

Focus: 15 Years of Worship in Hodges Chapel



2010

# Journal

Beeson Divinity School ✝ Samford University

*Features:* **The Gospel in the Desert**  
**Beeson Alums in Military Chaplaincy**

# Journal

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# Lift High the Cross!

**T**he year 2010 marks the fifteenth anniversary of the dedication of Hodges Chapel, described by President Andy Westmoreland as “the crown jewel” of Samford’s campus. The cruciform shape of the chapel makes it a sermon in stone. In sound and silence, in light and color, in sculpture and carving, this sacred space proclaims Jesus Christ and him crucified. Over the years, Hodges Chapel has become a sanctuary for prayer and worship, a hospitable space for saints and sinners alike, holy ground where, as with Moses before the burning bush, we come before our heavenly Father, unshodden, disabused, often reluctant, ever seeking mercy, receiving grace. On the occasion of the dedication of Hodges Chapel in 1995, I offered these words which I am pleased to share an excerpt with you again.

Of all that was done in the past, you eat the fruit, either rotten or ripe. The church must be forever building, always decaying and always being restored.

Dear beloved, we have gathered here in the presence of God, the holy angels, and all the saints to consecrate this hallowed place, the Beeson Divinity School Chapel of Samford University, to the glory of God for the service of His church and the furtherance of His kingdom.

What we do today is an awesome and beautiful and scary and dangerous thing. For who knows what foundations may be shaken or kingdoms overthrown or stirrings of the Spirit set loose in a place like this?

For all of the holy associations attached to the house of God, there resounds through the prophets a reservation, a warning against confusing the building with the builder:

*Except the Lord build a house, they labor in vain who build it.*

*And so God said to Jeremiah, ‘stand at the gate of the Lord’s house and when the people come up singing their little jingle ‘the temple of the Lord, the temple of the Lord, the temple of the Lord,’ say to them ‘Reform your ways. Deal justly with one another. Do not oppress the fatherless, the alien, the widow, and I will let you live in this place.’*

That is a very important lesson for a chapel situated in the heart of a university, where issues of faith inevitably rub up against the disciplines of life. We need to remember that we do not come here to escape from the world, but to be changed by God’s grace into agents of transformation and reconciliation in the world, the world God so loved, the world for which Christ died. There was no magic in that building of old, no security in its walls, nor in these. Except that here we may have *negotium cum deo*, business with God, and that will make all the difference. Not only here, to be sure, for where two or three are gathered, He is there. In catacombs and brush arbors and lonely prison cells and the quietness of a Quaker meeting house, He is there. But we believe that He is here too, in this beautiful sanctuary. For our prayers are joined with theirs.

And so we consecrate this chapel, not only aware of the faithful departed who look down upon us from above, but also mindful of the generations yet to come, seekers and sinners, as well as saints. Here the brokenhearted shall come seeking the healing of their wounds. Here voices shall rise in praise to God. Here the word of God shall be preached and the story of Jesus told again and again. And as the generations come and go, may God ever keep this place safe from earthquake and fire, from destruction of tornado and the ruthless hands of vandals, so that as, one by one, those gathered here today are removed to be fitted for those habitations above, God may raise up still others who will come to offer praise and prayer and proclamation to the glory of God.

There are some things still unfinished about this chapel. As you look about in the nave and in the chancel, you see six niches still unfilled. We have thought to commission statues of twentieth century martyrs to fill those places, but who knows whether some future student at Beeson divinity school or indeed one of you here today may be called to give your life for Christ? As Jim Elliot, who went forth in the knowledge that “he is no fool who gives what he cannot keep to gain what he can never lose”. As Dietrich Bonhoeffer, who knew that when Jesus bids a man “come and follow,” he bids him “come and die.” But there is a place in these niches for each of us. Whether we are witnesses unto death or in the common vocations of life lived in faithful obedience and service to our Lord. So we consecrate this sacred place, not with holy water, nor clash of cymbals, nor din of drums, but with our own lives, living stones, tempered and built together for the glory of God. And in that confidence we say,



▲ Dean Timothy George with Felicia Cooper who was named Beeson’s Most Distinguished Student in May 2009. Cooper is now a missionary with Christ for Children International in Fresnillo, Mexico.

*The Lord is my light and my salvation. Whom shall I fear?*

*The Lord is the stronghold of my life. Of whom shall I be afraid?*

*One thing I ask of the Lord, this is what I seek: that I may dwell in the house of the Lord all the days of my life,*

*to gaze upon the beauty of the Lord and to seek Him in this, His temple.*

(Psalm 27:1, 4, NIV)

Thanks be to God. ✝

*Timothy George*



▲ Bust of Dietrich Bonhoeffer from Hodges Chapel.

**✝ We need to remember that we do not come here to escape from the world, but to be changed by God’s grace into agents of transformation and reconciliation in the world, the world God so loved, the world for which Christ died.**





# Fifteen Years of Worship in Hodges Chapel



If you enter Hodges Chapel early on a Tuesday morning, you are likely to find students scattered through the pews, beginning the day in prayer. A few hours later, the same space will swell with organ music and people as the entire Beeson Divinity School community gathers for weekly worship. That evening, undergraduate students assemble in the chapel for Shiloh, a student-led worship service sponsored by Samford's University Ministries. At each of these gatherings and the many others that occur during the week, Hodges Chapel fulfills the purpose for which it was consecrated: the worship of Jesus Christ.

Over breakfast in New York City in early 1990, Dr. Thomas Corts, Samford's president at the time, Samford trustee Andrew Gerow Hodges, and architect Neil Davis began to discuss the need for a divinity school building. Mr. Hodges, for whom the chapel was eventually

named, had been a close friend of Ralph Waldo Beeson, the school's benefactor. He knew that Mr. Beeson had expressed the desire that the divinity school have a special chapel devoted to the worship of God. Corts had the idea to turn Crawford Johnson Hall, a men's dormitory, into the divinity school by adding a chapel between the north and south wings. Davis, whose father, Charles, designed Samford's Reid Chapel, was a natural choice to head the project.

Davis drew inspiration for the chapel's architecture from a wide variety of sixteenth and seventeenth-century sources. The coffered ceilings were inspired by Robert Adams's Kettlestone Hall in England, the moldings by the work of Christopher Wren, the stone floor by The Church of San Giovanni Crisostomo in Venice, and the overall design by Andrea Palladio's Il Redentore in Venice.

The artwork in the chapel evokes Beeson's



► Students, faculty, staff, and special guests celebrated a special service of reconsecration of Hodges Chapel on January 26, 2010.

**Mr. Beeson had expressed the desire that the divinity school have a special chapel devoted to the worship of God.**



school song, “For All the Saints.” Faculty members selected 16 figures from Christian history to surround the great cloud of witnesses depicted in the chapel dome. Marble busts of six twentieth-century martyrs, one from each inhabited continent, remind worshippers of Tertullian’s assertion that “The blood of Christians is the seed of the church.” Wooden shields lining the aisles bear symbols associated with the twelve apostles. On the floor in the very center of the chapel lies a memorial tablet to Ralph Waldo Beeson and his father, John Wesley Beeson, the Methodist minister for whom the school is named.

The paintings in the chapel dome and the murals around the chancel apses are the work of Romanian artist Petru Botezatu. Botezatu painted the dome high atop a scaffold. After its completion, Dean Timothy George noticed something missing. The risen Christ, hovering over the center of the cross-shaped sanctuary, had no nail prints in his hand. Back up the scaffold went Botezatu to paint the marks of Christ’s wounds.

The chapel was completed in 1995, and for the past fifteen years it has been the center of life at Beeson Divinity School. Many special worship services have been held there, including a service in 2002 when the chapel was officially named for Andrew Gerow Hodges and a private family memorial service for Cortis in January 2009.

