It is a great pleasure to welcome all of you here today.

As a parent of two now-graduated college students myself, I know something about the strange combination of feelings you parents are now experiencing, especially if this is the first child you have taken off to college. And, as a past and current college president, with 39 years spent in academia, I also know something about the exciting, challenging, fulfilling experience that awaits the Class of 2019.

An angel – a Sewanee angel, no doubt – has brought you to this place that has been prepared for you.

Today, in this simple ceremony, in this beloved Chapel, we welcome you to the extended family of the University of the South. You will soon discover that, like most large families, ours can be rambunctious, sometimes quarrelsome, never without opinions. We have our cranky uncles and odd cousins. Yet when we get together, especially in large numbers, we have a pretty good time and enjoy one another’s company. And above all we are fierce in our devotion to, and committed in our love for, this place.

We know we share something that is special, even unique. That something involves an awareness of history, a sensitivity to place, a respect for the natural order, an acknowledgment of our own human limitations, and a commitment to honorable conduct. From these distinguishing characteristics, and perhaps especially from our Episcopal heritage, which we take very seriously, emerge our insistence upon principles that lie at our very core: the worth of all persons and also our equality, all of us, as sinners in a fallen world, yet, withal, in the words of our liturgy, a prayer that we may always “strive for justice among all people and respect the dignity of every human being.”

And so, we welcome you to this special place and to the beginning of Orientation, during which these ligaments of community will begin to take shape and to strengthen. My colleagues – administration, staff, faculty – and I, hope, and expect, to get to know you well over the next four years. All of us are here to help you succeed. And, like you, we can’t wait to get started.

We already know a great deal about the Class of 2019 individually, and you appear to be a pretty sharp bunch. But as we prepare to get to know you as a class, we require a brief ... well, orientation.

For example, most of you were born in 1997. Your parents may have told you about that distant past. A postage stamp – yes, we mailed lots of letters back then – cost 32 cents. The cost of a gallon of gas averaged $1.22. The Dow crossed the 8,000 threshold for the first time in February and closed the year at 7,900. Interest rates at the Federal Reserve were 8.5%. Unemployment stood at 4.9%, the lowest it had been in 25 years.
In 1997 Microsoft became the world’s most valuable company. Pathfinder landed on the surface of Mars. Hong Kong returned to Chinese rule. Madeleine Albright became the first female Secretary of State. The Kyoto Protocol was written. Mother Teresa died in Calcutta; Princess Diana died in Paris in an automobile accident; her funeral is watched by 1.5 billion people around the world.

In sports, Tiger Woods became the youngest Masters champion ever. Martina Hingis and Pete Sampras were the Wimbledon singles champions.

In the world of culture and entertainment, “Titanic,” the most expensive film of all time, broke box office records, and long lines formed to see “Men in Black,” “As Good as it Gets,” and “The Full Monty.” “The Simpsons” became the longest-running prime-time animated television series. Cold Mountain, Underworld, American Pastoral, and The God of Small Things are titles on the best-seller list. And J. K. Rowling publishes Harry Potter and the Sorcerer’s Stone, providing an especially powerful allusion for Sewanee’s admission tour guides. Obituaries included the names of Jacques Cousteau, Deng Xiaoping, James Dickey, and the Notorious B. I. G.

On the other hand, as a parent of a recent graduate noted in a message he sent me not long ago, so far as the Class of 2019 knows from its own experience, there has always been a hole in the ozone layer. A bottle of Tylenol has always been impossible to open, and you don’t know why. Popular music has always been on CDs. There has always been a woman on the Supreme Court. The drinking age has always been 21.

You have never lost anything in shag carpet, never heard the phone “ring” (or “dialed” a number), never used carbon paper or whiteout (or a typewriter). Spam and cookies are not necessarily foods. And a thong is not something that comes in pairs and slides between the toes.

Now the fact that vacant expressions from the entering class have greeted most of these facts, and that most of the knowing laughter has emanated from the parent generation, is telling. It reminds us that, like us, you are the products of a particular time and place and a particular context of cultural references that are different from those of your parents. And while this may not be the first definition to leap to mind when we hear the word “diversity,” it does remind those of us who once felt smugly superior on the near side of the so-called “generation gap” that we now need to look back, across a different divide, and understand, from the far side and as best we can, what has shaped, what has motivated, and what now concerns – you.

