



Table of Contents

Sports.....	Page 2
Pop Culture.....	Page 4
Commentary.....	Page 6
News.....	Page 8
Faith & Reason.....	Page 10
Features.....	Page 12

Chartwells In, ARAMark Out at the Great Hall, Starting Next Year



By Rebekah Forman

Awarding a ten year, multi-million dollar contract, the Food Service Committee and Covenant's administration has selected a new food service provider to replace the current provider, ARAMark, after the semester ends in May. For the next ten years, students can look forward to the dining services provided by Chartwells, one of the largest college food service providers in the country.

Over the past year, the Food Service Committee (a division of Student Senate), Campus Dining, and Auxiliary Services organized a series of surveys, town meetings in residence halls, and focus groups with students, faculty, and staff, in order to compile a profile of what type of dining program would best fit Covenant College. While many companies were initially considered, the

choice was eventually narrowed down to three options—ARAMark, Sodexo, and Chartwells. According to Herb Politano, Director of Auxiliary Services, "in evaluating the three proposals, it was the conclusion of the vast majority of the committee that Chartwells addressed the issues and concerns (of the student body) most directly." The committee awarded a five-year contract to Chartwells, with the option to renew for another five years.

Although the change in food service was just announced Wednesday, April 9th, Chartwells already has staff on campus who will be overseeing the transition: Francine Morgan, Director of Dining Services, and John Rupert, a regional director

Please see CHARTWELLS on Page 3

Special Report

Security Guards Guard Security?

*Guard's job is to "observe,
identify, and report"*

By Jason Mitchell

"Security guard is somewhat of a misnomer," said Carter Brown, Administrative Coordinator for the Maintenance Department, referring to the title of Covenant's nighttime, uniformed campus-patrollers. And many students, skeptical that Covenant's security guards actually do anything to guard the security of the campus, might quickly agree.

But Brown is not questioning the ability or competence of the security guards at all. Rather, Brown is pointing out that students have a grand misconception of what security guards are supposed to do. "Students tend to view them as a joke," Brown said. Students do so, Brown said, because they do not realize the intended role of the security guards. In fact, Brown said, due to the security guards' "limited

Please see GUARD SECURITY on Page 8

IJM Gets It On for Justice

By Elizabeth Leight



Jason Mitchell/Bagpipe

The Professors Morton get it in the face for IJM on the Chapel Lawn

The newly established chapter of the International Justice Mission (IJM) sponsored a Human Rights Week recently, resulting in \$200 raised for the IJM and two successfully placed pies in the faces of the Morton cousins. The week was devoted to spreading a general awareness about IJM itself, as well as the specific abuses of human rights around the world.

Covenant's chapter of the International Justice Mission began this semester. IJM is a Christian agency, that according to its mission statement is "...led by human rights professionals, that helps people suffering injustice and oppression overseas who cannot rely on local authorities for relief.

Please see IJM on Page 3

Briefly...

News

Dr. James Skillen, Director of the Center for Public Justice and author of *A Covenant to Keep: Meditation on the Biblical Theme of Justice*, will speak at commencement this year, which will start at 10 a.m. May 10 at the Cattanooga Convention Center.

Sports

Intra-mural soccer is in mid-season, with games this Thursday and next Monday.

In international soccer action, the Chimichaunga Riders, a Covenant intramural team, won the Columbia International Festival tournament, beating teams from Mexico, Japan, and Jamaica. *Full Story Page 3.*

Inside...

Todd Willison fondly recalls his favorite Battleball memories.. *Page 2*

Resident singer-songwriter Jeanne Nunnallee checks out the orchestral grandeur of Sigur Rös in Atlanta, and finds she likes it. *Page 4*

Black is in, navy is out, says Mugatu. See if you possess the fashion skills to tell the difference. *Page 5*

Feel safe in your dorm? Check out our exclusive investigation of campus security. *Page 8*

Guest writer Matt Laslo finds Brennan Manning's message not so sweet and safe. *Page 10*

Plus Matt Allison reviews Boister, and a Letter to the Editor from a certain dapper prof.

BATTLEBALL: A MEMORIAM

By Todd Willison

the Battleball court to defend our title. We were still accompanied by a massive entourage, including off-campus students, alumni, and girlfriends. I was convinced that we were undefeatable. I



Noel Weichbrodt/Bagpipe

was proved wrong. I had not considered the pure persistence and grit of a kilted piper in blue face paint known as Jared Farquar. Mason Wolf was the first to realize that we were not dealing with any ordinary opponent. He rushed forward to grab the first balls, but before he could react, “BANG! POW!” Farquar nailed Wolf with a one-two punch. Who the heck was this guy? We managed to pick off most of Blackwatch during the match, but we couldn’t manage to rid ourselves of Farquar’s lurking presence, and he was eventually able to defeat us, though most of his friends around him fell. Luckily, we had to be defeated twice to be eliminated from the competition, and we managed to win the rest of our games and take home another championship. But I’ll never forget the intensity on Farquar’s face. It represented to me something indescribable

about the pure passion that can dwell within the heart of a Battleball player. It certainly made that night a top five experience.

3) It was still spring semester of

my first year. Catacombs had arranged a date night with twenty-two Baptist women from Tennessee Temple University. To top off the night, which included dinner and the Mountain Opry, we decided to drive these girls to the Ashe gym and challenge them to Battleball. That morning during chapel, we informed the whole school what would be taking place, and nearly one hundred students showed up to observe the event. It happened to be the case that Aaron Mesh was having a bad date experience that night. His date had managed to consistently ignore him and treat him rudely throughout the evening. Well, this is why I love Battleball. During one of our rounds of play, Rob McDougall managed to hit this girl square in the face, knocking her flat to the ground. Captain Canada gets two points. Baptist chick is out for

the count. Treat the Jew nicer next time.

2) It was fall semester of my second year. Josiah Roe was suffering from a mild and slightly insane authority complex as he rode on top of Morris Yaegashi like Napoleon riding a horse. He spoke to Catacombs like he was speaking to his troops giving them battle charges from Braveheart. But lo and behold, from mid-court, a lone figure was calling out Josiah’s name. It was El-Nathan Barnett. I don’t believe anyone could hear what he was saying, but he was pointing violently at Josiah and making gestures for him to meet him at half-court. Apparently, we were guilty of some inappropriate procedures during our previous round. It was a humorous situation, but beneath all of that, El-Nathan represented to me at that moment something within Battleball that every player shares in common. We all hate cheaters. We can’t stand when someone gets hit and doesn’t go out. We despise when someone catches a ball and nobody fesses up to throwing it. Thanks for keeping the purity and the peace El-Nathan. You deserve the 2 spot.

1) I love the underdog, and nothing outside of the Rocky movies represents more gloriously to me the victory of the underdog than the victory of First Belz over Sutherland last fall. Catacombs had fallen on hard times in the Battleball circuit the previous semester. Battleball participation had been limited to twenty-five players, completely destroying the advantage in numbers that Catacombs once had. Therefore, we were a little nervous about playing Sutherland who entered the gym that night with more than a great deal of enthusiasm and pomp about their ability to crush us once and for all. It was one thing to lose at Battleball. It was another thing to lose to the hall that most wanted to beat us. After all, we did duct tape Ellis Chaplain

Please See Battleball MEMORIUM on Page 7

IJM from Page 1

The agency documents and monitors conditions of abuse and oppression, educates the church and public about the abuses, and mobilizes intervention on behalf of the victims.” Campus chapters of the IJM, such as the one at Covenant, work primarily to inform fellow Christians of the victims of injustice around the world. They also provide a means for actively protesting these injustices by emphasizing our calling to “seek justice, rescue the oppressed, defend the orphan, and plead for the widow.” (Isaiah 1:17)

“Most people don’t understand why they should be concerned with human rights issues today,” says chapter president Elisa Finn. “But I think we too-often forget that our God is a God of justice and calls us to intercede on the behalf of those who are too weak to stand up against their oppressed. It is our job as Christians to do what we can to rescue the orphan and the widow as we are called to do in Isaiah and share the message of God’s love to those who may never hear it otherwise.”

