

NEW COVENANT schools

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# QUID NOVI

FALL EDITION

## INSIDE

*Epic Literature*

*J-Term Expansion*

*Lessons and Carols*

*Alumni Events*

*And More . . .*



THINK. LEARN. LOVE. LIVE.

## LONGING FOR HOME

by John Heaton, Headmaster

# ΝΟΣΤΟΣ

Gentle folk,

I have lived in Virginia for twenty-five years, in the same house, a dwelling I have lived in longer than any other in my life. Virginia is my adopted home and I doubt that I will ever leave. Truth be told, however, over the years I had many occasions to visit my home in Florida, landing at Orlando International Airport, literally flying over my childhood neighborhood on final approach. As often as I could arrange it, I would rent a car, and quickly drive first to the old house, which was only about five miles from the airport. I would point the car down Condel Drive and slowly idle past each house. I knew who had lived in each one years before. There was the small lake, the Bakewells', the Wilsons', the Clarks', Nanna's and, of course, the Neiperts' (Ask your children who have been in my chapels about them!).

Everything was the same; everything was different. Some of the houses had been upgraded; some were remarkably unchanged. The old owners had passed away or moved. New children played in the front yards. Waves of nostalgia would wash over me. There was where my brother and I built forts. There was where Michael Watson snagged my head with a fishhook. There was the window that Ricky Neipert broke, lobbing an orange through it during a fight.

Memories that had faded to black and white returned in vivid color. That, of course, was the whole point of going in the first place. One can wistfully think about home, but actually returning to the place compounds the intensity of the nostalgia. Driving around the block I would increase the scope of the tour, taking in the next street and the next, and the memories would continue to roll even from places which I had frequented less, but which were still part of my larger childhood awareness.

Human beings have a strange capacity for nostalgia, that feeling of wholeness which is achieved by going home, especially after a very long absence. We long for that sense of peace engendered by the familiar. Not only do we want to go home, but we

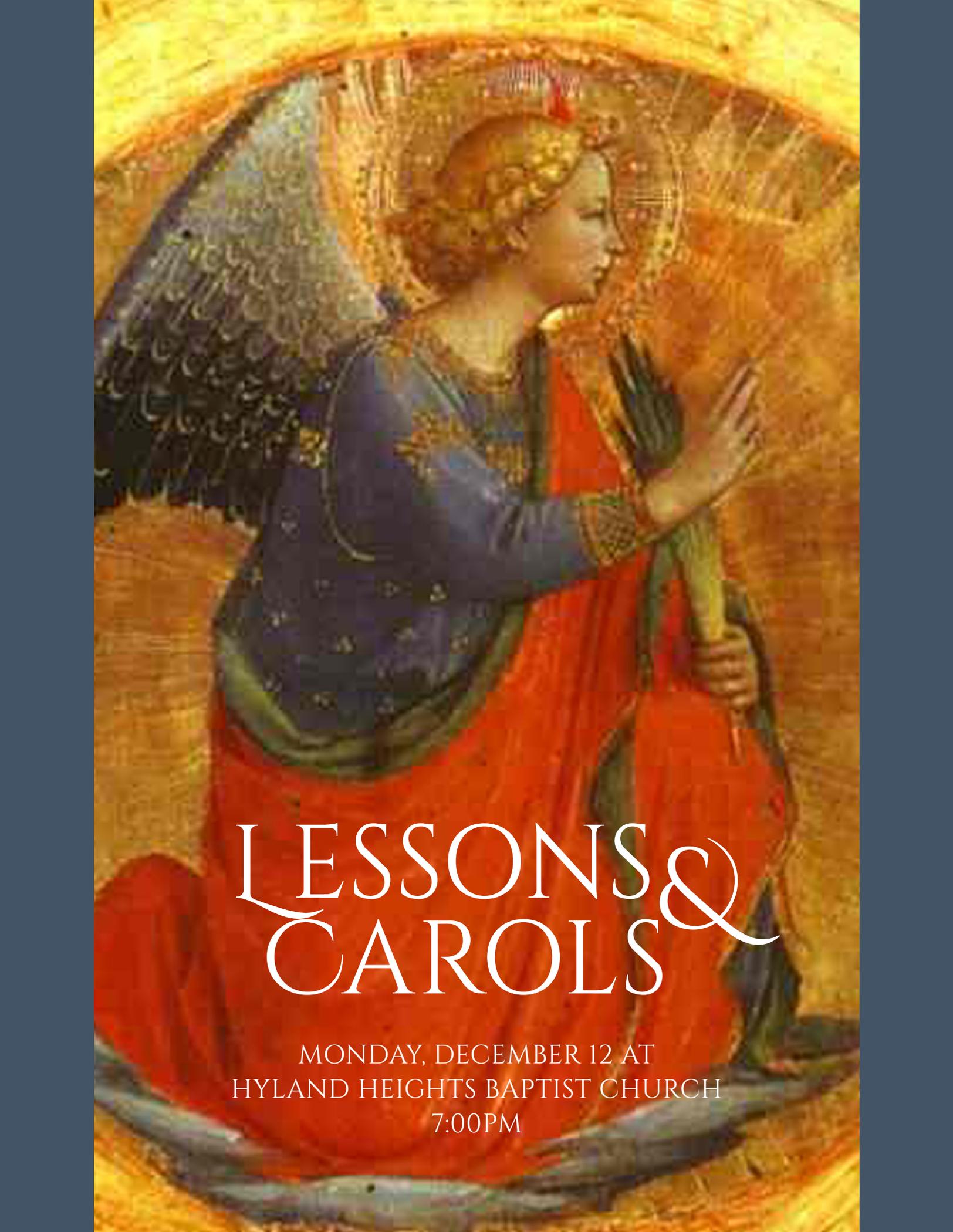
also want to experience the *longing* for home. At the deepest level, the two are indistinguishable. We want to go *back*.