But first, a word or two to parents. For parents, who have learned many of life’s hard lessons and who lovingly, caringly, earnestly hope that you, their children, might be spared them, letting go can be difficult. And at no moment is that more challenging than right now. Several years ago, I came across a remarkably insightful essay in the Sunday New York Times, by Madeline Levine. She speaks to what is one of parenting’s greatest challenges – we have all faced it: knowing when NOT to intervene.

“The central task of growing up,” Ms. Levine writes, “is to develop a sense of self that is autonomous, confident, and generally in accord with reality. … The happiest, most successful children have parents who do not do for them what they are capable of doing, or almost capable of doing; and their parents do not do things for them that satisfy their own needs rather than the needs of the child.
“Think back,” she continues, “to when your toddler learned to walk. She would take a weaving step or two, collapse, and immediately look to you for your reaction. You were in thrall to those early attempts and would do everything possible to encourage her to get up again. You certainly didn’t chastise her for failing or utter dire predictions about flipping burgers for the rest of her life if she fell again. You were present, alert and available to guide if necessary. But you didn’t pick her up every time. You knew she had to get it wrong many times before she could get it right. … In this gray area of just beyond the comfortable is where resilience is born.”

At this point in the essay, it began to dawn on me that the author was speaking to me not just as a parent but, perhaps even more, as a college president. Because the University of the South is, and proudly, a residential liberal arts college, we seek to educate in ways that go far beyond the classroom. We seek to impart not simply a set of marketable skills, but ways of thinking critically, writing and speaking clearly, making informed decisions, living a life of character, commitment, and service. There is a reason the Class of 2019 will refer to Sewanee as “alma mater,” which translated means, of course, “caring mother.”

And so Ms. Levine is speaking as much to my colleagues and me as she is to you. For your sons and daughters are now committed to our charge, and to us falls the obligation to allow these young people to continue to learn and continue to grow. Like you, in the years ahead, we are apt to find ourselves from time to time driven crazy by some of the mistakes these young people may make. “So many parents,” Ms. Levine writes, “have said to me, ‘I can’t stand to see my child unhappy.’ Well,” she replies, “if you can’t stand to see your child unhappy, you are in the wrong business. The small challenges that start in infancy (the first whimper that doesn’t bring you running) present the opportunity for ‘successful failures,’ that is, failures your child can live with and grow from. To rush in too quickly, to shield them, to deprive them of those challenges is to deprive them of the tools they will need to handle the inevitable, difficult, challenging, and sometimes devastating demands of life.”

And thus a college, like a loving parent, must be, in Ms. Levine’s words, “warm, willing to set limits and unwilling to breach a child’s psychological boundaries by invoking shame or guilt. … [Our] job is to know [these young people] well enough to make a good call about whether they can manage a particular situation.”

Finally, and not incidentally, the essayist concludes with a firm reminder: “Children watch us [and “us” here means parents and universities] closely. If you want your children to be able to stand up for their values, you have to do the same. … Parents [and, again, universities] also have to make sure their own lives are fulfilling. There is no parent [or university] more vulnerable to the excesses of overparenting than an unhappy parent [or an unhappy university]. One of the most important things we can do for our children is to present them with a version of adult life that is appealing and worth striving for.”

“A version of adult life that is appealing and worth striving for.” That is what lies at the heart of the matter. That is what we aspire to and seek to exemplify at the University of the South. Our job is to know each of our students and know them well. We understand the seriousness of that duty, and duty it is. We also understand that you expect no less of us. And we mean to meet that expectation. We mean to be “alma mater.”
All of which is also to say that, while we have certain rules and regulations here, the most effective of those come not from without, but from within. The great 18th century statesman and orator Edmund Burke reminded us that any sound version of adult life includes, must include, self-restraint. “Men are qualified for liberty,” Burke wrote, “in exact proportion to their disposition to put moral chains upon their own appetites. … Society cannot exist unless a controlling power upon will and appetite be placed somewhere, and the less of it there is within, the more there must be without. It is ordained in the eternal constitution of things that men of intemperate minds cannot be free. Their passions forge their fetters.”