Besides organizing Human Rights Week, Covenant’s campus chapter of the IJM initiated a letter-writing campaign to protest the growing, though often overlooked, issue of child sex tourism around the world. By the end of the campaign, 238 letters had been sent to the President, senators, representatives, and major airline companies.

The chapter hopes to hold more fundraisers in the future, but even more specifically desires to continue making the campus aware of injustices around the world, encouraging more people to become involved in helping the IJM to make a positive difference in these people’s lives. Most importantly, the chapter asks for prayer for the IJM as it strives to end injustices and spread the good news of God’s love to the oppressed.

The Covenant chapter of IJM meets every Tuesday night at 9:00 p.m. in Mills 180.

Right: In a shocking display of familial love and insatiable hunger, the cousins Morton give each other a pie.
Far right: Jeff Morton enjoys the taste of justice.

Jason Mitchell/Bagpipe



At left, the team rallies with a chant before beginning the semifinal match.
At right, a post-championship celebration, with Stars and Stripes.

Noel Weichbrodt/Bagpipe

This past weekend, April 4-6, a group of ten men from Carter’s Second South hall won the Columbia International Soccer Tournament. They competed against nine other teams, all representing foreign countries. Second South, playing under the moniker “The ChimichaungaRiders,” contested a series of six games on Friday and Saturday against teams representing England, Spain, Jamaica, Japan, and Mexico. The tournament was structured like the World Cup—each team played three games, and the top four teams in each group of five moved on to the playoffs. South squeaked into the playoffs with a group record of 1-1-1. They won the quarterfinal game against Japan, 4-2, and the semifinal against Spain, 2-0. In the championship game they tied with Mexico, 1-1, in regulation and won 3-0 in penalty kicks. The weekend closed with the award ceremony on Sunday at the Columbia International Festival, where, in front of a crowd of more than 1,000, Second South received their 1st place medals. The team included: Peter Brinkerhoff, Ryan Fisher, Darrell Harkins, Jason Luther, Rob MacDougall, Korbin Parker, Mike Schout, Clifton Stagnaro, Stephen Strawbridge, and Noel Weichbrodt. Covenant graduates John



CHARTWELLS from Page 1

of Chartwells. Morgan will be on staff at Covenant full-time, overseeing all of Dining Services. Student input is primarily going to determine the direction Chartwells takes at Covenant. “Our job for the next couple weeks is really to get to know the students,” said Morgan, “Every school has a different feel, has a different type of student, and we really do need to know what you want.” The same type of sentiment was expressed by Rupert: “You asked us what we are going to offer. My question is, what do you want to see?”

Morgan claims that Chartwells takes a different approach than either ARAMark or Sodexho, insisting that food be cooked fresh in front of students, vegetarian options be plentiful, and nutritional information always be available. In addition, the meal plan will be donning new trappings, offering students greater flexibility and control than the previous 21, 14, and 5 meal plans. Students will have the option of signing up for a specific number of meals (ranging from 80 to 320 meals a semester, with the new 270 meal plan at \$1300 roughly equivalent to the old 21 meal plan at \$1250) that can be used at any time during that semester, instead of the weekly plan that is now offered. Also, unused meals at the end of the fall semester will automatically be rolled into the spring semester’s plan. Another feature of this allows students to use extra meals for any friends, guests, or visitors they may wish to entertain in the Great Hall. In addition, the new meal plan includes \$50 dining dollars to be used at the students’ discretion in either the Great Hall or the Blink.

ARAMark will finish out the semester, and the Chartwells changeover will occur in the three days between commencement and the start of the first conference. In having the summer to work out any kinks that might arise in the new system, Politano says that he hopes everyone at Covenant will have a positive experience with Chartwells starting this fall.

POP CULTURE

In Concert

Sigur Rös

By Jeanne Nunnallee

On the evening of March 27, I had the privilege of traveling to The Tabernacle in Atlanta to see one of the most intriguing new bands around: the Icelandic wonder, Sigūr Rös. I walked in, sat in the second row, and proceeded to spend the next two and a half hours in awe. It was without a doubt the best show I have heard in a very long time. It would be an understatement to say that their performance left me breathless and dumbfounded.

I went in to the show with minimal knowledge of the band and their music. I had heard two of their songs “Njo’snave’lin” (The Nothing Song, from the Vanilla Sky soundtrack), and “Svefn G Englar.” That’s all. I knew nothing else about the band. I couldn’t recognize any of their other songs, didn’t know how many members were in the band or how long they have been playing together. To be brutally honest, I was worried that I wouldn’t enjoy the show because their sound is quite a departure from the music I normally listen to. The music of Sigūr Rös has an ethereal, experimental quality within the context of traditional rock instruments, nothing like the stripped-down twangy folk music I’m usually drawn to. I was also apprehensive because I knew I wouldn’t understand a word they were saying. I understand that, obviously, an Icelandic band is not going to sing their songs in English. However, most of their songs aren’t even Icelandic. Jo’nsi Brigrisson, the lead singer, prefers to sing in a language he calls “Hopelandic,” which is basically a bunch of gibberish, similar to when a jazz singer scats. The lyrics of the band’s most recent album, () (that’s not a misprint, the actual title of the album is parenthesis), are totally Hopelandic. No real lyrics. None. Despite all these initial causes for worry, after seeing Sigūr Rös live, I must admit that my horizons have broadened.



Jo’nsi Brigrisson is much, much more artistic than you.



The band came on stage at around eight o’clock. There were no fancy lights or introductions, they just walked on the stage and started playing. The rest of the show mirrored the entrance. The only source of entertainment save the music was a few strategically placed spotlights and a curtain hanging on the wall with various pictures projected on it that resemble the images displayed when listening to a CD on Windows Mediaplay. The band totally let their music speak for itself. There was no talking between songs, just one song to the next to the next. The music was put on such a pedestal that even excessive cheering was discouraged. One guy in the balcony who had had a little too much to drink yelled after every song, only to receive a quick and forceful shushing by the crowd.

What made Sigūr Rös’s approach to performance work was that their music was good enough to stand alone. There was no need for excessive showmanship to help it out. Sigūr Rös uses several instruments: bass, drums, keyboards, the occasional xylophone and flute, and an electric guitar played with a cello bow. The music on this particular tour was enhanced by the accompaniment of a string quartet called Amina. Each song started out with a very mellow vibe. It builds and builds for seven or eight minutes until I felt almost overwhelmed by the complexity of the sound. The drummer is wailing, the bass player is

actually strumming his bass, Jo’nsi is playing his guitar so violently that you can see the strings of the cello bow he plays with popping off, the string quartet is going wild, and I don’t even know what the keyboardist was doing. Then, just when I thought I couldn’t take anymore, the song would start to calm down, and would usually end with Jo’nsi’s soothing, almost child-like voice chanting some sort of nonsense. After a while, I wasn’t even distracted by the Hopelandic; it was as though his voice was just another instrument in the band.