In the sermon for the service of consecration for the chapel, Dr. George noted:

We remember how the ancient people of God burned with the desire for the temple of the Lord, how blessed they were considered who dwelt within its courts. And yet for all the holy association attached to the house of God, there resounds through the prophets a reservation, a warning against confusing the building with the Builder: “Except the Lord build

◀ Martin Luther nails his 95 theses on the Wittenberg door.

## There resounds through the prophets a reservation, a warning against confusing the building with the Builder.

the house, they labor in vain who build it.” There was no magic in that building, no security in its walls, nor in these, except that it is here that God may deign to meet with us, except that here we may have business with God, and that will make all the difference.

For the past fifteen years, Dean George has guarded this vision to preserve the chapel for worship with the help of a line of able curators and chapel attendants. In June of 2009, Vickie Gaston joined the Beeson Divinity School staff as Curator of Hodges Chapel and Coordinator of Spiritual Life. In addition to caring for the chapel and providing hospitality to members of the divinity school and guests, she works with faculty, staff, and students to promote the spiritual life of the divinity school community.



▲ Vickie Gaston is the curator of the Beeson chapel and coordinator of Spiritual Life.

Gaston is not new to the divinity school community. She earned the M.Div. from Beeson in 2008 and has been coordinator of the women’s track during the Beeson Pastors School for the past several years. Previously, she served for eight years as Coordinator of the Advent House Prayer Ministry at the Cathedral Church of the Advent in downtown Birmingham. Gaston replaces former curator Bridget Rose, who left the divinity school in June to become director of Samford’s new Academic

Success Center.

Of the hours she has spent in Hodges Chapel, Gaston recalled, “My heart, the center of my being, is brought to a place of seeking God and his ways through his word whenever I step into the chapel. Little did I know, during the many joy-filled times I spent in the chapel as a student worshipping, praying, meditating, and studying for courses, that God would allow me to become the curator of his chapel.”

Even the solitary student who begins the morning in Hodges chapel in prayer cannot escape the realization that he or she is not alone in worship. Every detail of the space reminds worshippers that they are a part of a communion of saints, past, present, and future. That communion lives to worship the risen Christ, the one who died for them, who still bears the marks on the palms of his hands. ✝





# The Gospel in the Desert

**J**ohn Rucyahana is a child of Rwanda. He lived there until 1962, when his family was exiled because of civil war and rising ethnic tensions. In a refugee camp in Uganda, Rucyahana met Jesus Christ. He writes of his conversion in his autobiography, *The Bishop of Rwanda*, “I didn’t see how God could make much out of me when I was living in the refugee camp, but after the Lord accepted me and I repented of my sins—especially my bitterness and my anger—God began to give me hope.”



Rucyahana began to minister in the refugee camps and became active in the Anglican Church of Uganda. His bishop asked him to train to be an evangelist, and then in 1972, the same bishop challenged him to seek theological training. He was ordained first as a deacon and then as a priest. By this time, he was married to Harriet, and they had five children.

The political situation in Uganda under the dictatorship of Idi Amin was volatile. Amin had Archbishop Janini Luwum, one of Rucyahana’s superiors in the Ugandan church, assassinated because he spoke out against Amin’s injustices. (Archbishop Luwum is one of the six twentieth-century martyrs memorialized in Hodges Chapel.) As Amin’s regime fell, Rucyahana’s own life was in jeopardy several times. All the while, ethnic prejudices in Rwanda—stoked by government leaders in order to manipulate the people—grew hotter and hotter.

In 1988, Rucyahana’s bishop sent him to America to study at Trinity Episcopal School for Ministry in Pennsylvania. While in the U.S., Rucyahana made many friends and gained a new perspective on the American church.

Of this period, Rucyahana says in his autobiography, “God took me to the States not to study for my own selfish purposes, but to show me that the same weaknesses were everywhere. They were in the United Nations as an institution and in America as a rich society, just as they were in the poor African nations. Everywhere, there was a lack of commitment to what God was calling people to do. Human failure is the same everywhere.”

After earning a master’s degree, Rucyahana and his family returned to Uganda.

## The Genocide

In 1994, the Hutu extremists governing Rwanda, fearing the threat of invasion by Tutsi exiles, set out to systematically annihilate the Tutsi people still living within the country’s borders. At first, the massacres were isolated events, but as anti-Tutsi propaganda spread over the airwaves and incited fear, slaughter became rampant. Roads were closed to prevent Tutsis from escaping the country, and masses of enraged Hutus hunted for Tutsis and Tutsi sympathizers to kill. Often the killers and the victims were neighbors who had lived peaceably together only months before.

The violence lasted for approximately 100 days and took over 1,000,000 lives. Many of the victims fled to their churches for sanctuary, only to be cut down with machetes when the killing squads arrived. Many Hutus refused to take part in the killings and attempted to protect Tutsis. Most of these protectors ended up dying with those they were protecting. Finally, the extremist government fell, and the leaders who had orchestrated the genocide fled the country.

Rucyahana and his family had heard the anti-Tutsi radio broadcasts from their home in Uganda, and they knew that many of their loved ones in



▲ Bishop John Rucyahana preaches in Hodges Chapel.

**“I repented of my sins—especially my bitterness and my anger—God began to give me hope.”**



Rwanda must be dead. Along with 10 other ministers, Rucyahana traveled into Rwanda by minibus just a few weeks after the extremists began to flee. These pastors felt a compelling urge to see for themselves what had happened, but they were horrified by what they found. Corpses littered the streets and the smell of rotting flesh filled the air. Two of the ministers were so traumatized by what they saw that they had to be hospitalized. Nevertheless, Rucyahana believed that it was important for him to see these things if he was going to minister to those who had lived through the genocide.

**Ministry in Rwanda**

From his home in Uganda, Rucyahana began shepherding church leaders in Rwanda. After two years of traveling to Rwanda to organize conferences, Rucyahana received a letter from the Shyira diocese of the Anglican Church of Rwanda. It said, "You are Rwandan. We need you. Rwanda needs you." Though deeply reluctant to leave his flourishing ministry and comfortable home in Uganda, Rucyahana obeyed the call. He was consecrated as bishop of the Shyira diocese.

Although the major wave of genocide was over, isolated killings still occurred. Shortly after Rucyahana returned to Rwanda, his 16-year-old niece was raped, tortured, and killed. The Rucyahana family was devastated. But the needs around them compelled them. Over 100,000 children had been orphaned. Many were traumatized; approximately five out of every six children in the country had witnessed bloodshed.

Those who had taken part in the killings suffered condemnation from within and without. Some blamed the leaders who had urged them on in the killings; others suffered from horrible nightmares of the violence they took part in. Over 120,000 people went to prison, but it was impossible to incarcerate everyone who was implicated.

and villages throughout the country." Rucyahana recalled. "It meant feeding the hungry, sheltering the homeless, caring for the young, but it also meant healing the wounded and forgiving the unforgivable."

In the context of a country desolated by genocide, even to pray the Lord's Prayer—"forgive us our trespasses as we forgive those who trespass against us"—seemed too hard.

In the face of great suffering, Christians may be reluctant to say anything for fear that their words will ring hollow. Bishop Rucyahana, however, believes that there is no message more relevant to a broken people than the message of repentance and forgiveness that are found in Jesus Christ. He and other church leaders have set about the hard work of encouraging reconciliation one step at a time.

**Prison Ministry**

Perhaps the darkest places in Rwanda are the prisons. Those who perpetrated the genocide are imprisoned with the memories of their own deeds. Rwandan Christians from many denominations have partnered with Prison Fellowship International to bring the gospel to inmates. This involves overcoming denial.

