find the church’s spirituality to be too “busy” to be robust, too “works-oriented” to be passionate. The cure to our empty religious routine is a heart-focused spiritual life: “Above all else,” Curtis says, “the Christian life is a love affair of the heart.” In other words, our lives should be driven by a romance that embraces adventure and passion, and listening to God’s voice in “language of the heart” is the key to recovering our intimacy with God.

The book has been wildly popular among evangelical circles, making the number 35 slot last year for Christian bestsellers. The message of *The Sacred Romance* seems to have been well-received by much of the Christian community, and Covenant even has a small group that studies the book throughout the course of the semester. So what exactly are the authors teaching, and can we glean meaningful truths from their book? Should we be worried about any of the implications of its message? I think consideration of these questions will even help us to discern the pulse of popular evangelical theology.

Review The Sacred Romance

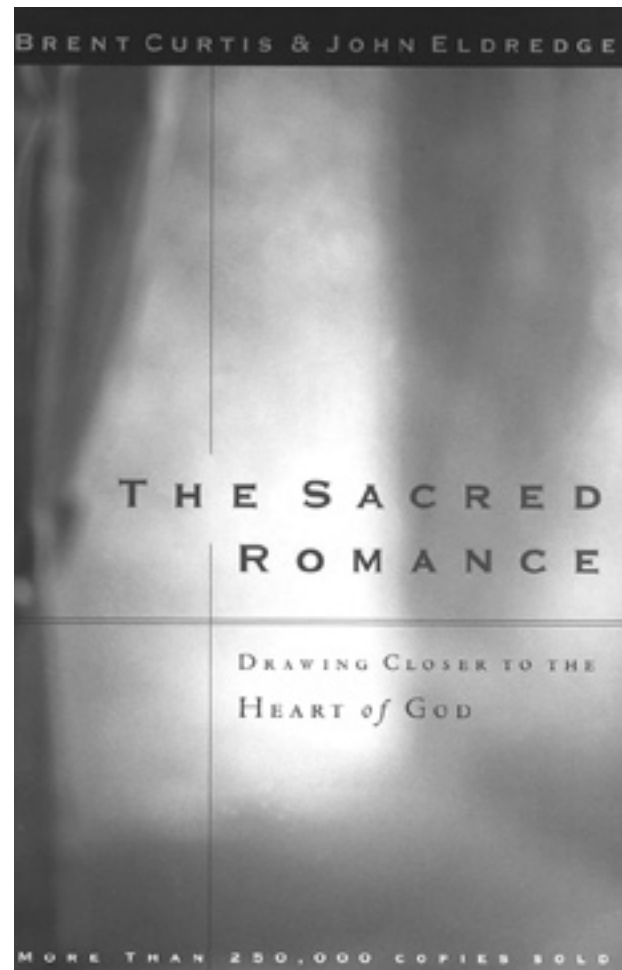
By Ken Montgomery

biblical truth can be part of “guarding one’s heart.” “You can either be a thinking Christian or a feeling Christian,” someone might tell you. But why not have both? *The Sacred Romance* seems to pit the mind against the heart, and this is not only unnecessary, but unbiblical as well.

Thirdly, how do the authors approach the Christian life? After reading the book, I came to the conclusion that instead of starting with special revelation, they began with experience. This is a very common thing to do, especially with books about spirituality. What I mean is this: the tendency is to live life and encounter problems and struggles, and then look to the Bible for answers to these situations. For example, if you have been hurt in a relationship, you go to the Scriptures for healing. We can learn much from this, but it is not a sufficient way to view the Christian life. If we remain in our own world of experience, we will not come to know the character of God. Jesus asked Peter, “who do you say that I am?” not, “so what are you struggling with in life?” God is certainly concerned with our personal struggles, but He firstly wants us to know who He is. In our faith, our identity in Christ comes first, and our problems come second. So it seems to me the best books on spiritual life would be the ones that dwelt long on the whole character of God (Knowing God by Packer comes to mind). Unfortunately *The Sacred Romance* focuses almost entirely on our need to be loved, and reduces our relationship to God to that of a “love affair.” Again, while not completely misguided, this paradigm stifles the other analogies we should consider when thinking of the relationship between God and His people: for example, King and servant, Father and child, Creator and creature.