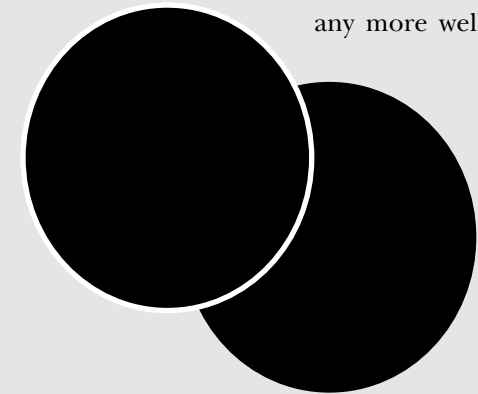
I was really impressed by how uninhibited the band members were; they didn’t seem to be afraid to try really crazy things—like playing a bass guitar with a drum stick. Every musician on the stage seemed to have his or her own individual mastery of the instrument. Most of them didn’t play their respective instruments in an orthodox manner, yet the musical result was celestial. I didn’t even mind that I didn’t know a single song. I was honored to be there, like I was part of something really special; like in twenty years my kids would incredulously say to me, “you saw Sigūr Rös live when you were in college?” I don’t know if their music will ever catch on with the mainstream. They may be too intense, too inaccessible. Whatever their future, Sigūr Rös has made a fan out of me.

Well Groomed

Spring Banquet Edition

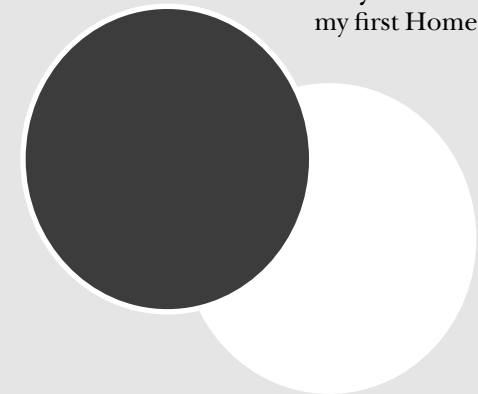
By Mugatu

What’s Hot



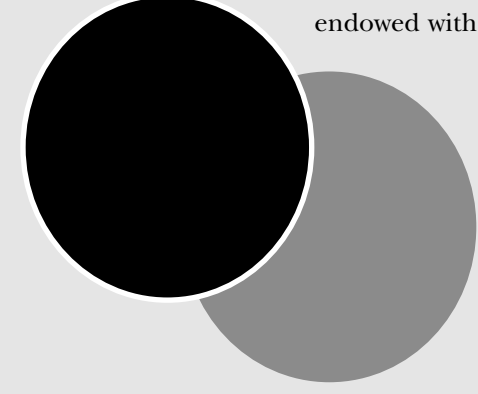
rule. But in looks at you that you aren’t some drab goth fellow, you need a little something to spice up your class. And this is the splash of color: Red, Lime Green, Maroon, Yellow, or Pea – it doesn’t matter – black will work with almost anything. You can’t get more slick than black on black, and that’s that.

What’s Not



quotes are made up, they are still true. Don’t be that sad, sad sap caught wearing the same outfit he wore as a 13-year-old singing in the kids’ choir on Easter Sunday.

Safe Bet



top of black and blue affirms ones courage as a fashion pioneer. It conveys a confidence that while you are not “it,” you are just fine where you “are.”

Black on Black. It’s absolutely impossible to be any more well groomed than to sport black on black with a splash of colour. What is “black on black with a splash of colour”? For those of you unenlightened in the phraseology of the fashionable, let me explain. Black on black refers to the suit and shirt colors: black suit, on black shirt. But wait a minute, aren’t same colors a no no? A fashion faux pas for many other colors, black on black is the exception to the order to say to everyone that

Navy on White. “Hello, I’m a 15 year old going to my first Homecoming dance. All I have is this navy blazer and a white shirt. I’ve had this blazer since I was 13 years old and it still fits!” “Hello, I’m a 22 year old going to my first Spring Banquet. All I have is this navy blazer and a white shirt. I’ve had this blaze since I was...13? Oh man, this thing doesn’t fit anymore, it’s kind of small in the arms, and it only has one button. Has it really been 7 years since I last wore this thing?” Even though those

Black on Blue. For those of you either not well endowed with a full-fashioned wardrobe or just a little too skittish for the black on black, there is a “safer” option: Black on blue. Black on blue excels at being royally conservative yet still classy with the flashy ensemble you’ve assembled. Some exceptionally exceptional examples of this look last weekend were those who completed their black on blue look with a black-tie flourish at the end. A black tie on

no mystery, either.

The headlining act, Anne Watts & Boister, is the consummate microcosm of the festival’s artistic heterogeneity. Jim Dickinson, the acclaimed producer who has worked with Bob Dylan, The Rolling Stones, and Giant Sand, said of Watt’s: “any artist that can reference Lotte Lenya, Edith Piaf, Captain Beefheart, and Thelonius Monk at the same time is all right with me.” Dickinson produced Anne Watts & Boister’s third full length album, Pieces of Milk, after being impressed by their sophomore effort, Song of the Smoke, of which he described as having “dark, earth-tone vocals; faded, sepia band tracks; with a splash of day-glo. It makes Tom Waits sound like a sissy.”

This band owes its varied sound not only to the eclectic efforts of Watts, but also to the diverse backgrounds the other five members of Boister bring to the project. Watts, who has studied with Pulitzer Prize winning composer Lew Spratlan, and other greats such as Art Matthews, son of ragtime composer Artie Matthews, her mentor being Roland Wiggins, “who passed on his knowledge of theory to the likes of Miles Davis and Sonny Fortune,” is backed by a band of almost tantamount experience.

Trombonist Craig Considine is at home in such various styles as Funk, Blues, Dixieland, Straight Ahead Jazz, Indonesian Gamelon, Latin Jazz, and Fourth Stream Improvisational. Having performed with Latin Jazz legend Tito Puente, as well as current sensations like Blues-Funk fusionists The Kelly Bell Band, gives Considine a unique experiential edge that complements the sound of Boister. Bassist Charles Emmitt Freeman, also an accomplished photographer and web designer, brings an intense interest in glam rock and the Jacques Brel-Marc Bolan connection to Boister with a list of credits including performances with Edith Massey, the B.B. Steele Revue, and Go-Go’s drummer Gina Shock. Curt Heavey, “a master guitarist whose own personal style transcends all categories,” teaches his art when not performing. He has instructed “John Lennings, producer and lead guitarist for Mary Chapin Carpenter; Massachusetts Senator John Kerry; the director and lead guitarist of the Broadway production, Rent; and Kelsey Begay, president of the Navajo nation.” Lyle Kissack, the band’s drummer, is a renowned visual artist who “treats his painting as an archeological activity,” in which he is “digging for superbison with a toothbrush.” Boister’s bass clarinetist, Dennis Malloy, performs with a sax

quartet, the Annapolis Symphony, and a jazz duo called The Radio Brothers along with Heavey.

The experimental flare of Anne Watt’s musical interests transcend composing, performing, and recording full length studio albums to include her equally ambitious film score projects. The first of these was an original score she composed to accompany Buster Keaton’s 1928 silent picture Steamboat Bill, Jr., the last independent picture Keaton did before signing with MGM. The band has performed Boister does Buster at such Maryland Metropolitan area venues as John Hopkins University, the Smithsonian Institute, and the Kennedy Center. The critical acclaim received from the Boister does Buster project earned Anne and the band an offer from Maryland Film Festival executive director Jed Dietz to score Edmund Goulding’s screen adaptation of Tolstoy’s Anna Karenina.