"When people are in denial or trying to cover up their actions, their guilt becomes even greater," Rucyahana explained, "It begins to eat away at them like acid, and they start to die from within."

When confronted with their own sins in the light of the gospel, many who carried out the genocide have been moved to confession and repentance. Some have even confessed to crimes that were not previously known.

Because of the overwhelming number of inmates in Rwandan prisons, the Rwandan parliament passed a measure that pardoned prisoners who confessed to their crimes. This has shifted the work of prison ministry to preparing inmates to return to the communities where they committed their crimes. Rucyahana and other leaders sought input from survivors on how to integrate perpetrators back into society.

One key part of the reconciliation effort has been the testimonies of those already reconciled. In one instance, a perpetrator and a victim now travel together around the country to witness to the transforming work of Christ. Another step in the healing process was initiated by freed

prisoners who wanted to build houses for those whose homes they had destroyed. These home-building efforts have allowed offenders not only to demonstrate their repentance, but to labor side by side with those they sinned against.

Rucyahana and Prison Fellowship also work with surviving victims to prepare them for meeting those who committed crimes against their families. In these situations, the bishop shares some of the pain that his own family has experienced, but he prods those struggling to forgive, "Remember, Jesus did not wait until He was off the cross. He was still in pain when He forgave. The nails were still in His hands."

Many Rwandans have met with those who sinned against them and, over time, have found strength to forgive. Of the healing that has taken place in the Rwandan church, Rucyahana remarks, "If that is not a miracle, tell me what to call it."

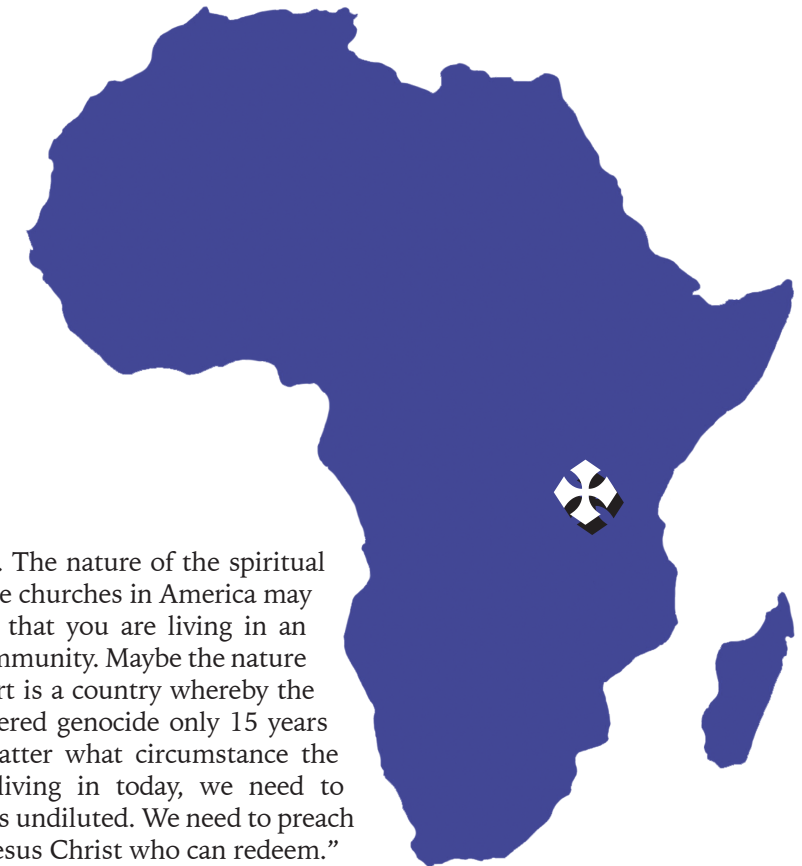
**A Message to the American Church**

This fall, Bishop Rucyahana visited Beeson Divinity School to speak at "The Will to Believe and the Need for Creed" conference. The text for his exhortation was Revelation 12. In this chapter, the apostle John sees in his vision a woman give birth to one who would rule the nations. The child is caught up to God to protect him from the beast that is seeking to devour him, and the woman flees into the desert. The bishop urged the congregation to preach the gospel even in the desert.

"We need to preach the gospel of our Lord Jesus Christ with no compromise," he said. "We need to be able to help the church comprehend it, no matter what type of desert the church may

be in today. The nature of the spiritual desert of the churches in America may be the fact that you are living in an affluent community. Maybe the nature of the desert is a country whereby the people suffered genocide only 15 years ago. No matter what circumstance the church is living in today, we need to preach Jesus undiluted. We need to preach the living Jesus Christ who can redeem."

The challenges facing the church in the U.S. are radically different from the challenges of Rwanda, yet the solution to both is the power of the gospel. The same Jesus who can remake murderers, melt hatred, and prompt forgiveness in a war-torn country, can wake up a complacent country that does not feel its own need for him. Christians should not be silent in the face of suffering, and we must not be silent in the face of ease. Whatever the nature of our desert, our sustaining hope is the Living Water of Jesus. ✝



▲ Bust of Archbishop Janani Luwum from Hodges Chapel. This statue was dedicated in a special service in 2004 with a prayer by Archbishop Henry Luke Orombi, Luwum's successor in Uganda.

**✝ When people are in denial or trying to cover up their actions, their guilt becomes even greater.**

"I knew that to really minister to Rwanda's needs meant working toward reconciliation in the prisons, in the churches, and in the cities



**as we forgive**  
A LAURA WATERS HINSON FILM  
WRITTEN BY MIA FARROW

**To Learn More...**

**As We Forgive.** Documentary about reconciliation in Rwanda. A Laura Waters Hinson film available from [www.asweforgivemovie.com](http://www.asweforgivemovie.com).

**The Bishop of Rwanda by John Rucyahana.** Published by Thomas Nelson, 2007.

**The Mustard Seed Project.** A non-profit ministry dedicated to supporting the works of John Rucyahana, which include the Sunrise School and The Blessed Mustard Seed Babies Home. [www.mustardseedproject.org](http://www.mustardseedproject.org)

**Prison Fellowship Rwanda.** The Rwandan outreach of Prison Fellowship International, chaired by John Rucyahana. [www.pfrwanda.org](http://www.pfrwanda.org).





# Beeson Alums in Military Chaplaincy

A young man wandered into the chapel at Camp Fallujah, Iraq, looking for someone to talk to. He found Lieutenant James (Jim) Dewey, a chaplain in the United States Marine Corps and a 2007 graduate of Beeson Divinity School. Dewey listened as the man shared his story.

Before his tour of duty, this marine had been unfaithful to his wife. He waited until his deployment to confess this to her, thinking that the distance would somehow make telling her easier. To his surprise, his wife, a newly-committed Christian, told him she didn't want a divorce. The young man did not have a relationship with Christ, but he had many questions and came to his chaplain looking for answers.

The marine decided to read the Bible, starting with Genesis. He began to meet with Dewey regularly to discuss what he was reading. Dewey answered his questions and tried to show him how Jesus fulfilled the Old Testament Scriptures. He could see God melting the man's heart and preparing him to seek forgiveness from his wife and from God.

Months later, after Dewey returned to the United States, he received an e-mail from the marine. Not only had the man reconciled with his wife, but he had also become active in a Christian fellowship on his new military base. He wrote, "Attending the short, weekly studies with you was the first time I'd ever been exposed to any sort of fellowship. Because of that exposure, coming home and seeking another one has not only been rewarding, but has continued to positively support a healthy marriage for [my wife] and I."

This young marine is one of thousands in the military who have benefitted from the ministry of chaplains. Since its founding, Beeson Divinity School has produced a solid supply of chaplains who serve in the Army, Navy, Air Force, Marine Corps, and National Guard.