The ancients understood this sensation, too. Reaching across the centuries, we can read Homer's epic poems from the 8th century BC and find characters who experienced the exact same thing, the longing for homecoming. We see it in the *Iliad*, but especially in the *Odyssey*. It is so prominent the Greeks had a name for it – *nostos* (νόστος). This word describes the intense longing for home and hearth, for family and community, and for the grounding a soul achieves when a person returns to a specific place. "Nostos" is the word from which we get our English word, "nostalgia," but it does not suggest a shallow or undeveloped emotion. It describes that very powerful impulse at the core of our being to reclaim the past, roll it forward, and return it to a never-ending present. This, by the way, is nearly identical to the Christian vision of eternal life in which all of our past is gathered up with nothing lost, and returned to eternal stability.

Odysseus, the clever and mighty warrior and one of the heroes at Troy, spent ten years fighting the war. At its conclusion he set out for home, but little knowing that it would take another decade to reach Ithaca and his wife Penelope. His journey was delayed for seven years while he was held captive on the island of Calypso, a goddess who offered him immortality and all the pleasures he could imagine. Day after day, however, Odysseus sat on the rocks overlooking the wine-dark sea, longing for home, longing for Penelope, longing for his son, longing for his farm. Nostos was so powerful it led him to reject Calypso's offerings.

The gods intervened and Odysseus was released, but his route to Ithaca was by no means direct. He was tossed from one adventure to the next, encountering giants, Charybdis and Scylla, the Sirens, the Cyclops—on and on—even sailing within sight of Ithaca, but missing port. Odysseus was a warrior, a sacker of cities, and before he could go