The band began work on the score for Love, starring Greta Garbo, by experimenting with compositions reminiscent of the styles of Russian greats like Rachmaninov, before opting for a more pop influenced sound as they did with Steamboat Bill, Jr. That score included a moving adaptation of Queen’s We Are the Champions. “That genre-blending iconoclasm is a perfect fit for Keaton’s blend of pathos, physical comedy and technical virtuosity,” declared Ann Hornaday of the Washington Post. Can Watts and Boister again create “an aural narrative just as poignant, witty and breathtaking as the images onscreen?” The finished project will tell when it debuts later this year.

In a recent interview with Michael Yockel of the Baltimore Sun, Watts says of the Love project: “it’s like the second kid, you know. But I’m hoping that we’re going to start to connect, because Garbo does happen to be incredibly fabulous. With her it’s all in her eyes.”

Watt’s feeling for Love mirrors one Michelle and her CAB committee hopes the Covenant community will have when the artist brings Boister to this year’s Baker Tree Festival. With their sound being described by MCM online as “stronger than Cat Power and Ani DiFranco combined,” I doubt our resident ATLLien will be disappointed. With her it’s all in her ideology of pragmatic diversity. But will this year’s festival really be as eclectic as the CAB director foresees? Join Jairus, DJ Jason, Infradig, and the rest at the gig to see if Boister does Baker Tree is all I’m cracking it up to be.

COMMENTARY

Editorial

Creating a Wall of Prayer

By Zach Wood & Noel Weichbrodt

In the first floor of Carter, on the information boards next to President Nielson’s office, sits a “Wall of Prayer.” A Wall of Prayer, especially in this time of war, is a vivid thing—a place that calls us to pray for those in need around the world. Pictures of brave men, serving in our armed forces, that are connected with the Covenant community in some way stare out towards those who pass by. The wall is decorated with appropriate verses from Scripture, and also with red, white, and blue trimmings, American flags, and the Pledge of Allegiance. There is even a poem, situated snugly against some Psalms of comfort, that proclaims “America...long shall she reign!”

Wait a moment here. Scripture, mixed with the Pledge of Allegiance? Something is wrong there. Combining the two seems to be a celebration of America’s Manifest Destiny as God’s chosen nation—a far cry from a wall that calls us to humbly petition our Lord. “Our citizenship is in heaven,” Philippians 3:20 reminds us, not in “earthly things.”

And that’s not all. Though we are reminded to pray for those soldiers honorably serving their nation abroad, there is no mention of a far larger and needier group of people—the citizens of Iraq. They number 23 million, they have never heard the gospel, and they are being killed by the hundreds every day. Are these people not the “fatherless and the widows” that Exodus 22:20 demands us to care for, and those that Deuteronomy 10:18 says God loves?

The fact that there are only American soldiers on the wall of prayer reflects our unbiblical, myopic, American view of the world. The 23 million Iraqi civilians, being killed every day, have never heard the gospel. Does this not bother us? Does this not call us into deep intercession for the powerless, the poor and oppressed? Our consciences should be battered into prayer by these things, and we find it a travesty that this is not a universal concern on our campus or the American church at large.

Assuming that we should be only concerned with American soldiers is indicative of our nagging picture of America as the new Israel. We realize that creating a “Wall of Civil Religion” was not the intention of the responsible parties, but we want to call our community into a larger, more biblical view of prayer. A “Wall of Prayer” is a wonderful thing. A jingoistic collage of Christian America is not.

Having pictures of our loved ones who are fighting for the freedom of the Iraqi people is not the problem. The lack of evidenced concern for the millions of other people involved in the war is. In our humble opinion, a “Wall of Prayer” should call attention to both. We have two thoughts as to why we should include foreigners in our prayers and on our walls. First, as a community, we are called to be salt and light to the world, to pray for and seek to share the gospel to all nations. If

we only pray for the Christian soldiers on the front lines, where is the gospel going to go? Praying for our soldiers is good, but not enough. Pray for the Iraqi soldiers who have defected and are perhaps being witnessed to right now. Pray for the soldiers of Iraq, ordered to kill our troops. Pray for the nation of Iraq, a parched land thirsty for the gospel.

Second, as difficult it may be for us to come to grips with the idea, we are called to pray for enemies and to seek justice for the oppressed. That does not only mean trivial prayers for those who damage our pride, but serious prayer for those who intentionally make themselves our enemies by the most heinous acts imaginable. We are called to pray for Saddam Hussein and his soldiers just as much as we are called to pray for our sloppy, inconsiderate, American roommates. Even the Butcher of Baghdad deserves to be lifted to our Heavenly Father, as Jesus lifted up those who drove the nails into his hands on the cross. Isaiah 1:16-17 further calls us to “Wash yourselves; make yourselves clean; remove the evil of your deeds from before my eyes; cease to do evil, learn to do good; seek justice, correct oppression, bring justice

A “Wall of Prayer” is a wonderful thing. A jingoistic collage of Christian America is not.

to the fatherless, plead for the widow’s cause.” Pray for the innocent Iraqi civilians, killed, as we speak, in the course of war. Pray for the civilians And pray for our loved ones, fighting in the desert while their families wait for reassuring word.

So, what should the Wall of Prayer look like? Well, a start would be taking down the red, white, and blue paraphernalia. In place of the Pledge of Allegiance, perhaps Proverbs 29:7, “A righteous man knows the rights of the poor; a wicked man does not understand such knowledge.” The text of Micah 6:8, “He has told you, O man, what is good; and what does the Lord require of you but to do justice, and to love kindness, and to walk humbly with your God?” would be poetic replacement for “America...long shall she reign.” Pictures of the civilians of Iraq—in hospitals, in homes, in graves—might shock our well-fed Lookout Mountain hearts into prayer for the poor and oppressed. It may not be very patriotic, but it is definitely more biblical.

serious and weighty matter. Since even the seemingly insignificant tasks have been imbued with great significance, our responsibility to do them worthily is great. On the other hand, Christ has won the victory over sin and death, and those of us who are in Christ are united with Him and seated with Him in the heavenly realms! Therefore, the heavy burdens have been lifted, and we are free to live and work in this world with light hearts and a joyful spirit. The tasks may be serious, but our attitudes must not be somber. As George MacDonald so aptly stated, “It is the heart that is unsure of its God that is afraid to laugh.” Since we have a hope that is sure, sealed on our hearts as a gift of the Holy Spirit, let us pursue our callings with laughter and with joy, knowing that our work is not in vain.



**Looking Out
For Covenant College
Since 1956**

Dr. Cliff Foreman *Faculty Advisor*
Noel Weichbrodt *Editor in Chief*

Matthew Allison *Pop Culture Editor*
Vincent Howard *Features Editor*
Justin Johnson *News Editor*
Aaron Mesh *Commentary Editor*
Wes Vander Lugt *Faith & Reason Editor*

Ryan Davidson, Rebekah Forman,
Heidi Herberich, Jason Mitchell, Ken
Montgomery, Jeanne Nunnallee
Staff Writers

David Macey, Todd Willison
Writers At Large

Matthew Laslo , Elizabeth Leight
Guest Writers

McGee Lapish *Layout Assistant*

Luke Herron, David Klingler
Staff Photographer

Ryan Davidson, Jason Mitchell
Copy Editors

*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 con-
demned, 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:
The Bagpipe
14049 Scenic Highway
Lookout Mountain GA 30750
bagpipe@covenant.edu

Letters to the Editor

Dear Editor,

I would not presume to confuse the *Windbag* for the *Bagpipe*, but there is a matter or two I’d like to clear up with reference to certain assertions about me in yesterday’s *Windbag*.