The Apostle Paul writes in 1 Corinthians 9:22, "I have become all things to all people, that by all means I might save some" (ESV). Following Paul's words, military chaplains live like soldiers, though they are not combatants.

"Our position comes with a great deal of trust ... because we go where [the soldiers] go," explained alumnus Army Chaplain Rob Allman '97. "We wear the same uniform, we deploy with

them, and we train the same and meet the same physical standards that they have to meet."

Chaplains serve as spiritual guides for the unit to which they are assigned, which can

as recruiters. Others pastor churches while serving in the National Guard. Some serve as chaplains in military hospitals.

**Since its beginning, Beeson Divinity School has produced a solid supply of chaplains.**

consist of anywhere from a few hundred people to several thousand. They lead worship services, provide counseling, and serve as ethical advisors to those in command.

While these core duties are common to every chaplain, there is also a great deal of variety in responsibilities, depending on the chaplain's rank and assignment. Some chaplains work

Commander Fred McGuffin '93 serves in the Navy as Chaplain Corps Detailer, determining the assignments of 93 percent of the Navy's active duty chaplains.

### Perform or Provide

Again and again, when talking about the influence of Beeson Divinity School in their work as chaplains, alumni affirm that the divinity school's interdenominational environment prepared them for ministering among a wide variety of faith traditions.

"As a Southern Baptist I was daily rubbing shoulders with Presbyterians, Anglicans, Methodists, and so on," recalled Dewey. "We could have interesting and sometimes heated discussions, but in the end, we knew that our relationships together were founded in Christ's love."

Of his time in seminary, McGuffin remarked, "Beeson taught me collegiality."

The U.S. military does not require its chaplains to compromise their beliefs or to participate in practices that contradict their convictions. Just as the chaplain's own religious beliefs are protected, chaplains are responsible for protecting the rights of those they serve.



▲ Matt Madison in Afghanistan.



◀ Jim Dewey prepares to lead a service in Iraq. In January 2010, Dewey and his unit were sent to Haiti to assist in relief efforts following the earthquake.



▲ Scott Bush (M. Div. 2005), Army Reserve chaplain, with Iraqi children in Tikrit.



“Considering that our soldiers defend the constitutional right to freedom of worship,” Allman reasoned, “it is vital that our military provides this to them as well, no matter how far from home the military might take them.”

Matt Madison '01 explains the chaplain's duty using the Army's mantra “perform or provide.”

## **✝ A chaplain stands ready to remind Christians in combat that the ultimate war has already been won.**

“As a Protestant chaplain,” said Madison, “I can perform services, such as worship services and weddings, for people of like faith. But for my other soldiers, I am called to provide for their faith needs. That may mean I need to coordinate with a Catholic chaplain to come and give services for my Catholic soldiers. That may mean I need to help a group of my soldiers who share the same faith find a place to meet and observe their faith.”

Madison faced an extreme example of this when a Wiccan soldier asked him to help him obtain permission from his commanding officer to freely practice his religion. Madison, after researching the soldier's religion, obtained the permission for him. Sometime later, the same soldier, grief-stricken over

the death of his mother, approached Madison for advice. After asking if he could share freely from his own beliefs, Madison told the soldier of the love and forgiveness he could know in Jesus Christ. Right there in Madison's office, the former Wiccan prayed to receive Christ.

Later, when the two were deployed, this soldier shared with Madison that it was the respect he had shown to his initial request that led him to seek out the chaplain in his grief. “I am grateful for having the blessing of leading this young man from worshipping the created to worshipping the Creator” said Madison.

### **In the Here and Now**

Kaelan Clay '08, now in his first assignment as a Navy chaplain, draws inspiration from the Trinitarian theology he studied at Beeson Divinity School. “I see the military chaplain ministry as imitating our Triune God,” explained Clay. “In the military chaplaincy, the chaplain takes on a ‘becoming flesh’ type of ministry by being with, suffering with, and caring for sailors... and in doing so, the chaplain boldly proclaims the Word of God in the here and now situations of the military crises.”

Fred McGuffin recalls a dark Easter morning on the Adriatic Sea. On the flight deck of the



▲ Rob Allman's daughter Emma Kate looks at a picture of her dad during his deployment to Iraq in 2003.

Navy missile cruiser USS *Philippine Sea*, Christian crew members gathered. The captain turned the huge ship so that the superstructure sheltered the assembled congregation from the wind. In the midst of combat operations, with fighting in Kosovo raging only miles away, the crew celebrated Christ's resurrection as the sun rose.

“We were able to have a moment of peace in a turbulent situation,” McGuffin said of that morning.

We are told in Ephesians that our battles are not against flesh and blood, but against the spiritual forces of evil in the heavenly places. Paradoxically, when faced with flesh and blood enemies, the reality of raging spiritual battles comes sharply into focus. A chaplain stands ready to remind Christians in combat that the ultimate war has already been won.✝

Many thanks to Chaplains Rob Allman (M.Div. 1997), Richard Anderson (M.Div. 1996), Scott Bush (M.Div. 2005), Kaelan Clay (M.Div. 2008), Jim Dewey (M.Div. 2007), Matt Madison (M.Div. 2001), Fred McGuffin (M.Div. 1993), Mark Smith (M. Div. 2005), and Nathan White (M.Div. 2008) for their help with this article.

◀ Chaplain Nathan White, M.Div. 2008, is currently deployed as an Army Chaplain in Iraq.



◀ Chaplain Jim Dewey preaches under a tent in the Iraqi desert.

## **‘The Church Came to Us’**

Dr. Lyle W. Dorsett is the Billy Graham Professor of Evangelism at Beeson Divinity School. His academic background is American History, and he has been researching and writing a book called *For God and Country: U.S. Military Chaplains in World War II*.

Dorsett shares from his research the following letter, written by an American soldier named Joseph Engelhardt, Jr. It describes the ministry of one unnamed chaplain in the European theater of the Second World War:

*We go to Church in the field, as you know... Once it poured, when halfway through the service, but no man left. Another time, in February, at ill-fated Pass, church services were held in another manner. We were under artillery fire and a church assembly was out of the question. But quite a determined man, the chaplain solved this by sending a message, together with several Testaments to the various foxholes. The message requested us to read several verses in the Testament, then pass the note and the Bibles on to the next foxhole. This we did, and the result was the immediate brightening of our outlook. The Church that cold, windy Sunday came to us. In view of what lay in store for us, the next week, I appreciate now those few verses from the Scriptures. Incidentally, this chaplain chose to stay on the mountain with both our wounded and some wounded Germans we had taken. He was taken prisoner the night we left our mountain position and cut our way through nine miles of enemy held territory back to our lines. Everyone misses this chaplain, and he was, and is, one of the sources of inspiration that led our regiment through [location of battle removed] and subsequent actions.✝*



Chaplain conducting a service under a camouflage net in Normandy, France.

# Laney, Hatfield Named 2010 Distinguished Alumni

## Susan Laney (M.Div., 1994)



Susan Laney has been Director of Adult Ministries at South Highland Presbyterian Church in Birmingham, Alabama, since 2004. Laney has held several offices in the Presbytery of Sheppards and Lapsley, has served as supply pastor in numerous churches, and has been a leader in disaster relief and humanitarian efforts in the presbytery. She expanded the senior adult ministry at South Highland to include the elderly in the Southside community. She and her husband, Ken, have two adult sons, one of whom is also a Presbyterian pastor.