*continued on p.12*



# LESSONS & CAROLS

MONDAY, DECEMBER 12 AT  
HYLAND HEIGHTS BAPTIST CHURCH  
7:00PM



## EPIC LITERATURE, FOOD AND COMMUNITY

By Jessica Arango, Lead Teacher,  
School of Rhetoric

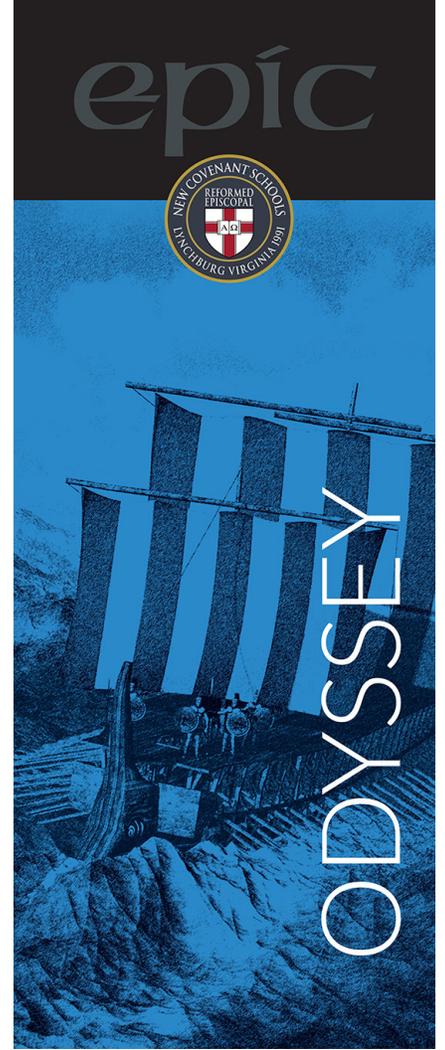
Students often ask the question regarding their Studies, “Why does this matter?” Whether put with sincerity or chagrin, it is a question I have fielded each year since I began teaching. It’s also a question that I have learned to turn on its head and put right back in the lap of the student. And teaching through one of my favorite epics, Homer’s *Odyssey*, gives me ready opportunity. In this work, we spend hours reading, sometimes in excruciating detail. For example, we look carefully at how various characters treat strangers and neighbors, the steps to welcome someone into your home for the night, and even how to set a table in such a way so that a guest may reach the breadbasket easily. We discuss this concept known to the ancient Greeks as *xenia*, a reciprocal and obligatory guest-host relationship—think extreme hospitality—the opposite of which we know as “xenophobia.” Students who have completed Western Literature often quip that this *must* be my favorite word since I talk about it in such great length. So then, after reading these details I ask my ninth graders—Why *does* this matter? It was obviously important to the Greeks.

It’s been argued that eating and hospitality are mentioned, on average, once every thirty lines in the *Odyssey*, in very diverse contexts. On the one hand, the suitors devour Odysseus’ animals while he is away fighting at Troy, hoping to pick up his wife and rule his city. His own crewmen men are gluttonous, too, eating the forbidden Cattle of the Sun, for which some were destroyed along with their boats, and also Circe’s delicacies, which got them turned into real pigs! Polyphemus, known as the Cyclops, eats men raw, bones and all, while civilized men cook their food and offer portions to the gods. They were also set upon by giants at the palace of Antephtates, who, after “spearing the men like fish” whisked them home to eat them!

On the other hand, we find many other instances in which lavish hospitality is offered to strangers. When Odysseus washes up on the beach, the Phaeacians (Fi ACK e uns) bathe, robe, and feast him before giving him a magical boat that will take him to back to Ithaca. Zeus himself is the protector of strangers and the defender of those who show hospitality, which are too numerous to count. In the *Odyssey*, civilizations are defined by the food they eat, and by how they treat strangers (or eat them as the case may be).

Drawing on themes like these, I point students to deeper conversations of community—our community. How we treat others on daily basis – the things we read, the papers we write, the conversations in which we engage—it all matters. It matters so much that, like the ancients, it defines us. However, there are many things distracting us from fully engaging in life together. If something isn’t funny or provocative, we tend to ignore it or forget about it. If the information isn’t delivered quickly and easily, we put it down for something else. Carelessness on social media is an impediment to peace.