As I sit here in silk shirt, pleated pants, and Italian (looking) loafers (albeit minus the pipe and circular puffs of smoke), let’s be clear on one thing (and if you were here at this point I’d level my “pensive gaze” at you): Admittedly the person who has been in charge of my wardrobe for over 30 years now does not in fact shop at Target; she does her shopping at upscale European clothiers such as T.J. Maxx and Marshall’s. But I would

be less than honest if I did not confess here that I recently became aware of an Italian clothing store for men downtown, and when I find the time between teaching 8 day and night courses consisting of philosophy and ballroom, I plan to give them a visit. One of the reasons I wanted to teach here, frankly, is the money—*money for clothes*. One of my aims (to be realized soon) is to be able to treat my clothes like disposable contact lenses—wear them once, then throw them away. I would have to think less about when the last time was that I wore an article of clothing, and, as you know, thinking less is a big thing with me.

The full page article on my en-

counters with Moore and Mayer was more phenomenal than noumenal, though it did attain a certain “tricksy” (and I do mean “tricksy”) level of epistemological distinction in that regard. As I read it to my wife in bed last night, we had to stop more than once to just regain a reading level of composure (an oxygen mask would have been helpful). If laughter is a good medicine, we both overdosed.

In short (which may come as a relief to the entire student body and faculty), my hat is off to you. (Hmm...I wonder if that Italian store has hats...)

Dr. Parfait, Lookout Mountain, GA

Blast from the Past

The Covenant Archives

College Costs in the 1950’s

*From the Bulletin of Covenant College and Theological Seminary
Catalogue Issue 1956-57, Volume I, Number 1, p. 21, April, 1956,
Covenant Archives, Box 20, File 2.*

<i>General Fees</i>	<i>Cost in 1956</i>
Application fee (payable only once)	\$2.00
Registration fee (payable each semester)	5.00
Tuition, per semester	150.00
Board, per semester (This is \$10 per week – 16 weeks)	160.00
Room in dormitory, per semester (This is \$3.50 per week)	56.00
Student activity fee, per semester	10.00
Room deposit (refundable when student leaves room in good condition)	5.00
Graduation fee (Including Graduate Record Examination)	5.00
<i>Total</i>	<i>393.00</i>

<i>Special Fees</i>	<i>Cost in 1956</i>
Late Registration	\$5.00
Deferred payment fee	5.00
Tuition for students taking less than twelve hours, Per unit	13.00
Transportation to and from planes and trains	1.00-2.00
Freshman tests taken other than at scheduled time	5.00
Examinations taken at irregular times	2.00
Transcripts, after the first one, each	1.00



Noel Weichbrodt/Bagpipe

Alas, Battleball, she never knew ye.

Nickles. Sutherland was crushed at their merciless hands. I only wish “Eye of the Tiger” could have been playing on the speakers. It was a moment that not only proved why Battleball is one of the greatest games ever invented, but it also made me want to be a better human being. I felt closer to heaven that night than Id felt in a long time. Bring back Battleball. For the sake of all that is good in the universe, give us back this game that we love.

CALLING from Page 10

the Church. With that acknowledged, however, he warned that this creational approach should not eclipse the essential eschatological element in this topic. Eschatology (the sure Christian hope of things to come) should not only fuel our dedication to our paid vocations, but it should spur us on to expand the scope of what things will last and what things matter in the eyes of the Lord. It is only with a full-orbed eschatological perspective that we will properly recognize that all things must be done “unto the Lord.” As Schuurman rightly reminded us in his chapel talk, all Christian labor must “die” and be raised again into the hope of a risen Christ who has promised to come again in glory unimaginable.

“It is the heart that is unsure of its God that is afraid to laugh.” Since we have a hope that is sure, sealed on our hearts as a gift of the Holy Spirit, let us pursue our callings with laughter and with joy...

This biblical, eschatological perspective on calling and vocation has a two-sided effect. On the one hand, in light of Christ’s inauguration of His kingdom and His promise to come again, pursuing our callings is a

NEWS

Special Report:
Campus Security

Student-conducted
Campus Security Check

Compiled by Jason Mitchell

On April 4th, from 3:30 to 4:15 a.m., two Covenant students, including one Bagpipe staff writer, conducted a thorough access check of all campus buildings. Here are the results. Please note that some open entrances were clearly due to Covenant students propping open doors or leaving ground-level windows open. The Bagpipe urges students to be responsible and have regard for campus safety by locking up at night; propping open doors and cracking ground-level windows at night compromises the security of all on-campus students.

Probasco:
Secure

Chapel:
Secure

Library:
Secure

Sanderson:
Secure

Barnes/Ashe:
One open back door, allowing full access to both buildings, including Barnes basketball court, Ashe workout room, and locker rooms

Jackson:
Secure

Art Barn:
Two open doors, full access to all classrooms

MacLellan:
Two (at least) sets of open ground-level windows, full access to all residential halls.
Two open doors, full access to all residential halls

Founders:
Five open doors, full access to all residential halls
One propped open door, full access to all residential halls

Mills:
One propped open door, full access to all classrooms

Carter:
One open door, full access full access to all residential halls
One (at least) open ground-level window, full access to all residential halls
Bagpipe office open door, limited access to Bagpipe and Tartan offices

GUARD SECURITY?
from Page 1

scope” on campus, “night-watchmen” might be a more accurate title for those who patrol Covenant ground.

In short, Covenant’s security guards are not policemen, and they are not hired as such. The security guards are contracted through a company called Metropolitan Security for nearly ten years. Covenant employs two security guards, with one at work on any given night; one works 30 hours a week, the other 40. Both work 10 hour shifts on their respective days, starting at 9 p.m. and ending at 7 a.m. Neither has any “arrest power,” Brown said, and they carry “no weapons of any kind.” Security guards have no immediate authority as police officers have, Brown added.

The security guards have an entirely different role. According to Brown, they are on duty only to “observe, identify, [and] report.” Brown said their job is also three-fold: (1) to patrol Covenant’s campus, (2) to conduct a “physical facilities watch” of the college, and (3) to lock and unlock all campus buildings.

Patrolling campus is the first task of security guard. This includes making routine circuits of cam-

pus, looking out “for dangerous situations of various types,” according to Brown. If a “situation” develops, the security guard calls either a Covenant resident director (R.D.) or the police. The security guard’s contact depends on the severity of the behavior and on who is participating. Generally, if the incident is relatively minor, appears to pose no immediate danger to individuals or property, and/or involves Covenant students, the security guard calls an R.D. But if the incident appears to be criminal in nature the security guard will immediately call his supervisor, followed by the police, followed by Carter Brown.

A second task of the security guard is to check various facilities on campus. Four times a night the security guard is to check the temperatures of the boilers, as well as the temperatures of the kitchen freezer and cooler. This facilities check also includes indoor and outdoor lighting. If lights are unusually on or off the security guard will record the anomaly and report it.

Third, the security guard is to lock and unlock all campus buildings. Brown said the locking usually begins at 11:30 p.m. down at Barnes and Ashe. From midnight to 2:00 a.m. the security guard locks up the other buildings, starting with the library and resident

halls. The unlocking process takes much shorter and usually begins around 5:20 to 5:30 a.m. and finishes around 6:00 a.m.