## Bob Hatfield (D.Min., 2001)



Bob Hatfield has been Minister of Music at Dawson Memorial Baptist Church in Birmingham, Alabama, since 1978. Under his leadership, Dawson's music ministry was named by *Church Musician* as one of the top 25 music ministries within the Southern Baptist Convention. He has served as an adjunct instructor for Samford's School of the Arts and Beeson Divinity School, and he served on the Tunes and Texts Committee for the *Celebrating Grace* hymnal to be released by Mercer University Press in March 2010. Hatfield and his wife, Polly, have two adult children.

- Both Laney and Hatfield will be honored in a chapel service on March 2, 2010 at 11 am.

## Spotlight

### Third Richardson Graduates with Doctor of Ministry Degree

Last May, Condy Richardson became the third Richardson brother to graduate from Beeson's Divinity School's Doctor of Ministry Program. Wyman Richardson, the youngest of the three brothers, graduated from the program in 2004, and David, the eldest, earned his doctorate in 2008.

Condy Richardson credits family friend Calvin Miller as one factor that influenced the brothers to enroll at Beeson. "I loved the interdenominational makeup of my seminars," Richardson said. "It was wonderful to share with those from other Christian traditions. I found the professors at Beeson to be great instructors and many have come to be friends."

All three brothers serve as pastors of Southern Baptist congregations. Their parents, Wade and Diane Richardson, were present at the service of commencement and consecration.



▲ David, Condy, and Wyman Richardson



▲ Timothy and Cokiesha Robinson on the Hudson River.

### Beeson in the Big Apple

The day after they graduated from Beeson Divinity School in 2007, Timothy Robinson and Cokiesha Bailey were married. A few months later, they left Birmingham to move to New York City. Both the Robinsons are involved in ministry at Mt. Nebo Baptist church in Harlem, where Cokiesha is the assistant pastor and Timothy is the instructor for the Ministers in Training program. Timothy is also working on a Th.M. degree at Princeton Theological Seminary.

Timothy noted that there is a greater degree of social consciousness in the Northeast than he has found in other places. In New York City and at Princeton, "Social consciousness is considered primary to ministry rather than secondary or tertiary," he explained.

The Robinsons enjoy the occasional chance to see their Beeson classmate Al Williams (M.Div. 2007) who is an associate pastor in the Minister in Training program at Brooklyn's Concord Baptist Church of Christ, the church that Dr. Gardner C. Taylor pastored for 42 years. Also in the vicinity of New York City is John Spencer (D.Min. 2007), pastor of First Baptist Church of Englewood, New Jersey.

Cokiesha commented, "New York City is a melting pot that we have fallen in love with, where God is allowing us to live out our individual and collective callings."

## Updates

**Dan Adams** (M.Div. 1998) is the Senior Pastor of RiverTown Church, a congregation he planted in Jacksonville, Florida. Dan is currently working toward an MBA from Liberty University and a Doctor of Ministry degree from Reformed Theological Seminary.

**Loren Aderhold** (M.Div. 1999) is serving as a chaplain in the 82nd Airborne Division of the U.S. Army. He and his wife, Sheila (M.T.S. 1995), and family currently live in Fort Bragg, North Carolina. He defended a dissertation at Trinity Evangelical Divinity School on March 3, 2009.

**Mark Baynes** (M.Div. 1998) released his third musical album, "Revelation Road." Mark serves as Associate Pastor of Praise and Worship and Single Adult Ministries at Triad Baptist Church in Kernersville, North Carolina.

**Matt Beaver** (M.Div. 2001) was named the Director of International Church Planting for NEXT Worldwide, a mission organization based in Frisco, Texas.

**Derrick Billups** (M.Div. 2004) teaches science classes to eighth graders at Green Acres Middle School in Ensley, Alabama.

**Donald Boshell** (M.Div. 2002) is the pastor of St. John United Methodist Church in Blacksburg, South Carolina.

**Bruce Calhoun** (M.Div. 1991, D.Min. 1997) became the senior pastor of Hollonville Baptist Church in Williamson,

Georgia in September 2008. Bruce holds the distinction of being the only Beeson alumni included in both the school's charter M.Div. and D.Min. graduating classes.

**Kaelan Clay** (M.Div. 2008) was ordained to the presbyterate of the Anglican Mission in the Americas. He received his orders from the U.S. Navy, and has since begun his service as the chaplain for Naval Base Point Loma, a submarine naval station located in San Diego, California.

**Arturo Cruz** (M.T.S. 1997 and M.Div. 1999) is serving as worship minister at Kansas City Baptist temple.

**Felicia Cooper** (M.Div. 2009) left Birmingham for Fresnillo, Mexico to serve as a Kid's Club teacher with Christ for Children International, a ministry founded by Beeson faculty member Lyle Dorsett and his wife, Mary.

**Dr. Norfleete Day** (M.Div. 1993) retired in May 2009 from her faculty position at Beeson Divinity School. She has been a professor and mentor to Beeson students for 13 years, teaching spiritual formation and New Testament. She now lives in a log house in the mountains of East Tennessee.

**John Daniels** (M.Div. 1997) planted Life Church in Starkville, MS in 2009.

**Josh Dear** (M.Div. 2001) works in the campus bookstore of Reformed Theological Seminary in Jackson, Mississippi. Josh also serves Belhaven College as a course instructor in its online biblical studies program.

**Joe Dentici** (M.Div. 2007) is the campus minister of Reformed University Fellowship at his alma mater, the University of Alabama at Birmingham.

**Chris Dodge** (M.Div. 1992) is Senior Pastor of Naperville Presbyterian Church in Naperville, IL.

**Chris Duncan** (M.Div. 2000) received his Ph.D. in American Religious History from Auburn University in December 2008. Chris has served as pastor of Trinity Presbyterian Church in Opelika, Alabama since 2000.

A memorial service for **Erick Thomas Fitzgerald** (M.Div. 1996) was held in Hodges Chapel. Fitzgerald, who served as the Director of Outreach and Discipleship at Third Presbyterian Church of Uniontown, Pennsylvania, died in an automobile accident on December 30, 2008. He is survived by his wife, Kristen, and their young son, Jeremiah.

**Rob Foley** (M.T.S. 2006) serves as Development Coordinator in the national office for A Christian Ministry in the National Parks (ACMNP), located in Denver, Colorado.

**Wes Fondren** (M.Div. 2000) recently accepted a position as Assistant Professor of Communication at Coastal Carolina University in Conway, South Carolina.

**Patricia Frazier** (M.Div. 2007) is Director of Christian Education at Sardis Missionary Baptist Church.



**Brian Fulton** (M.Div. 2008) serves as the Small Group Minister for The Church at Shelby Crossings in Calera, AL.

**Christian George** (M.Div. 2007) released *Godology: Because Knowing God Changes Everything* (Moody Publishers, 2009). He and his wife, **Rebecca Pounds George** (M.T.S. 2007), reside in Scotland where Christian is pursuing a Ph.D. at the University of St. Andrews.

**Eddie Gibson** (M.Div. 1993) serves at Sardis Missionary Baptist Church as Minister of Missions.

**Danny Giffen** (M.Div. 2007) is Pastor of Discipleship at Covenant Presbyterian Church in Birmingham, AL.

**Robbie Grames** (M.Div. 2003) is Pastor of New Life Presbyterian Church in Clermont, FL.

**Troy Greene** (M.Div. 2004) is Assistant Pastor at Colleyville Presbyterian Church in Colleyville, TX.

**Susan Pace Hamill** (M.T.S. 2002) announced in July 2009 her candidacy for the House District 63 seat in the Alabama legislature. She resides in

Tuscaloosa, where she serves as professor in the University of Alabama's School of Law.

**Derrick Hammond** (M.Div./M.B.A. 2006) is the Church Business Administrator at First Calvary Baptist Church in Durham, North Carolina.

**Bobby E. Hopper** (D.Min. 2002) has published his second book, *I Will Speak Using Stories*, a 31-day devotional guide.