As I consider these wise words, I find my only resolution as lying somewhere between, on the one hand, trying to help a young person make the most of his or her college experience and, on the other, acknowledging that in the end students must live their own lives and make their own choices and can learn only if we give them ample freedom – alongside personal responsibility and accountability – to do both and to learn, sometimes through hard experience, that when things go wrong, it is usually not entirely someone else’s fault.

Help us, help your son or daughter, find that balance, that balance between freedom and restraint. Lead, as we will also try to lead, by example, and know that your every move and every action gives clues. And if we, you as parents and we as the University, are successful in our partnership, we will send out into the world four short years from now a class of educated men and women who understand that risk is an inevitable part of life and who also understand that a willingness to accept personal responsibility will set the boundaries of acceptable risk and, more important, continue to hone the faculties of good judgment.

This is indeed the beginning of a partnership, yours and ours. We take with utmost seriousness our duties and obligations to create and sustain an environment in which able young people may learn and grow. And with that thought, a word or two for our new students.

A common text last spring during the Commencement season was David Brooks’s fine book, *The Road to Character*. It may seem more than a little unfashionable these days to speak of character, especially as an articulated goal for a modern educational institution. But fashion does not, or ought not to, determine what we believe or what we expect. And so it troubles me little to say that Sewanee expects its students, and its graduates, to be men and women of impeccable character.

If you are familiar with Brooks’s book, you know his formulation. There are, he writes, two sets of virtues. First, there are “resume virtues,” which he defines as “the skills you bring to the marketplace:” degrees earned, positions held, awards won. But to focus only on lengthening the list of achievements is to risk slipping into what Brooks calls a “self-satisfied moral mediocrity.”

So when the day we all must face finally comes, I suspect you would hope that something more might be said of you than a mere reading of the bullet points on your *curriculum vitae*. These Brooks calls the “eulogy virtues:” “the ones talked about at your funeral – whether you were brave, honest, or faithful. Were you capable of deep love?”

You have chosen this University, and we you, because we all understand that the value of an education, like the measure of a life, is about much more than a job. You and your families might
have invested a whole lot less if that were your sole ambition. No, you have come to Sewanee because you seek not merely knowledge, but also wisdom.

“Knowledge is proud that he has learned so much,” writes William Cowper (this was engraved over the stage in the auditorium of my high school). “Wisdom is humble that he knows no more.” “The fear of the Lord is the beginning of wisdom,” says the psalmist. “Man must learn wisdom through suffering,” writes Aeschylus.

The road to wisdom is seldom straight or smooth. It can be challenging, sometimes painful. It never reaches its final destination. But the journey itself involves the making not just of a living, but of a life. From it one develops what Brooks calls a “moral vocabulary.”

And so find, in the subjects you study and the people you meet, examples worthy of emulation. Learn from them.

Next Tuesday morning you will gather on the lawn of Chen Hall to have your class photograph taken. I hope you will think, for just a moment, as the shutter is snapped, about how your history, individually and as a class, will be written, about how your story will be told.

You see, I believe, and my colleagues believe, that you chose to come here in defiance of that stereotype, that you offer, and will offer, a very different body of evidence. The Sewanee angel brought you to this University because you prefer community to anonymity, because you want to serve, because you do want to learn to exemplify civic engagement, because you seek both responsibility and accountability, and, most of all, because you will make your own decisions and not let someone else – whether a classmate, a friend, or even a faculty or staff member – make them for you. Do not believe everything you hear about “hookups” or “binges,” to cite but two examples of what you may well be told is the culture to which you must adapt. Have the courage of your own convictions, be guided by your own moral compass. Do not seek, and do not be held back or allowed yourselves to be satisfied by, conformity with things of this world. Seek something higher and nobler. Be transformed.

Perhaps some of you remember that powerful scene in the movie “Dead Poets’ Society,” when the young instructor played by the late Robin Williams leads his class to the place where photographs of classes from long ago are on display: “Peruse some of the faces from the past,” he urges. “They’re not different from you, are they? Same haircuts. Full of hormones, just like you. Invincible, just like you feel. The world is their oyster. They believe they are destined for great things, just like you. Their eyes are full of hope, just like yours. Did they wait until it was too late to make their lives just one iota of what they are capable? Because you see, gentlemen, these boys are now fertilizing daffodils. If you listen real close, you can hear them whisper their legacy to you – do you hear it? Carpe diem! Seize the day, boys. Make your lives extraordinary.”