While posts to the Wittenburg Door have raised concerns regarding the lack of security on campus, it is commonly argued that since Covenant College is so isolated there is no need for greater security. Brown said he has heard such arguments before and knows the administration has looked at the issue, finding no reason for additional precautions. Brown said that there used to be armed security guards on campus; however, since well before Brown began working at Covenant in 1993, the college has not had such security measures. Brown said being a security guard is a “thankless” job that gets very “little respect from students.” Brown encouraged students to understand the “limited scope” of the security guards and to note Covenant’s “open campus” policy, as it is detailed in the residence life handbook.

Special Post-Windbag Bonus

Campus Security Adopt-
ing “New Tactics”

By your mom

Editor’s Note: Though this story did not make it into the recent Windbag, its pertinence and prophetic quality could not be ignored. In light of our recent investigations into campus security, this story’s publication is vital to the public’s right-to-know. Please enjoy it with a light salting.

Covenant’s security will be taking a huge step into the 15th century soon, as security guards are to be outfitted with bows and arrows and wear new “form-fitting” uniforms. According to Dale “Robert” Lee, general director of the Physical Affection Plant, the move reflects the increased need for security on campus.

“After looking at our current security set up, we realized that we needed to do some revamping. Some guy driving around in a blue truck, smoking the night away, just wasn’t cutting it. We want our security guards to be the eyes and ears of the campus and to be able to protect us if necessary,” said Lee.

The new security plan will scrap the security truck, forcing the guards to actually walk around. However, a new essential aspect of the plan will be hiding in trees and practicing their archery.

“One of the greatest assets of our campus at night, is the ability of our security guards to observe what is going on quietly and then swoop down at a moment’s notice. No more radios, no more stun guns, we’re going to do this right!” said Lee.

The guards will be given their choice of either a brand new SuperKiller Compound Bow with depleted uranium-tipped arrows or of making their own

bows, in a so-called “old school” style.

“We decided to go with bows because we thought it would give us a combination of a strong defensive weapon and “coolness.” We have been concerned that our security guards simply just aren’t cool enough and we hope this will move things in the right direction,” said one of the random P.A. Plant guys. “We really do want these security guards to both keep us safe and be darn sexy while doing it.”

Tim “Bubba” Williams was one of the first security guards outfitted with the new equipment and was eager to talk about it.

“I have always liked watchin’ people shoot these things and I’m excited about learnin’ how to do it myself. I grew up on *Robin Hood: Men in Tights* and I’ll be putting my new tactics to work to keep this campus safe. I just hope that my tights aren’t too tight. I hear they can be rather painful after a while.”

Lee was particularly excited about the new uniforms.

“Our guards will be able to silently vanish into the bushes in front of Carter, or the trees around the library whenever they need to. The combination of green tights and their new climbing booties will give them amazing versatility. Everyone from thieves, to pranksters to terrorists had better think twice before coming on our campus!” said Lee.

President Kneelson, in a moment of honesty, admitted that he really liked the new look. “As a kid, I always wanted a bow and arrow and never got one. Maybe one of the security guards



will let me try one of theirs some night. Also, I think the whole Robin Hood motif really meshes with our unique position as a Reformed College. While so many Christian colleges across the country are searching for grounding,

we have our feet firmly planted in the middle ages. That is something to be truly proud of.”

In Review

Pieces of Milk
Anne Watts and Boister

By Matt Allison

The other day I played in the sandbox with Squirrel Nut Zippers, Morphine, and Fiona Apple. Well that’s not quite true. In reality I listened to Anne Watts and Boister and their album *Pieces of Milk*. But I imagine that the two experiences would be more or less indistinguishable. Playing in the sandbox with the above mentioned lineup would be rather alarming, in the same way that listening to Anne Watts and Boister gets under your skin.

This isn’t necessarily a bad thing. Anne Watts and Boister affect you. Their sound, ranging from cabaret to Americana to folk-rock, showcases musical mastery and innovation. Strong tracks are seven (“ice water”), eight (“levi’s binox”), and twelve (“melquiades”). On these tracks we see a presentation of ideas and emotions through old forms given new life. However, other tracks (especially track nine) are challenging to the point of being alien. I only will listen to these tracks in order to get to others. On the tracks that don’t go off so well there is a failure to make the forms of old, that Anne Watts and Co. are re-using, compelling to my modern ears.

Yesterday as I was getting on the on-ramp for Highway 27 I noticed something for the first time. Two doors down from the landmark Adult Bookstore is a funeral home. It is kind of run down. There is a partially rusted out herse in front. Sometimes the funeral home looks occupied, sometimes it doesn’t. Honestly, the thought of anyone having a viewing there instantaneously summons up frightening remembrances of Lovecraftian terror. But that’s beside the point. Directly behind it is a scrap iron yard. The funeral home through embalming, the scrap yard by finding new uses for old metal: both places specialize in giving new life to what is dead. To carry this image further these two places function with varying success. While the funeral home makes the dead appear alive through ingenious use of casket, clothes, and paint, the person is still dead. They don’t have any use on earth anymore; all we can do is hold them in fond memory, seeing them again thanks to the efforts of the home. However, in the case of the scrap yard, new life and new uses are actually being found for the rotting corpses of industry.

To bring this excursis back to the review of Anne Watts and Boister, is Anne Watts a funeral home or a scrap yard for old musical forms? Well in all honesty, she’s both. At her best, Watts runs a scrap yard, taking old forms of music and breathing a freshness into them that can at least be appreciated. But when things aren’t going so well, Watts sounds like a mortician whose creation can’t escape the pallor of death, from which it has been momentarily resurrected.

FAITH & REASON

Brennan Manning and the Gospel of Christ

By Matt Laslo

Brennan’s theology appeals to our flesh by giving us exactly what we want to hear. It feeds our own humanistic sense of worthiness with thoughts of our own goodness. Brennan preaches a message of: “come as you are, not as you should be.” At first glance his message seems to be the truth of the gospel. But is this the same message that Jesus preached? Let’s search the Scriptures to find the answer.

In Matthew 11:28 Jesus says, “Come to me, all who labor and are heavy laden, and I will give you rest.” Brennan is right; Jesus does call us unto Himself for rest. But Brennan’s message ends before Jesus’ does. In verse 29, Jesus continues with: “take my yoke upon you and learn from me, for I am gentle and humble in heart, and you will find rest for your souls.” Jesus’ message proclaims, ‘come not as you are but as I am;’ this is how we should be—as Jesus is. Brennan, however, clings to the erroneous possibility that we may “come as [we] are and not as [we] should be.” We cannot come to God as we are; our God is a consuming fire (Heb. 12:29); we can only come to God clothed in Christ’s righteousness.

How can we be clothed in Christ’s righteousness? Only by repenting and being baptized in the Spirit. This is the essential message of the gospel. As Peter boldly proclaims in Acts 2:38: “Repent and be baptized...in the name of Jesus Christ.” This is not coming to God as I am; it is being cleansed of who I am, in the blood of Christ. We cannot earn salvation by repenting or by being baptized because salvation is a free gift of God’s grace, giving life to us who were dead in our sins (Ephesians 2:1-5). We were dead by ourselves, but now we are alive because of Christ alone. We are children of God because Christ brutally died for our sins. He was separated from the Father that He might gather the Church unto Himself.

Brennan remarked, “Christ did not die for the church, he died for you.” Again Brennan is clinging to some sort of egocentric gospel that is contrary to Scripture. Christ came to gather His people: the church (Matthew 1:21). The emphasis of the gospel is not on the individual member alone but on the body composed of members (I Corinthians 12:12-31). God never proclaims that

Christ is our ‘personal Savior.’ In our sinful pride we would love to cling to a ‘personal gospel.’ Brennan told us of a ‘personal gospel’ which compels us to love and to forgive ourselves (nowhere in the Bible does God tell us to forgive ourselves).