The Scriptures tell a very dramatic story, to be sure. The intensity of God’s love for His church is plain throughout the Bible, and to neglect this would be a

grave mistake. Our lives are empty without the knowledge of Christ’s love, and a spirituality that does not cultivate an awareness of God’s grace in our hearts is a stale one. And in a sense, the Bible is a romance. But it is not the kind of “romance” that is most often used in present-day discourse. We hear a lot about “mutuality” and “vulnerability” when it comes to contemporary ro-



Secondly, what are the authors reacting to? Usually a contemporary Christian book seeks to offer a fresh perspective by bringing something new to the spiritual table. I think *The Sacred Romance* is written to counteract the effects of an over-intellectualized faith. To put it simply, Curtis and Eldredge are taking the statement, “Christianity is a relationship, not a religion,” and running with it. They say, “we have lived so long with a ‘propositional’ approach to Christianity that we have nearly lost its meaning.” But we must be careful not to divorce propositions from meaning: as a matter of fact, what the authors are offering is a proposition that propositions are somehow inherently weak. But the Bible is full of propositions that are absolutely essential to our faith: for example, “In the beginning was the Word, and the Word was with God, and the Word was God.” Why is this a proposition? Because it is a true statement about God that we can embrace in faith or reject in unbelief. Another proposition that should be near and dear to our hearts: “The chief end of man is to glorify God and enjoy Him forever.” If the authors were truly honest, they would have to admit that communication through language necessitates propositions. The problem is not “propositional Christianity:” the problem is our reluctance to sear the promises of God into our hearts. The way to the heart is through the mind, and so reflective consideration of

mance, and it seems that *The Sacred Romance* has taken these aspects of the love relationship and applied it to our relationship with God. But in the Bible, God “wooing” His people does not mean He is making Himself vulnerable to their desires. In fact, He “woos” them so that they may conform to His desires. It seems quite backwards to say that God is vulnerable when His people grieve Him: isn’t it the case that we are the ones made vulnerable by sin? The authors use a Douglas John Hall quote to support their claim that God’s love makes Him vulnerable: “God’s problem is not that God is not able to do certain things. God’s problem is that God loves. Love complicates the life of God as it complicates every life.” I found this to be an appalling statement, because it projects the complexity we experience as fallen creatures onto the infinitely righteous Creator. God certainly doesn’t have a problem with love: we do because of our fallen and broken condition. God’s absolute sovereignty and perfection means that His love is unchangeable and eternal. Our comfort lies in the stability of this love, not the vulnerability of it!

A clear summary statement from the authors: “From one religious camp we’re told that what God wants is obedience, or sacrifice, or adherence to the right doctrines, or morality. These are the answers offered by conservative churches...but what He is (really) after is us: our laughter, our tears, our dreams, our fears, our heart of hearts.” My response: loving God goes hand in hand with obeying and submitting to Him. “If you love me, keep my commandments.” To somehow pit God’s revealed will for us against His love for us leads to many errors, some of which I hope I have made clear.

So before finding comfort in *The Sacred Romance*, discern its message, and then consider whether or not this message is true.

Special Report

Covenant’s Title IX Compliance

By Jason Mitchell

REFORMED DIVERSITY from Page 8

African-American Christian tradition, but only a mere handful that are of the Reformed tradition that remain orthodox (the PCUSA doesn’t count). Yes, the Body is diverse, and the church is without a doubt the only place in which all races can be truly united. But instead of trying to recreate the entire Kingdom in our own tradition, a far better way of furthering diversity with a truly Kingdom mindset would be to pursue renewed relationships with traditions besides our own rather than trying to make our tradition like someone else’s. Why not strike up a dialogue with local Baptist, Pentecostal, and Catholic denominations? Surely that would not only serve to increase our contact with people who are different than ourselves, but would better enrich both traditions by placing them on equal footing. And even better, it might serve to increase ecumenical and interdenominational harmony.