**Tom Howe** (M.Div. 1998) was awarded a Doctor of Ministry degree from Southwestern Baptist Theological Seminary in December 2008. Tom serves as pastor of Birdville Baptist Church in Haltom City, Texas.

**Derek Jones** (M.T.S. 2003) serves as a bishop in the Convocation of Anglicans in North America, overseeing the training, education and ordination process for chaplain candidates.

**Leslie Ann Jones** (M.Div. 2008) wrote three articles in 2009 for [MyMissionFulfilled.com](http://MyMissionFulfilled.com). The online magazine is a ministry of the Women's Missionary Union and is edited by another Beeson graduate, **Mary Splawn** (M.Div. 2006).

**A.K. Lama** (D.Min. 2002) was installed as the General Secretary of the Council of the Baptist Churches of North East India. This is the largest Baptist umbrella in Asia, and it is composed of six conventions and over 7500 churches.



**Fletcher Law** (D.Min. 2008) resigned from his position as chaplain at the Riverside Military Academy in Gainesville, Georgia to plant Redeemer Baptist Church.

**Kristen Lindsey** (M.Div. 2008) contributed two articles to *The Alabama Baptist*. Kristen also served as the leader of the youth program for the 22<sup>nd</sup> annual Beeson Pastors School.

**Meredith May** (M.Div. 2007) serves as Camp Specialist for the Childhood Training and Events department of LifeWay Christian Resources.

**Steve Mayes** (M.Div. 1997) serves as the Assistant Pastor for Church Planting at Faith Presbyterian Church in Anniston, Alabama and is leading the efforts to launch Hope Community Church, a PCA church plant in Jacksonville, Alabama.

**Russell McCrory** (M.Div. 2007) is the Youth Pastor of First Baptist Church of Guntersville, Alabama.

**Alan Miller** (D.Min. 1997) resides in Monroe, Louisiana where he serves as the Senior Pastor of First Baptist Church.

**Kevin Mills** (M.Div. 1998) is the lead pastor of Northway Church in Macon, GA.

**Charles McFarlin** (M.Div. 2003) is the pastor of Spring Hill Presbyterian Church in Staunton, Virginia.

**Tom Neville** (M.Div. 2001) serves as the Executive Director for Middle East Bible Outreach, an Atlanta-based ministry, which exists "to empower the Church in the Arab World to communicate the Good News of Jesus Christ by Word, deed and life."

**Nathan Parker** (M.Div. 2007) serves at Brookwood Baptist Church in Birmingham as Minister with Youth.

**Darren Paulson** (M.Div. 2007) is the founding pastor of Providence Community Church in Vacaville, California.



**Jim Pounds** (M.Div. 2000), Director of Beeson's Extension Division, has published a series of Bible studies in the February editions of *The Alabama Baptist*.

**Josh Reeves** (M.Div. 2002) recently defended his dissertation, "From Method to Practice: A Critique of Two Models for Relating Science and Religion" and was awarded his Ph.D. in Science, Philosophy, and Religion by Boston University. Josh will serve as a research professor at Radboud University in the Netherlands for the next three years.

**Chris Roberts** (M.Div. 2008) serves as the pastor of Immanuel Baptist Church in Panama City, FL.

**Bridget Rose** (M.T.S. 2000) presented a paper on Perpetua at the Associated Colleges of the South's Women's and Gender Studies



Conference, at Rhodes College in Memphis, Tennessee, on March 6-7, 2009. Until June 2009, Bridget was curator of Hodges Chapel at Beeson. She

now serves as director of Academic Success for Samford University.

**Dr. Kurt Selles** led a group of eight Beeson students on a trip to Brazil. The students worked alongside Beeson alumni **Edi** (M.Div. 1999) and **Helen** (M.T.S. 1999) **Bizerra** in São Paulo.

**Steven Simpson** (M.Div. 1996) is stationed at Fort Eustis, Virginia where he serves as a chaplain in the U.S. Army.

**Seth Tarrer** (M.Div. 2005) recently completed his doctoral studies in the history of Old Testament interpretation at the University of St. Andrews.

**Rob Tims** (M.Div. 2000) has been called to Lexington, South Carolina to serve as Senior Pastor of Lake Murray Baptist Church.

**Jimbo Tucker** (M.Div. 2005) serves as the Assistant Pastor of Mountain Brook Community Church.

**Eric Venable** (M.Div. 2007) is the Assistant Pastor of Riverwood Presbyterian Church in Tuscaloosa, AL.

**Daryl White** (M.Div. 2004) and **Emily Dockery White** (M.Div. 2005) reside in Quinton, New Jersey where Daryl serves as Associate Pastor of Quinton Baptist Church. When not at home caring for their daughter, Aubrey, Emily joins Daryl at QBC where she serves part time.

**Marshall Wilmhoff** (M.Div. 2007) serves in Lexington, Kentucky as Director of College Ministry with Young Life.

**Caralisa Wilson** (M.Div. 2006) joined the staff of Sixth Avenue Baptist Church where she now serves as Minister to Children and for Youth Education. She will continue serving part-time as a hospital chaplain at UAB Hospital and Trinity Medical Center.

**Jing Zhang** (M.Div. 2007) recently joined the staff of the Atlanta Chinese Christian Church in Tucker, Georgia, where he serves as Minister to Adults.



▲ Edi and Helen Bizerra, Sao Paulo, Brazil, hosted a group of students from the Beeson Global Center.

# Spiritual Theology

**B**eeson Divinity School's strategic initiative for Spiritual Formation reads: *Because we believe the care and cure of souls is essential to faithful pastoral ministry, we shall make spiritual formation a priority in all of our work so that everyone at Beeson my grow toward full maturity in Christ.*

Dr. Gisela Kreglinger joined the faculty in fall 2009 to teach Spiritual Formation. Prior to coming to Beeson Divinity School, Dr. Kreglinger earned two master's degrees from Regent College in Vancouver, Canada, and a Ph.D. from the University of St. Andrews, Scotland. Her dissertation examined the Christian fiction of author George MacDonald. *The Beeson Journal* asked Dr. Kreglinger to answer some questions to help readers get to know her.

**✝ Tell us about your home and your cultural background.**

I grew up in Northern Bavaria, a region called Franconia. It's wine country, and my father farmed vineyards. Spending time out in the vineyards was where I learned about God and how the spiritual and the material belong to one another. This is God's good world to live in and we have to take good care of it and be good stewards. My father taught me a lot in such a context.

I grew up in a Lutheran church that was mostly nominal Christianity. It was only when I went to college that I became involved with the Catholic charismatic renewal, which was very evangelical. That's where I—though I am not Catholic—came to a more personal understanding of who God the Father and the Son and the Spirit are and that we are called into friendship with God. I had longed for that, and in my tradition that wasn't emphasized. That deepened my faith a lot, but it also made me realize that I'm missing a lot. I come from a very academic tradition, and I was longing for a spirituality that was more holistic.

That's where a huge search began that has shaped my life since then: looking for theology and a spirituality that was more organic, that connected the heart and the mind. That then took me to study theology in Canada at Regent College. Even though Germany has great theological schools, they are usually very heavy in the head; the Protestants there are only learning how to combine the head and the heart.

At Regent College I was able to do "head" things—I learned what every theological student has to learn. But I also took a lot of courses in Christian spirituality that helped me make connections between structures of thought and embodied spirituality, and how this works itself out in the life of the church

**✝ What people have been influential in shaping your own theology and spiritual life?**

I came to Regent because I wanted to study under Gordon Fee, who is a New Testament scholar. His reputation is that he combines very careful exegetical work with a passionate approach to the spiritual life. I did study under him, but I also came across other professors

that I learned a lot from. Two of them were Dr. James Houston and Eugene Peterson. While Dr. Houston emphasized more the historical aspect of Christian spirituality, Eugene Peterson emphasized biblical spirituality. I'm thankful to have had both of them.