Brennan said that “faith is the courage to accept being accepted.” This is a lie. We are not accepted, we are saved. We will never be loved by God for who we are; we are nothing. In II Corinthians 4:7, Paul writes, “But we have this treasure in jars of clay, to show that the surpassing power belongs to God and not to

Please see BRENNAN MANNING on the next page

Pursuing Our Callings in These Last Days

By Wes Vander Lugt

ing was a much more comprehensive concept since the duties of our relationships constitute God’s will (calling) for us at this place and time. In their opinion, no activity or labor is insignificant, no matter how menial the task. There is joy in the doing, no matter what the doing entails. Paid work is certainly a calling, but so are cooking, house cleaning, exercising, and building friendships.

...Our choices are still largely shaped by considering our gifts, the needs that we perceive, and the concrete opportunities that are available to us.

In his Monday night lecture, Schuurman mentioned challenges in our contemporary society to this Refomational understanding of calling and vocation. First, secularism in our society has de-Christianized our thinking about work. The ethos of our society often makes an idol out of work while constricting its religious meaning. However, Schuurman also challenged us that a proper view of vocation needs to receive its impulse from dependence on God’s grace rather than on our society’s ungodly influence. He warned us that the range of religious meaning must extend beyond the church, lest we overlook the significance of our relationships and daily tasks. The second challenge in our contemporary society is individualism, which defines vocation in terms of self-fulfillment and is used to constrict the scope of our concern. Schuurman argued that the Reformers did not link self-fulfillment to the concept of calling, but they viewed our callings as places for self-sacrifice and service, places to exercise our God-given gifts. What are the implications of this view? Must we commit our lives to something we truly love and enjoy? Is pursuing a vocation for reasons of delight merely seeking self-fulfillment? Schuurman consented that it is certainly an added bonus if we enjoy our work, but this should not be our first concern. Our primary goal should be that our calling and vocation is centered on service to Christ and His kingdom. Our thinking about calling needs to be Christ-centered rather than self-centered. Another challenge Schuurman highlighted was the increased freedom and personal choice in our contemporary society. In the days of the Reformers, callings were not so much discovered as they were interpreted. Vocations were often determined by one’s station in life and the occupation of one’s parents. Personal choice, whether in vocation or marriage, was not a common luxury. Freedom is a hallmark of contemporary American society, but Schuurman questioned whether we really have as much freedom as we sometimes think. While recognizing that the number of formal determinants has been significantly reduced, he challenged us to recognize that our choices are still largely shaped by considering our gifts, the needs that we perceive, and the concrete opportunities that are available to us.

Many of us are accustomed to think of calling and vocation in terms of creation; that is, we see work as a consequence of the “cultural mandate” and a privilege of humanity as image bearers of the Almighty God. Schuurman was quick to admit the invaluable place this type of thinking has had in the history of

Please see CALLING on Page 6

What does ‘calling’ and ‘vocation’ really mean? For those of us who may be weary of hearing this question, Dr. Doug Schuurman, Professor of Religion at St. Olaf College and our chapel speaker last week, offered a refreshing perspective on these words that tend to become clichés at our college. Schuurman reminded us that thinking of vocation merely in terms of paid work is too narrow a view. He is concerned that the concepts of calling and vocation have been overly restricted and secularized since the days of the Reformers. According to Luther and Calvin, call-

Decisions and News from Board Weekend

Covenant’s Board of Trustees met for their biannual hash time this last weekend of March. The Bagpipe covered those meetings all weekend, including key decisions regarding the future Library/Campus Center/Dining Hall building, addition of a new major. Here is a roundup of the more important goings-on from that weekend.

–The Board of Trustees approved the addition of an Art major, which will entail either hiring another art professor by the fall of 2004 or relying on a number of adjuncts.

–The Board approved the sabbatical requests of David Hoover, Reg McLelland, and Doug Sizemore.

–Professors Jeff Morton and Richard Follett were promoted from assistant to associate professor and Tim Morris was promoted to full professor.

–The Board approved the external drawings for the Library/Campus Center project and gave the go ahead for architectural drawings.

–The Board passed a proposal dissolving the Institutional Effectiveness Committee of the Board of Trustees. The

BRENNAN MANNING from previous page

us.” These jars used to be filled with human refuse, they were worthless and replaceable jars (II Timothy 2:20). Paul’s emphasis is not on the beauty of the jars but on what fills these ‘jars of clay.’ These jars of clay are us, and they represent our depravity, which we recognize by the grace of God. But in our sinfulness this is impossible to accept. Brennan said, “God loves you so much that he would rather die than live without you.” This statement points to a self-adequacy within us. This theology leads us to think that God needs us in order to be satisfied. Christ did not die because He could not live without us; Christ died to ultimately bring glory to the Father.

None of us understand this enough. We always try to cling to something good in ourselves. But this is not the gospel. In I Corinthians 1: 26-31, Paul proclaims the glory of God in His choosing the weak and foolish of this world to shame the wise and powerful. Why? “For the foolishness of God is wiser than men, and the weakness of God is stronger than men” (1: 25). The glory and holiness that is in us

is from God in Christ Jesus (Eph. 1)—not from us in the least.

Brennan never said ‘sin’ or ‘blood of Christ’ in all three of his talks on love to us. How can we understand God’s love for us without first understanding our sinfulness? It is impossible. We are sinners before we are Christians. We must never forget that we were and are sinners. We are saved by grace from our own sinfulness. Brennan never taught us that we were saved; he only told us that we were loved. At one point Brennan said, “If Jesus walked into this room, what would the look on his face say? It would not say, ‘Repent,’ it would say, ‘I love you.’” In Matthew 4: 17, where we have the first words of Jesus’ ministry on earth, He says, “Repent for the Kingdom of heaven is at hand.” The first word of the gospel for Jesus was not “I love you.” In all of Jesus’ wisdom and love he declared repentance to us, His people. Brennan Manning understands the gospels’ cry for repentance to be bondage. He does not see that God’s love for us enables us to flee from ourselves by repenting. It is not enslavement; it is freedom.

The gospel’s call to repentance must be heard and lived. In Matthew 10:38-39, Jesus says, “And whoever does

responsibilities of the committee have been transferred to the various committees that oversee the college’s departments. Each of these committees will be charged by the Board with measuring the effectiveness of that department.

–The Board was encouraged to give to the annual fund (the Covenant Fund) as well as to the current Library/Campus Center project. Every member of the board has made pledges to the Campus Center project.

–The Board has given the Executive Committee of the Board the authority to take out a bond to cover construction costs of the new Library/Campus Center project once certain criteria have been met. These criteria include:

- Hiring a new development person
- Hiring a senior enrollment management or admissions person
- Beginning initial development and membership for the President’s Council
- Reaching \$12 million in committed pledges, and having “specific, likely additional pledges” of at least \$3 million.

–Last fall the Board approved the concept of “giving clubs.” At their recent meeting they reviewed the Development department’s new committees. There are six different levels attached to ascending price tags, ranging from the \$5-a-month Thistle Club to the \$15,000 Covenant Circle Ambassadors. The tentative plans for recognizing the various giving clubs include publishing the list of club and circle members in the View at some point during the year.