It is at this point that we discuss the pace of the second half of the *Odyssey*, noting that compared to the first half, the plot moves very slowly. Professor Elizabeth Vandivar notes that the contents in the second half of the epic would not fill one chapter



within the first half. This second section forces students to slow down and wait—something they are not used to with fast-paced, content-driven media. This concept of delayed gratification is difficult for students who just want to get to the good part, or in some cases, just want to get it over with. However, it is important here to stop and remind them that sometimes the

best things are worth waiting for. Sometimes reading details of a community in peril allows us to reflect upon our own state of affairs with gladness. Ithaca is in complete disarray, exemplified by Odysseus' own home. Community and civilization are fragile, and once fractured, restoring order takes time. Our own country could learn a thing or two from the ancients.

In the end, where does that leave us as a school community? New Covenant Schools is a community called to something different. First, we are the recipients of hospitality, not from strangers, but from the God from whom we were estranged. He gives us himself—sacramentally speaking—in the feast above all feasts. Second, through his “hospitality” we are made to be his people—his community. Third, we return hospitality to God when we serve the poor, feed the hungry and clothe the naked. Jesus says what we do to others, we do to him. Seeing these themes in parallel, we can see that the Odyssey anticipates the Savior of the world, presenting almost as a foil for the literature we find in the Gospels.

In our community we challenge each other for the betterment of the whole, but this can only be done through the acceptance of our duty within the community—to love our neighbors. This requires us to slow down and consciously think about others. This requires us to courageously ask those difficult questions of ourselves and of those around us. This

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requires the hard work of going to the person with whom we disagree and engaging them in meaningful discussion rather than assuming their motives. And yes, this even requires editing our term papers and speeches for grammatical correctness so that we write and speak with clarity and precision. What we do allows us to live each day harmoniously because we are willing to

appeal to each other and engage in life together, even in tasks that seem tedious. We can learn to live harmoniously because it becomes less about being right and more about being informed. Whether in a mead hall with Beowulf, at a dinner table with Odysseus, or at a Harkness table with our classmates, these shared community experiences of listening and collaborating—not competing—allow a type of learning that is both communal and harmonious.

So why does it all matter? As Circe Institute's Matt Bianco perfectly states, “Students learning the art of rhetoric learn to live in community artfully...To love thy neighbor? That is the pursuit of harmony.” It matters because we are humans trying to learn how to be human. It matters because we all make mistakes that we need to recover from. It matters because those around us, listening to and observing us, matter. What better way to learn the necessary skills of harmonious community than alongside our peers? After all, as Aristotle points out, anyone who, by nature, had no need for a community was either a beast or a god. I leave my students with the challenge to forget the “here-we-are-now-entertain-us” mentality in order to fully surrender to the transformation of being part of a whole—having the courage to engage and the stamina to endure, together.

# THE NEW SCHOOL OF RHETORIC EPIC HALLWAY



New Covenant completed the expansion of two School of Rhetoric classrooms October 10. The hallway celebrates the greatest books in the classical tradition. These classrooms will serve as the core of our Literature Department. Thank you to all who gave to this project.



*(Above) Epic Hallway banners celebrate the seven epics read in the SoR curriculum. (Right) Sophomores gather for a poetry recital in one of the new classrooms.*





## UPCOMING EVENTS

### ALUMNI SOCCER GAME

Friday, November 25

4:00 p.m.

Prillaman-Wood Soccer Field

Join us for the annual alumni soccer game and cook-out the day after Thanksgiving.

Contact Michael Minnick at [Michael.minnick01@outlook.com](mailto:Michael.minnick01@outlook.com) for more information.

### HOMECOMING

Friday-Saturday, January 6-7

Reconnect with friends and teachers at the Alumni Reception then cheer the Gryphons on to victory at the evening's various basketball games. The weekend will conclude with an open gym for an alumni pick-up basketball game. Watch for more information.



### BE ON THE LOOKOUT FOR A GIFT FROM OUR ALUMNI OFFICE!

If you haven't received one already, be watching for yours to arrive in the next few weeks.

### PLEASE SEND UPDATES

Let us know what's new in your life (jobs, graduations, engagements, babies, etc.) We love to celebrate these life events with you, and we will be publishing the alumni edition of the QUID NOVI in the summer.