**✝ I want students to see that an ordinary thing like an onion witnesses to our creator God.**

Hans Urs von Balthasar has shaped me a lot. His book *Prayer* is, I think, the most profound thing that I've read on prayer. Martin Buber's *I and Thou* was a very important book for me because it showed me how utilitarian we've become in the way we approach one another. He calls us back to the very fundamental selfless love of God and of neighbor rooted in the Hebrew Scriptures.

**✝ Describe the spiritual formation classes that you teach.**

The Introduction to Spiritual Formation is a very basic course where I want the students to

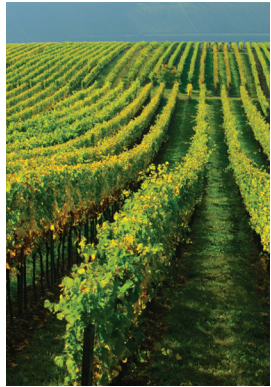
get a sense that God is at work in all spheres of life. There's not one bit of our lives where God is not at work. Sometimes we try to shut Him out, or sometimes our culture communicates to us in very subtle ways that that's a secular realm, and we don't think of God working there.

This week I'm teaching on Creation spirituality. I'm making my students, in class, peel an onion and dissect it. What I want them to see is that an ordinary thing like an onion is incredibly complex and beautiful, and it witnesses to our Creator God. Choosing an onion helps me to show them that God is found in the ordinary. There is nothing in this created world that doesn't point to our Creator God. We don't go to seminary or to church to do spiritual things there alone; we go home and chop vegetables and are in touch with our creator God.

**✝ Why did you come to Beeson Divinity School?**

I finished my Ph.D. last spring. There were a range of things that I could have applied for, but I had clear vision that I was called to teach in the realm of spiritual theology. I wanted to find a place that made room for that. When Beeson sent me the job description, I felt like there was a sense that Beeson understands spiritual theology and the room you need to make for it.

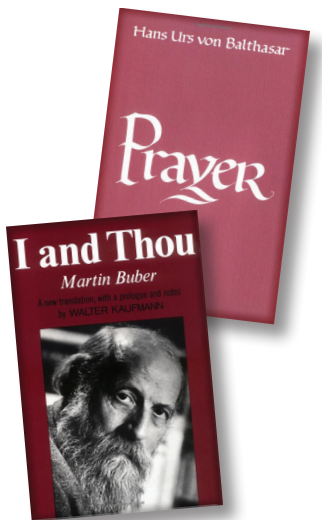
The fact that Beeson students have to take three courses in spiritual formation witnesses to how seriously Beeson takes that pastors need to learn the life of integration now, not only when they get to the parish. Beeson wants the students to be integrated and is open to looking back at the tradition and understanding how the church throughout the ages has sought to bring the head and the heart together. I appreciate Beeson's general emphasis on the history of doctrine and knowing that we are a people with a story, and that story reaches back a long time.✝



▲ The Franconia region of northern Bavaria, Germany, is known for its lush, vineyards. Spending time in her father's vineyards had a profound impact on Dr. Kreglinger's spiritual foundations.



▶ Dr. Gisela Kreglinger joined the faculty in Fall 2009 to teach Spiritual Formation.



▲ Hans Urs von Balthasar's book, *Prayer*, and Martin Buber's book, *I and Thou*, proved powerful influencers in Dr. Kreglinger's life and thinking.



# Beeson Brevia



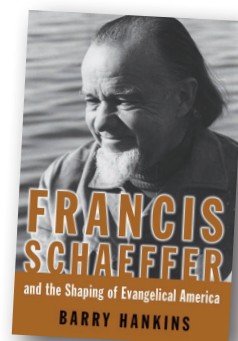
▲ Jackson, left, is pictured with Beeson student Dion Culliver.

## Jackson Preaches at Convocation

Jimmy Jackson, pastor of Whitesburg Baptist Church in Huntsville, Alabama and president of the Alabama Baptist State Convention, was the guest preacher for Fall 2009 Convocation. Preaching from Psalm 32, Jackson told students, faculty, and guests that they must be willing to “surrender to God, no matter what you do.”

## Hankins Receives Pollock Award

The 2009 John Pollock Award for Christian Biography was awarded to Dr. Barry Hankins, professor of history and director of graduate studies at Baylor University. Hankins’s book *Francis Schaeffer and the Shaping of Evangelical America* (Eerdmans, 2008) examines how Francis Schaeffer was shaped by his own context, and how he, in turn, influenced contemporary evangelicalism. *Christianity Today* called the book “a skillful biography written with both fondness and a keen eye that discerns the underlying consistency of Schaeffer’s outlook.”



## ‘The Will to Believe and the Need for Creed: Evangelicals and the Nicene Faith’

On September 28-30, 2009, Beeson hosted “The Will to Believe and the Need for Creed: Evangelicals and the Nicene Faith,” a conference on the confessional and unifying purposes of the creeds of the Christian faith. Speakers included theologian Thomas Oden, Anglican Bishop John Rucyahana of Rwanda, and Beeson Divinity Dean Timothy George.

Other speakers were guest theologians David P. Nelson, Elizabeth Newman, Matt Pinson and Curtis Freeman, and Beeson faculty members Frank Thielman, Mark Gignilliat, Carl Beckwith, Steven Harmon and Mark Devine. Lectures examined the role of the creeds in Christian history as well as their place in the life and worship of churches today. The conference drew attendees from all over the United States as well as the Birmingham area.

Dr. Mark Searby, director of Beeson’s Doctor of Ministry Program said of the conference, “As someone from a non-creedal church background, I greatly appreciated the focus on the place of the Nicene Creed in our theology and practice of ministry. The presentations from individuals of various denominational perspectives provided a good balance of ways to teach and utilize the Creed in the local church context.”

- Recordings of all sessions are available from Beeson’s Cokesbury Bookshop (205-726-2286).

## Beeson Develops Podcast

Beeson will begin airing weekly podcasts in fall 2010. Director of External Relations Tal Prince is working with Dr. Timothy George to develop the format and content of the podcasts, which will include interviews, discussions, and sermon messages. Dr. George hopes that the podcast will be a ministry to our alumni and to ministers and laypeople all over the world. Podcasting provides an excellent opportunity to introduce listeners to Beeson’s faculty and many guest speakers who come to campus.



## ‘The Faith We Confess’: Community Worship in 2009-10



In conjunction with the “Will to Believe” conference, this year’s theme for community worship is “The Faith We Confess.” Each chapel service focuses on a portion of the Nicene Creed, and faculty members and guest preachers speak on Scripture passages from which it is drawn. Dr. Timothy George began the series in the fall with a message called “Faith as Trust, Knowledge, and Confession.”

## House Returns to Full-time Teaching and Research



After five years of serving as associate dean, Dr. Paul House has decided to return to full-time teaching and research. Citing Dr. House’s superb leadership, Dean Timothy George wrote in a letter to faculty and staff, “I am grateful for the many contributions Dr. House has made in the administrative leadership of our school, and we look forward to many more years of collegiality with him as a member of our faculty.” A committee of faculty members has been appointed to seek a new associate dean. House will take a sabbatical in fall 2010. He will spend the semester teaching in Australia, writing a commentary on Isaiah, and writing a book called *One Bible—One Gospel: an Overview of the Bible for Laypersons*.