Compiled by Justin Johnson

not take up his cross and follow me is not worthy of me. Whoever finds his life will lose it, and whoever loses his life for my sake will find it.” John MacArthur emphatically said at the 2003 Ligonier Ministries conference: “The gospel is not self-fulfillment but self-hatred. It’s self-suicide.” We must flee from everything we are, and battle our flesh. Do you see the joy and delight in fleeing from who you are? Paul did and described his flesh in Romans 7:18-19: “For I know that nothing good dwells in me, that is, in my flesh. For I have the desire to do what is right, but not the ability to carry it out. For I do not do the good I want, but the evil I do not want is what I keep on doing.” The Christian life is a fight. In Ephesians 6:10-11 Paul says, “Finally be strong in the Lord and in the strength of his might. Put on the whole armor of God, that you may be able to stand against the schemes of the devil.” There is war going on that we must be prepared for. There is no need to seek self-fulfillment, but there is the greatest need for us to flee our sinful nature and cling to Christ alone.

The Bible warns us of false teachers and tells us to guard ourselves from them. But what did many at Covenant do when a false teacher was

Good Food from Page 12

to even a die-hard meat lover (the “black bean” burger is especially good). Daily specials alternate regularly. Slightly pricey, but worthwhile. Great place to chill on late nights.

Mellow Mushroom, 205 Broad St (Across from Aquarium). Mr. T’s pizza is generally recognized as the standard pizza place, and it is great for its price. However, for a step above, the Mellow Mushroom deserves our attention. They make a wide selection of pizzas, and the ingredients are all fresh. I had the garlic chicken pizza the last time I went, and was verily impressed. In the late spring and summertime you can sit outside under the large Coke bottle caps, but during the winter it tends to be more crowded and noisy inside. Yet there’s always carry-out and Coolidge park nearby.

Lil’ Philly Sandwich Shop 410 Market Street (Across from Panera). This Philly Cheese Steak place is another new restaurant, part of the movement to add to the allure of Market street. Apparently the owners are actually from Philadelphia, so they have some kind of authority on good cheese steak sandwiches. However, I think Philly cheese steaks only really work in the city of brotherly love, because it’s not so much the taste that you’re after, but the whole experience of eating a messy sandwich in the midst of our nation’s first capital. (After all, it’s really just a bunch of meat and what looks like cheese crammed in between some bread). But if Panera is not giving you enough grease, Lil’ Philly’s auju roast beef sandwiches are smothered in sauce, and are actually quite tasty. And they have some nice salads as well. It might be worth a visit, if you’re curious about cheese steaks.

preaching on campus? In our preoccupation with our own personal comfort, we exchanged the truth of God for a lie. We put ourselves first, while laying aside our motto; Christ was not pre-eminent at Covenant when Brennan was here. We had an amazing opportunity to stand firm in the truth of God, but we did not. We exchanged the truth of God for a lie; thus we are left without excuse. As a campus we need to repent of our sins; we need to plead with God for mercy and guidance. We need to pray that God would forgive us for embracing these false doctrines. Also we need to plead with God for a fuller understanding of the truth of His Word, which will enable us to walk in a manner worthy of the gospel to which we have been called.

FEATURES

Ken's Culinary Corner

"Food is meant for the stomach"—1 Cor. 6:13

By Ken Montgomery

Mojo Burrito, 3815 St. Elmo Avenue. (Near Mr. T's Pizza). When I walked through the doors of "Mojo Burrito" I felt as if I had been transported to Southern California, as I encountered a very laid back atmosphere that could be described as "neo-hippie." Nestled a block back from the main thoroughfare, this restaurant may escape your notice: but if you're hungry for a freshly made burrito, seek this place out! The many ingredients that make up a tasty burrito are right in front of your eyes, a colorful array of flavor. The server then generously applies to the warm tortilla meat, rice, sour cream, tomatoes, cheese, chopped

onions and whatever else you wish, and manages to roll up the contents, all safe and secure. Another plus: Mojo does a good job of giving substantial but not overbearing portions. I wish that they gave free chips and salsa along with the burrito, but otherwise, I recom-

mend it as a great lunch spot right at the foot of the mountain.

Northshore Grille 16 Frazier Avenue (next to Clumpie's). Part of the "new look" in the Northshore district includes a new restaurant that advertises itself as a great place for seafood and steak. The Northshore Grill seems to appeal to young professionals, and other folks with money who like to feel young. A dimly lit atmosphere is crowded with busy conversation, and the bar (I have heard) offers an attractive variety of drinks and even cigars. However, that is neither here nor there for most of us. I must frankly confess that I

was disappointed with the quality of the food. I ordered the London broil, and felt that the portion was overly meager. Others in the party also had large appetites but disappointing entrees. Maybe it's stylish to only have a 4-bite dinner, but it certainly isn't satisfying. The sodas were crisp and fizzy, but desserts went unordered. Buying dessert is like making a compliment to the restaurant, and while I wasn't completely dissatisfied with my experience, I didn't want them to think that they were as good as they had advertised.

The Mud Pie 12 Frazier Avenue (couple doors down from Clumpie's). After a bit of remodeling, this place is as good as ever. Their furniture includes tattered couches and high stools, along with the more classic tables and chairs. Colorful artwork covers the walls and ceiling, and the bright paint somehow combines with all the other "chaos" to create an outstanding atmosphere. Coffee, tea, Italian sodas, and desserts are all at top of the line, but I think the highlight is the lunch and dinner menu. The hot sandwiches outdo Panera's, and their vegetarian selection could appeal

Please see GOOD FOOD on Page 11

This year's Baker Tree Festival promises to be an eclectic musical experience. The diversity of genres represented in the lineup of local favorites and internationally renowned musicians is sure to provide sounds that will please even the Covenant community's most persnickety ears. Whether block rocking to the hip-hop infused foray of frenetic beats dealt by Chattanooga native DJ Jason at the Overlook or carousing about the Chapel lawn to the funky jazz fusion of the Infradig Ensemble, the campus will provide hipsters with a temporary home Friday night. The soulful folk tales of Aimee Wilson and other Covenant talents will charm the ears and hearts of neo-hippie blanket babies throughout Saturday afternoon as sentimental alt-rockers, Jairus, prepare to take the stage in the early evening hours. The collectively multifarious music of these artists should set the mood for the festival's femme fatale finale as "the ultra-eclectic cabaret accordionist and composer Anne Watts and her group Boister" bring the festival to a climactic conclusion with a performance that, if my prescience proves sure, will be an ineffably poignant experience for those in attendance.

As this varied assortment of art-

Michelle Does Musical Diversity



While Boister Does Baker Tree

By Vincent Howard



ists unites atop Lookout Mountain to celebrate their gifts of creative musical expression with the Covenant College community a remarkable thing will be taking place. This year's Baker Tree Festival, thanks to the ambitiously demiurgic vision of CAB Director Michelle Higgins, will be one of the most dynamic attempts at artistic immersion this campus has seen.

It's no mystery to most within this community that the Atlanta native is no stranger to an ideology of pragmatic ethnic diversity. However, it might be unknown to some that Higgins is also no stranger to musical diversity. Her tastes encompass sounds that range from the genre of Indie-Rock to that of Alternative Rock; underground Hip-Hop and Electronica to mainstream Rap and R & B; Gospel to Funk; Soul to Jazz; traditional Folk to Trans-Folk. These genres include, among many others, artists such as Radiohead, Yo la Tengo, DJ Shadow, Erykah Badu, Billy Holiday, Beth Orton, Ben Harper, Al Green, Keith Green, John Coltrane, and Pootsie Collins (phei! Perhaps a bit too diverse). For most attendees, after this year's two-day Baker Tree Festival (or, for some, after reading this article), the CAB Director's passion for musical diversity should be

Please See MICHELLE & BOISTER on Page 5