Think, then of those students yet unborn gazing upon your countenances as photographed this week. They may laugh at your choice of dress and hairstyle. But if they look into your faces, they may also, if only fleetingly, see into your hearts, because they will, in fact, be staring into a mirror. Their hopes and dreams will be no different from yours, no different from those of the Sewanee Class of 1919. They will not know how much time they have, but they may draw confidence and encouragement and inspiration and warning from the knowledge of how well you used yours. So think about this as you pose for your class photo. And think about the
opportunities the time you spend at this University will give you to lead extraordinary lives in challenging times. And understand, finally, that simply because you now have an unprecedented degree of personal freedom, that does not – does not, must not – mean the abandonment or repudiation of everything you have experienced or learned over the last 18 years. Nor do we see our job as remaking you or, even worse, making you more like us, any more than we would want this University to be more like some other place. No, if we do our job right, the education that takes place here will remove self from the center of the universe while developing traits of intellect and character, tempered with humility, and send you forth, in the words of our liturgy, marked forever as one of Sewanee’s own, confident in the choices you have made, comfortable in your own skin, and, looking back on your time spent here, echoing the words of Browning’s “Andrea del Sarto:” “I regret little, I would change still less.”

In T. H. White’s marvelous Once and Future King, Merlin offers the following advice to the young Prince Arthur, advice as good and meaningful today as ever:

“You may grow old and trembling in your anatomies. You may lie awake at night listening to the disorder of your veins. You may miss your only love. You may see the world around you devastated by evil lunatics, or know your honor trampled in the sewers of baser minds. There is only one thing for it then – to learn. Learn why the world wags and what wags it. That is the only thing which the mind can never exhaust, never alienate, never be tortured by, never fail or distrust, and never dream of forgetting.”

The clock ticks. The bell tolls. The camera is placed, the lens focused. The shutter is snapped. The image is captured. It is forever.

And finally, sometime this week, take a few minutes to walk around this Chapel, All Saints’ Chapel. Stop to kneel in prayer for strength, and guidance, and protection, and wisdom. Tennyson reminds us that “more things are wrought by prayer than this world dreams of.” And then read some of the plaques affixed to the Chapel walls. There you will see commemorated many of the saints of this university, saints who now from their labors rest, the great and the humble. Of all these, I continue to be drawn back to a plaque over near where we sit on Sundays – a memorial to Mary Josephine Tidball, about whom it is simply recorded, from the Lord’s words spoken in the Gospel of Mark, “She hath done what she could.” Could any of us rightly aspire to have more than that, or better than that, said of us?

And be reminded, as you begin to absorb the history that surrounds you in this place, that you are now becoming a part of a special community and extended family. To be sure, if every living graduate of this University were seated in the smallest major league baseball stadium, Boston’s Fenway Park, it would be less than half full. Though small in number, however, they are great in spirit, their friendships broad and deep, their accomplishments grand, their histories rich, their loyalty to alma mater generous and selfless. As you prepare to join their number, you have our commitment to challenge you, to nurture you, to educate you, so that, as the powerful play of human history goes on, each of you may contribute a verse.

And when that time comes in the spring of 2019 to take your leave, you will also understand, with the deep and abiding satisfaction that comes from challenge and even occasional discomfort, that though you may not always remember exactly why, there was a time, and a place, where you were indeed very happy.
You will have taken, and we will have encouraged you to take, risks that are calculated but not reckless. We will have given you considerable liberty, and we will have expected, in return, wholesome restraint. You will have been pressed neither to think alike nor to think as someone else would have you think, but rather – and this is the true meaning of diversity – to think for yourselves. And through that process, through the renewal of your minds, as St. Paul puts it, you will find yourselves transformed. And you will have discovered the great, profound truth in the words of Psalm 133, the first three words of which are emblazoned on the University Seal: Ecce Quam Bonum. “Behold how good.” Behold how good it is when brothers – and sisters – dwell together in unity.

May God bless, preserve, and keep you on this exciting journey. Welcome to the University of the South.