True diversity is not found in minimizing the differences between traditions. It is found in each tradition pursuing its own historical distinctives while working in unity with others so that the Body as a whole might be strengthened by this harmony. If you are a hand, then the Body is not strengthened by you trying to be a foot, but by being a hand and honoring the foot when it does its job well. The Body needs both hands and feet, and it needs strong hands and feet. If the hand were to become “footish” it would lose its ability to manipulate fine objects, and if the foot were to become “handish” it would lose the strength and stability needed to support the body. It is a step away from and not towards diversity when we try to recreate the entire Kingdom within the walls of Covenant College when real diversity is vibrant in the church at large—if we only cared to see it.

The church at large desperately needs the Reformed tradition’s commitment to orthodox doctrine and a positive engagement with culture. I would much rather see the College spend more effort on increasing our Korean enrollment than in forcing itself to bear the distinctives of other traditions.

WAR IS JUSTICE from Page 8

Christian Bush as the High Priest.

Though those issues are viable, they are not the only considerations. Bringing justice to the oppressed is noble and true, and as long as justice is being brought, I will continue to support war against Iraq.

While I support the war, I pray for three things: justice for the oppressed, peace on earth, and the Iraqi people’s salvation by Jesus. I can, with a clean heart, say “Godspeed” to my friends and fellow students who are leaving their homes and studies to go to war. For them, note that a good man will lay down their life for a friend. Nobility comes when you put your life on the line for somebody you have never met. The cause they are fighting for is just, they fight for peace, and God may yet pour out grace on lost people living in both sides of the world.

On March 4, 2003 U.S. Secretary of Education Rod Paige said he would consider only a few of the 23 proposals made by the Commission on Opportunity in Athletics in a report that would reform Title IX of the Education Amendments of 1972. The proposals were recently suggested in response to a growing concern about discrimination against men—not women—in college athletic programs. Secondly, complaints were made that Title IX is not precise enough to be followed faithfully.

In the March 4 press release, Charlotte Hays, spokesperson of Independent Women’s Forum, said that the proposals are an honest effort to “guarantee equal opportunity, not equal outcomes” and to eliminate the need for quotas. However, many others expressed their fear that the report requested revisions that would only take back the opportunities women athletes have received over the past three decades.

The Title IX legislation says that, “no person in the U.S. shall, on the basis of sex be excluded from participation in, or denied the benefits of, or be subjected to discrimination under any educational program or activity receiving federal aid.” The basic idea behind the athletic aspect of Title IX is to provide approximately equal opportunity for both male and female students. Conformity to Title IX is not based on equality of individual sports, but rather is based on the overall opportunity offered by entire athletic departments. As a direct result of Title IX, many men’s sports programs such as baseball, lacrosse, and wrestling have been dropped from many college athletic programs. They have been replaced with sports such as women’s lacrosse, volleyball, and softball in order to meet the needs of women, who comprise approximately 56% of college undergraduates nationwide.

Because Covenant College receives federal financial aid, Covenant is not exempt from being required to conform to Title IX standards. “There is a three prong test for compliance,” Dean Raymond ex-

Covenant College Title IX

Athletic Student Aid

| Gender | Total Aid | Percentage of Total Aid |
|--------|-----------|-------------------------|
| Men | \$169,000 | 44% |
| Women | \$215,000 | 56% |

Operating Expenses per Team

| Team | Team Operating Expenses | Percentage of Total Expenses |
|------------------------|-------------------------|------------------------------|
| Men’s Basketball | \$17,000 | 17% |
| Women’s Basketball | \$17,000 | 17% |
| Men’s Cross–Country | \$6,400 | 7% |
| Women’s Cross–Country | \$6,400 | 7% |
| Men’s Soccer | \$22,000 | 22% |
| Women’s Soccer | \$18,000 | 18% |
| Women’s Volleyball | \$11,200 | 11% |
| Men’s Combined Teams | \$45,400 | 46% |
| Women’s Combined Teams | \$52,600 | 54% |
| Total Expenses | \$98,000 | 100% |