## Global Center News



## Global Center Hosts Weekly Prayer for the Nations

Each Thursday at noon, the Global Center invites the students, faculty, and staff of Beeson Divinity School and Samford University to gather to pray for the nations. Divinity students, faculty members, or special guests speak each week about a particular people group or part of the world that they have visited. Anyone interested may attend. A schedule of upcoming speakers can be found at [www.beesondivinity.com/globalcenter](http://www.beesondivinity.com/globalcenter).

## Platt Speaks at Go Global Mission Fair

The Global Center partnered with Samford’s University Ministries to host the third annual Go Global mission fair in October. Representatives from twenty mission agencies attended. The event included workshops on setting realistic expectations for short term missions, reaching the unreached, injustice in the 10/40 window, community development after war, and discerning the call to missions.



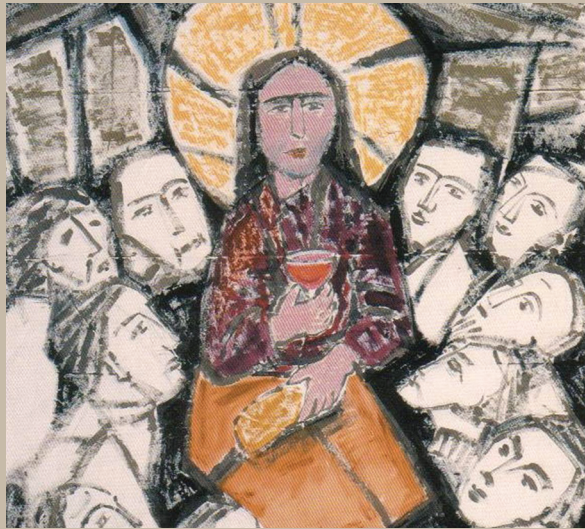
Dr. David Platt, senior pastor of The Church at Brook Hills, Birmingham, spoke during a university convocation and a divinity school chapel. In a message called “The Gospel and Global Missions,” he challenged divinity students to choose the cross over their own comfort and to be leaders marked by undivided hearts.

“God is going to make a great name for Himself among the nations,” Platt assured his listeners. “He involves us in this mission, not because He needs us, but because He loves us.” Platt charged the students to live a life of radical abandonment for the glory of Christ.

## Upcoming Events in 2010

March 2-4 William E. Conger, Jr. Lectures on Biblical Preaching with Dr. James Earl Massey

April 8-9 Art in April with artist Jae-Im Kim



▲ "Earnest Hope" by Jae-Im Kim

April 12-15 World Christianity Emphasis and Pentecost Service featuring Ajith Fernando and BDS alumni missionaries

May 5 Service of Commencement and Consecration

July 19-23 23rd Annual Beeson Pastors School

## The 23rd Annual BEESON PASTORS SCHOOL



Beeson Divinity School of Samford University

JULY 19-23, 2010

### Scheduled speakers:

- Dr. Alistair Begg, Senior Pastor, Parkside Church, who can be heard daily on *Truth for Life*
- Dr. Haddon Robinson, Harold John Ockenga Distinguished Professor of Preaching, Gordon-Conwell Theological Seminary
- Dr. James Earl Massey, Dean Emeritus Distinguished Professor-at-Large, Anderson University School of Theology
- Dr. Steve Brown, Professor of Preaching, Reformed Theological Seminary, Founder and President, Key Life Ministries

# Faculty Bookshelf

Carl Beckwith translated Johann Gerhard's *Handbook of Consolations*, published in 2009 by Wipf and Stock.

Gerald Bray edited the volume *We Believe in One God* for Intersarsity's Ancient Christian Doctrine Series (IVP Academic 2009). He also translated and edited Ambrosiaster's *Commentaries on Romans and 1-2 Corinthians* and *Commentaries on Galatians-Philemon* (IVP Academic 2009).

Lyle Dorsett contributed the chapter "The Writing of C.S. Lewis Has Changed My Life" in the book *Mere Christians* (Baker, March 2009).

Mark DeVine contributed the lead chapter entitled "The Emerging Church: One Movement—Two Streams," in the Broadman & Holman volume *Evangelicals Engaging Emergent* (May 2009).

Paul R. House contributed the chapter "God's Design and Postmodernism: Recent

Approaches to Old Testament Theology" in February 2009 in *The Old Testament in the Life of God's People: Essays in Honor of Elmer A. Martens*, edited by Jon Isaak.

Steven Harmon contributed the chapter "Baptists, Praying for Unity, and the Eschatology of Ecumenism" in *A Century of Prayer for Christian Unity* (Eerdmans 2009). His book *Ecumenism Means You, Too: Ordinary Christians and the Quest for Christian Unity* was also published by Cascade Books in 2009.

Timothy George contributed the chapter "Is Jesus a Baptist?" in *Southern Baptist Identity: An Evangelical Denomination Faces the Future* (Crossway, 2009), edited by David Dockery.

In early 2010, Mercer University Press released *Our Sufficiency is of God: Essays of Preaching in Honor of Gardner C. Taylor*, edited by Timothy George, James Earl Massey, and Robert Smith, Jr.

J.I. Packer and the *Evangelical Future*, the latest of Baker Publishing's Beeson Divinity Studies series, was released in October 2009. This examination of Dr. Packer's life and thought includes contributions from Timothy George, who serves as series editor, and Paul R. House.

Doug Webster's book *Soundtrack of the Soul: The Beatitudes of Jesus* was published by Clements in February 2009, *Jeremiah: a Parable of Jesus* was published by Solid Ground Christian Books in August 2009 and *Text Messaging: A Conversation on Preaching* was published by Clements in 2010.



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## Dean Timothy George Presents Manhattan Declaration

On November 20, 2009, a group of Evangelical, Catholic, and Orthodox leaders from around the country launched the Manhattan Declaration, a document written by Dean Timothy George, along with Robert George of Princeton University and Charles Colson of Prison Fellowship. Of the declaration, Dr. George writes:

The Manhattan Declaration is a statement of Christian conscience, a confession of religious conviction supported by followers of Jesus Christ. The Declaration addresses three of the most pressing issues in our culture today: the

sanctity of life, the dignity of marriage, and religious liberty for all persons. These are not the only issues Christians are called to care about but they are threshold issues related to everything else we believe and do. Because these three matters are increasingly under assault in our society today, we feel compelled to speak out in their defense. In doing so, we desire to stand in solidarity with all persons of goodwill for the sake of justice and the common good and on behalf of the most vulnerable members of our community.

The Manhattan Declaration can be read and signed at [www.manhattandeclaration.org](http://www.manhattandeclaration.org).

# Respite { The 23rd Annual BEESON PASTORS SCHOOL +++ JULY 19-23, 2010

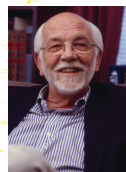
2 : an interval of rest or relief

Over the years—22, to be exact—pastors have found that the annual Beeson Pastors School provides a genuine respite for a variety of good reasons. + A **relaxed environment** affords a place where pastors, spouses, and their families can be themselves. + **Speakers** have been selected because they ably speak the Truth with care and compassion. + **Thoughtful scheduling** and planning ensures that interest and involvement are piqued. + The **Samford campus** and surrounding areas provide a beautiful, natural setting. + **Beeson faculty and staff** are engaged and available to assure that a gracious welcome is the order of the day. + A **sense of divine** providence, purpose, and presence permeates the week. And that we know is the real reason why the Beeson Pastors School is a respite. Because it is with the Triune God that there is rest for wearied souls and relief for troubled hearts. + **Plan a respite for your summer.** Make your reservation now for the Beeson Pastors School! Visit us online at **BeesonDivinity.com** or call us at **800 888-8266** for more information.

## Keynote Speakers



Alistair Begg



Steve Brown



James Earl  
Massey



Haddon  
Robinson

2010  
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