Do you have a recent change of address? Send any updates to Katie Sakai, Director of Alumni Relations, at [ksakai@newcovenantschools.org](mailto:ksakai@newcovenantschools.org).

## MAKE PLANS FOR YOUR YEAR-END GIVING

It's November already and many of us are planning for the upcoming holiday season. Have you made any year-end charitable giving plans? New Covenant Schools is a non-profit organization, which enables individuals to receive charitable deductions for gifts to our school. These gifts are used to disburse scholarships to deserving students, operate our facilities, and enhance our academic programming.

The **Permanent Things Campaign**, launched in 2020, has completed its first two phases. In the past few months, we have seen the expansion of the chapel and the completion of a new classroom wing. The Permanent Things Campaign will continue now into its third and final phase as we raise \$500,000 dollars to speedily retire all of the remaining debt on our campus. We will also raise another \$500,000 which will be placed in strategic reserves. Together these two things will, humanly speaking, make the school "permanent." This campaign will create a solid financial foundation that will ensure that the school continues to serve your family and those in the future, even when the economy is uncertain. This forward-facing vision has been set by the board who, as stewards of the school, see themselves as preserving it for students who are not yet born. You are invited to participate in this project as you complete your charitable giving this year.



The **New Covenant Schools Scholarship Foundation** operates in conjunction with the Virginia Educational Improvement Scholarship Tax Credit Program to provide the necessary funds for students who would not be able to afford a private education without significant help. Individuals who donate to the Foundation receive 65% of their gift back in state tax credits plus the ability to claim the remaining 35% on federal taxes if itemization occurs. This is a dollar-for-dollar return on any gift which reduces liabilities . . . not just reduces income. With these funds, New Covenant currently gives over \$200,000 in scholarships to 60 students. Call **Dayna Renalds** at 434-847-8313 to get started claiming your tax credits.

### THERE ARE VARIOUS WAYS TO OFFER A GIFT:

- **A direct cash or check gift**
- **Transfer of stock**
- **For retirees—a qualified minimum distribution from an IRA**

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Contact **Dayna Renalds** at [drenalds@newcovenantschools.org](mailto:drenalds@newcovenantschools.org) for more information on our giving program. Thank you in advance for considering our school with your charitable contribution.

## INTRODUCING THE J-TERM EXPERIENCE

by Scott McCurley, SoR Academic Dean

New Covenant Schools is excited to unveil a transformative experience for students in the School of Rhetoric – a J-term beginning in January 2024. This development is the result of countless hours of research and collaborative work within the SoR. Your faculty have been energized by this project and have brought immense passion and creativity to bear upon it, and we are so pleased to be able to bring this dynamic change to our school community.

In making this change, the SoR is moving from a traditional semester to a trimester system. We are adopting the conventional expression, ‘J-term’ (as in January term) to represent this short, intensive period between the fall and spring terms. Although more typical of college experiences, inventive independent schools around the country are utilizing various intensives to great success. At NCS the J-term will begin on the first day back from Christmas break and continue into the second week of return. The fundamental premise for the J-term is that it provides an opportunity for delight-driven pursuit of a wide variety of topics and experiences that have been otherwise unavailable to us.

A hallmark characterization of NCS is intentionality, wherein is a firm commitment to the purposes of a Liberal Arts education. We hold that there is superior value in a broadly conceived and well-integrated curriculum. There is a coherence to Truth, Goodness and Beauty in God’s created order, and the education of (hear the formation of) our children should reflect that. This, in a sentence, is the core commitment of New Covenant Schools. With that in mind,

it is not surprising that we have a very specified curricular path for the students entrusted to us – we do not simply offer a buffet of electives for students to choose from. Also, we do not offer a path to specialization for students—there is plenty of time for that at the university level, after a student is immersed in the Liberal Arts. The addition of the J-term does nothing to diminish this commitment. Our core course offerings throughout the years remain. It does, however, help us advance another aspect of our mission, and is therefore a strategic addition to the life of our school.