Participants

| Team | Team Participants | Percentage of Total Participants |
|------------------------|-------------------|----------------------------------|
| Men’s Basketball | 14 | 13% |
| Women’s Basketball | 14 | 13% |
| Men’s Cross–Country | 10 | 9% |
| Women’s Cross–Country | 10 | 9% |
| Men’s Soccer | 28 | 25% |
| Women’s Soccer | 24 | 24% |
| Women’s Volleyball | 11 | 10% |
| Men’s Combined Teams | 52 | 47% |
| Women’s Combined Teams | 59 | 53% |
| Total Expenses | 111 | 100% |

Covenant Undergraduates

| Gender | Number | Percentage of Total |
|--------|--------|---------------------|
| Men | 356 | 42% |
| Women | 483 | 58% |
| Total | 839 | 100% |

Note: All figures are for the 2000–2001 reporting year.

FEATURES

Change is in the air, as spring fights desperately to shine through the lingering fog and drizzle atop Lookout Mountain. However, more notable issues face Covenant College's collective consciousness than the weather. Under the innovative direction of President Nielson, Covenant's chapel program is looking for a new leader to carry the torch Dr. Graham is passing on as he prepares to remove to Ireland with World Harvest Mission. Meanwhile, the word on the mountain is that ARA appears to be on its way out. While some fear the smell of Great Hall shepherd's pie, still others are apprehensive of a growing vibe of "professionalism" among students and staff whose excessively academic attitude and shtick could throw a stick into the traditional liberal arts spokes which have kept Covenant rolling since its birth some 50 odd years ago.

While the fear is natural and the pie will hopefully be edible, an uncertain future is in store for Covenant College as it faces times such as these. What does the next school year hold for campus life here at Covenant? More importantly, who can lead the student body through these issues and the 20-something kinds of fog and numerous stray dogs which might cause a young Christian to stumble? His name is Ellis Chaplain. He is the newly elected Student Senate President and he has a view almost as fresh as the new album by 50 Cent and clean enough to please both Outkast and Manville.

Bagpipe: Since you have been exposed to the cultures and educational systems of both America and the Czech Republic, you possess a unique perspective from which to comment on the topic of cultural diversity here at Covenant. Do you think Covenant's cultural climate fosters a relatively painless process of assimilation for students of diverse backgrounds? If not, how could the student body and faculty work to change that?

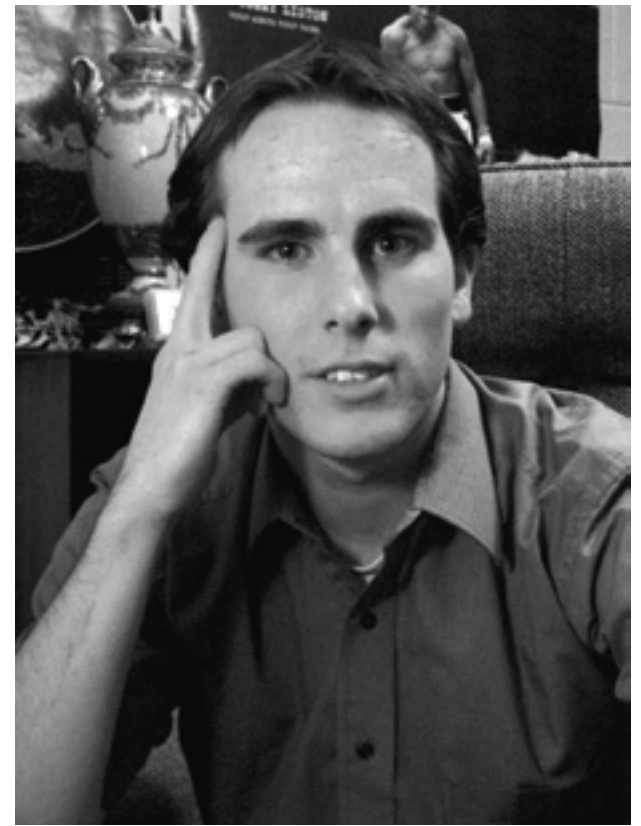
Ellis Chaplain: If you're not familiar with [a diverse] culture, you can't understand it. It's easier for me to understand Czech culture because I've spent half my [life] there. But if a Korean student were to come [to Covenant] I would have a really hard time understanding their cultural background. So, more than anything,