The heart of our mission statement declares our passion to be a lifelong learner. But how does one take concrete steps to achieving such an aspirational goal? Educational research, on which we have long relied, unequivocally concludes that faculty culture drives student culture. That is, an inspired faculty inspires students. A faculty committed to being lifelong learners themselves become the means of transmitting this disposition to the next generation. We are looking for this quality when we recruit a new teacher, and we work hard at developing and maintaining it among existing faculty. The J-term provides a vehicle for teachers to expand their influence with students as they engage in these unique, intensive offerings.

The J-term arrives at a key moment in the life of the School of Rhetoric, with the completion of our final classroom space (the Epic Hallway) and with record enrollment in view next fall. Below you will find a few FAQs and an initial selection of example course offerings. These few examples do not suggest the limit of the future offerings, but hint at the range of possibilities. A catalogue of all offerings will be published each fall term.

### FAQS

**How long is the J-term?** – Seven days. It will fall between the traditional fall and spring semesters and will convene on the first day back from winter break.

**Does the J-term expand the length of the school year or school day?** – No. These seven days are taken from the normal school year calendar. Aside from offerings that require travel, the J-term will encompass a normal school day.

**Is it required?** – Yes, every student must complete a J-term each year enrolled in the SoR.

**Will the students take only one course during the J-term?** – Probably not. A few courses/experiences will be all-day in nature, but most will be half-days, meaning many students will have two courses.

**Are all course offerings academic in nature?** – No. The majority will be academic and a minority will be more experiential offerings.

**Will there be grades?** – No. J-term credits are Pass/Fail in nature. As noted above, by policy SoR students must achieve a J-term credit each year of enrollment in the SoR, and thus students must successfully pass the course(s) in which they enroll.

**What about internships?** – We’d love to see upperclassman use the J-term to engage in an internship to explore career possibilities.

**Are there fees?** – Some courses will be fee-based, however the majority will not be, and students are not required to register for a particular course.

## SAMPLE OF POTENTIAL J-TERM COURSE OFFERINGS

### ***Though There Be Monsters – Starlet Baker***

Monsters have been a part of the earliest of human stories. From the Old Testament Leviathan to Beowulf's Grendel to Shelley's Frankenstein to modern manifestations in horror movies and true crime podcasts, our imaginations have been captivated by the chaos and destruction that monsters represent. While our collective desire to behold monsters is timeless, the nature of the monster in literature has gradually changed from the terrifying thing outside of ourselves to something of our own creation that reveals the horror within. Such fascination with disorder seems anti-Christian, but we will take our cue from Anglican priest Rev. Andy Angel who argues that understanding the monsters of the ancient Babylonian and Hittite mythologies increases our understanding of the nature of God as expressed in the Psalms.

- Primary Text— Excerpts from *Playing with Dragons* by Andy Angel, the myths of the ancient Norse and near East, *Beowulf*, *The Odyssey*, selected Grimm's fairy tales, *Dr. Jekyll and Mr. Hyde*, and *Frankenstein*
- Pre-requisites—Must have completed *Foundations of Western Literature I and II*
- Fees—None

### ***Puzzling Under Pressure – Katie Sakai***

How do I stay calm, problem-solve, and communicate effectively with others when the pressure is on? Students will face a variety of challenges that will put their teamwork and decoding skills to the test: bomb-defusing challenges,

mind-bending puzzles, teambuilding games, escape room boxes, and more. As a class, we will analyze our strengths and weaknesses, determine efficient practices, and track our progress over the course. Students will also discuss real-world applications and practice thinking on their feet under pressure in mock job interviews. After building our skills in problem-solving, communication, and out-of-the-box thinking, we will conclude the course with a trip to an escape room, where teams will put their new skills to the test!

- Primary Text – None
- Pre-requisites – None
- Fees – \$30-45

### ***Non-Euclidean Geometry – Christy Brenning***

What do a basketball, a Pringle chip, and the route you took in a taxi through New York City have in common? Geometry means to “measure the earth”, but the earth is not flat! What happens to points, lines, and planes on non-flat surfaces? Non-Euclidean Geometry explores topics like spherical geometry, hyperbolic geometry, and taxi-cab geometry. Students will work with models and real-world objects to investigate and demonstrate the geometry of each system. This hands-on experience will develop students' understanding so they can know the world around them better.

- Primary Text – None
- Prerequisites – Limited to Juniors and Seniors
- Fees – None

### ***Restore Install Preserve DIY – Chris Deneen***

A leaky faucet. An old light fixture. A broken dishwasher. Wallpaper from the 80's. A hole in your bedroom wall

from the mounted iPad holder you grabbed either in anger or joy. But don't lose hope as some of them are easily restored, installed, or preserved with a little personal courage and experienced guidance! This elective provides professional instruction and hands-on experience into the why and how to fix many of the little projects around your house or apartment. What a great way to learn new skills and a greater confidence in plumbing, electrical wiring, painting, caulking, basic automotive repair, and appliance installation.

- Primary Text – None
- Pre-Requisites – None
- Fees – TBD

### ***Conversational Spanish – Katie Eldridge***

¿Dónde está la clase de español? Aquí está! Join us in learning how to hold basic conversations with native Spanish speakers. We will master vocabulary and phrases students can use during our school mission trip to Cuirim House in Nogales, Mexico. Learning to speak even a few phrases and sentences in Spanish is a beautiful way to show our appreciation and camaraderie with those we have traveled to serve, as nothing quite communicates respect and friendship like trying to speak each other's languages.

- Primary Text – TBD
- Pre-requisites – None
- Fees – None

# H O N O R A R I A

## HONORS FOR 1ST QUARTER 2022-2023 SCHOOLS OF RHETORIC AND DIALECTIC

### THE HEADMASTER'S LIST

#### *Summa cum laude*

Will Kittrell, 12	Lydia Craven, 12	Jael Brenning, 12	Kaden Newsome, 12
Jenna Hackenbracht, 12	Beau Brady, 11	Noah Caldwell, 11	Nicole Clark, 11
Adora Hampton, 11	Ally Horne, 11	Saria Hostetler, 11	Olivia Kidd, 11
Diego Leal, 11	Mary Glenn Morse, 11	Virginia Morse, 11	James Brophy, 10
John Brophy, 10	Corey Hackenbracht, 10	Cora Helm, 10	Ellie Jacobs, 10
Serah Jones, 10	Melia Leitner, 10	Jenna Ng, 10	Declund Stevenson, 10
Brey Welch, 10	Joy Basten, 9	Graden Bolton, 9	Grace Brady, 9
Alicia Kenny, 9	Breezy Knight, 9	Enoch Tan, 9	

### THE DEAN'S LIST

#### *Magna cum laude*

Waylon Spiva, 12	Van Curran, 12	Jackson Taylor, 12	Jude Vollmer, 12
Abigail Place, 12	Jonathan Matney, 12	Abby Rose, 11	Andrew Rogers, 11
Brielle Walker, 11	Alina Cai, 11	Caleb McCormick, 11	Sarah Robert, 11
Charlotte Seay, 11	Lizzie Bryant, 10	Reese Murphy, 10	Mary Kate Place, 10
John Scruggs, 10	Jocelyn Walker, 10	Noah McCormick, 10	Abby Burton, 10
Jack Duncan, 10	Charlotte Morse, 9	Skye Heap, 9	Eva Andrade, 9
Luke Cordes, 9	Rosa East, 9	Walt Gill, 9	Olivia Hostetler, 9
Ryleigh Taylor 9	Gia Barlow, 9	Ella Dudley, 9	Wyatt Renalds, 9
Micah Xayavong, 9	Andre Frenchik, 9	Emma Kate Lovell, 9	

#### *Cum laude*

Rebekah Bryant, 12	Nate Kirshberger, 12	Elizabeth Matney, 12	Dylan Abaidoo, 12
Claire Copenhaver, 11	Mae Jacobs, 11	Irelyn Uminn, 11	Elizabeth Deneen, 10
Emma Fritz, 10	Mimi Black, 10	Graham Kowalski, 10	Sarah McCurley, 9
Nick Gieszczykiewicz, 9	Ayla Gezen, 9	Stone Haibach, 9	