Interviewed

Ellis Chaplain, Student Senate President-Elect

Or, Godspeed you! White Czech-hockey player

By Vincent Howard



Vincent Howard/Bagpipe

it's a matter of curiosity for the students here. If they show interest in these people, that'll be huge. Students have to want it. [Diverse] students can tell if they are welcomed here or not by the level of interest among students. I think to have an interest in something you have to realize your ignorance of it. Half the battle would be knocking students off their high horse of American elitism. Don't think that because you've taken Contemporary Global History, you know what a culturally diverse student has gone through whether they are from Korea, Nigeria, or a ghetto of Chicago. A lot of it is humility.

B: Covenant's Chapel program now faces an uncertain future as plans are being made for its new direction in light of Donovan Graham's resignation. What vision do you have for this program in the coming year?

EC: Right now, I feel like students don't have much of a say in the chapel program. I think a lot of students like the way the chapel is [currently] set up. I want students to be very much involved [when] the committee goes to assess the program in preparation for the changes to be made so that what comes out reflects the desires of students for chapel.

B: Who can be expected as a liaison between the student body and the faculty organizing this committee?

EC: No committee has been officially established yet, though Dr. Hall has hinted at the possibility of one. I want the liaison to be more than one person. I think a third of the committee should be students who are going to be able to intelligently offer ideas and from both a practical and ideological standpoint engage the
Please See CHAPLAIN on Page 9

From the Mountain to the Desert, Part 2

Another Covenant Grad Prepares for War in Kuwait

By Jason Mitchell

As our troops mass for war, The Bagpipe presents an interview with another Covenant graduate in the field. Travis Knight talks with The Bagpipe from the deserts of Kuwait as part of a series of exclusive interviews exploring the college and the war. Please keep Travis, his wife Sophie, and their children, Gaelin and Eva, in your prayers. Sophie is expecting their third child in several weeks. This interview has been edited for brevity and clarity.

Bagpipe: When did you graduate from

Covenant?

Travis Knight: I graduated from Covenant in 1999 after cramming four years of a college education into a full six years.

B: What did you major/minor in?

TK: I graduated with a degree in Applied Music with a focus on Vocal Performance. I also have a minor in Elementary Education. I was just shy of a double major, but didn't do my



1999 Tartan

student teaching practicum before we joined the Corps again.

B: How long have you served in the military? How did you start? What are you doing now?

TK: I am going on eight years in the military serving with the United States Marine Corps. I served as an enlisted Marine

for the four years prior to my arrival at Covenant, doing signals intelligence as a Farsi linguist. I am now working on my fourth year as a Marine Officer and am now a communicator. I am responsible for providing the commander with command and control ability on any battlefield

in the world by giving him both secure and non-secure Internet access and phone connectivity to the rest of the world brought to him right there on the field. (Kind of a strange profession for a trained singer!) I got into the Marine Corps the first time after a failed attempt to put myself through college (due to a lack of self-discipline) and fell in love with it. I thought I was through with it, but God had different plans and after graduating from Covenant, Sophie and I made the decision to rejoin.

B: How did Covenant prepare you for your career?

TK: I attended Covenant fresh out of the Corps. In the four years of the Corps I had learned good study habits and figured out there were pitfalls in the world into which I did not want to fall. That background, accompanied

Please See KNIGHT on Page 9