### MIDDLE SCHOOL

#### *Summa cum laude*

Joel Ng, 8	Charlotte McCarty, 8	Shilo Binder, 8	Emma Haupricht, 8
Luke Hottle, 8	Elora Williams, 8	Olivia Fries, 8	Joseph Robert, 8
Ian Gill, 8	Ruby Helm, 8	John Sorenson, 7	Lizzie Miller, 7
Charis Durand, 7	Christian Henson, 7	Peter Brophy, 7	Elena Andrade, 7
Reese Mahle, 7	Naomi Rigg, 7		

#### *Magna cum laude*

Judah Weber, 8	Michael Seckman, 8	Charlotte Libbey, 8	Ignatius Knebel, 8
Avery Harrison, 8	Embry Carlton, 8	Britton Basten, 7	Ava Boettger, 7
Charlie Kershaw, 7	Lucy Kirshberger, 7	Alex Pemberton, 7	Kendall Morrell, 7
Emma Christian, 7	Wyatt Cole, 7	Colton Buckner, 7	

#### *Cum laude*

Jonah Chernov, 8	John-Paul Gauger, 8	Wyatt Copenhaver, 7	Alaina Hilton, 7
Joseph Lee, 7	Elle Shesko, 7	Josiah Thornhill, 7	Elle Vollmer, 7
Gabriel Leitner, 7	Charlotte Smith, 7	Leila Kenny, 7	

# NEW COVENANT SCHOOLS

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*continued from p.1*

home to assume his kingdom and the rule of men, he himself would have to be a changed man. He would have to remain courageous but shed recklessness; he would have to abandon reliance on clever tricks and become truly wise; he would have to be not only an aggressor but also a protector and provider. Nostos drove him homeward. But when he finally arrived he discovered that everything was the same; and everything was different, too. Having lost all of his ships and all of his men, he was a changed man. Ithaca had changed, too.

We read and enjoy the epics at New Covenant because they validate our humanity. We read the ancient poems to find that these people who were very different from us, are remarkably the same. They experience the same human struggles, emotions, desires and aspirations. Seeing ourselves in their narratives validates our humanity and helps us know that we are not uniquely different.

And that brings me round to us. After

32 years New Covenant has hundreds of grads and former students. The rapid growth of the school in that time period has meant that early graduates had one kind of New Covenant experience, and later graduates had a different experience. There have always been constants in our curriculum—Latin, the history timeline, Spalding phonics, logic, rhetoric and the senior thesis. Our campus and programming, however, have changed dramatically. I hope you'll read this edition of *QUID NOVI* to discover our expanded classrooms (see Jessica Arango's article on the Epic Hallway), and expanded programming (see Scott McCurley's article on J-terms).

Finally, to all those Gryphons out there, we hope you are experience your own "nostos" in regard to your *alma mater*. We hope you make your plans for the annual "homecoming" welcome in just a few short weeks (see p. 7). Come back home for a short visit. I'm sure you've changed. I can assure that New Covenant has also changed. In either case, we trust

that you are a better person for it, and that we are a better school.

## QUID NOVI

### BOARD OF DIRECTORS

Class of 2023 • Nancy Hall • Kristin Hampton • Sam Mizener • Tom Rogers  
Anne Umbarger • Darryl Whitesell • Class of 2024 • Mike Lovell • Class of 2025 • Neil Bohnert • Leslie Moeller • Bob Price  
Leland Seckman • Dan Vollmer

### EX OFFICIO

John Heaton—Headmaster  
Eric Parker—School Warden

### OUR MISSION

New Covenant Schools is an educational community serving families of Central Virginia, providing an exceptional education in a classical curriculum within the framework of historic Christianity, furnishing the student with the tools of education and the inspiration to be a lifelong learner.

NEW COVENANT SCHOOLS