

Beeson

SAMFORD UNIVERSITY

BEESON DIVINITY SCHOOL 2019

For All
the Saints

In This Issue

I still remember the first time I walked into Hodges Chapel. The year was 2004, and I had traveled from Ouachita Baptist University in Arkadelphia, Arkansas, to visit Beeson Divinity School as part of my seminary search. Perhaps you can remember your first visit too.

I will never forget that initial experience of standing underneath the Hodges dome and gazing up into the great cloud of witnesses. In a very palpable way, the imagery of saints who had gone before me reminded me that the Christian life is not just an individual experience, but rather a universal reality that transcends time, space and denominations. In this sacred space, I was and am still reminded today of the *sanctorum communio* and the one, holy, catholic and apostolic church.

Being formed for ministry at a place like Beeson meant that, through the space of Hodges Chapel, I encountered faces of real people, true sinners, whom God redeemed and used mightily in his kingdom. Not only was I taught about the church through images but also through the curriculum, which was shaped by Dean Timothy George's love for God's church and commitment to retrieving history for the sake of renewal. Studying in person within an intentionally interdenominational community, one of the school's long-held commitments, meant that I tasted the present-day universal church—Pentecostals and Presbyterians, Baptists and Anglicans, Methodists and Lutherans. I was surrounded by a cloud of witnesses above my head in the dome and side-by-side in the classroom.

In the New Testament, one of the most common words to refer to Christians is saints. The saints or holy ones are those people who have been purchased and set apart by God through Christ's sacrifice.

Having grown up as a Southern Baptist, saints were not part of my ecclesial and theological vocabulary. "Saint" was a Roman Catholic word, so I thought, and a foreign concept to my Baptist identity. However, that would change. Just like that first experience standing in Hodges Chapel, I likewise will never forget singing the hymn, "For All the Saints," during my first opening convocation. Here I stood shoulder-to-shoulder with Christians from various tribes, underneath images of Christians from across the centuries, watching the faculty in their academic regalia following a cross in procession, and everyone singing with gusto:

For all the saints who from their labors rest,
Who thee by faith before the world confessed,
Thy name, O Jesus, be forever blest.
Alleluia! Alleluia!

Singing "For All the Saints" had a profound impact on me and still does with every opening convocation and commencement I attend.

As the school enters into its 32nd year, which will witness the passing of the baton from our founding dean to the next dean, we want to pause and remember our Beeson saints—those people who have shaped and formed this school in one way or another. In large part this issue pays special tribute to Timothy George for his life, ministry, sacrifice and legacy that made this school what it is today. We also will remember others who were formative in the school's beginning.

While we cannot mention every Beeson saint by name, we dedicate this issue to our most formidable saints, our alumni, who are taking the gospel to all corners of the globe and making disciples of Jesus Christ. We also remember those saints who have gone on to be with the Lord. In the words of Malcolm Guite, a modern-day English poet and singer-songwriter, we one day will see them face to face.

The ordinary saints, the ones we know,
Our too-familiar family and friends,
When shall we see them? Who can truly show
Whilst still rough-hewn, the God who shapes our ends?
Who will unveil the presence, glimpse the gold
That is and always was our common ground,
Stretch out a finger, feel, along the fold
To find the flaw, to touch and search that wound
From which the light we never noticed fell
Into our lives? Remember how we turned
To look at them, and they looked back? That full-
eyed love unserved us, and we turned around,
Unready for the wrench and reach of grace.
But one day we will see them face to face.



Kristen Padilla, Editor

ON THE COVER: The Beeson Divinity School community sings "For All the Saints" during Spring 2019 Opening Convocation during the processional. The image focuses on the back of Founding Dean Timothy George, one of Beeson's most cherished saints, symbolizing the end of his tenure as dean. Photo by Kyle Thompson

Beeson

Dean
Timothy George

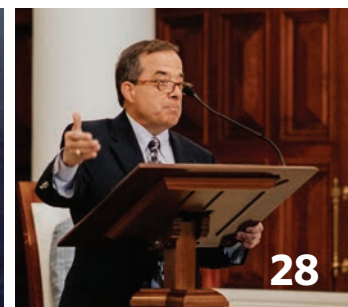
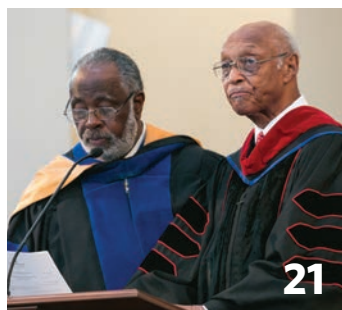
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Saints Marching In

by Timothy George

“For All the Saints” is the official hymn of Beeson Divinity School. It has been sung at every convocation and commencement since our school was founded in 1988. Many Beeson graduates tell me that they have signature memories of gathering for community worship in Hodges Chapel as the faculty processes in academic regalia and we all sing with gusto, “For All the Saints.”

*For all the saints who from their labors rest,
Who thee by faith before the world confessed.
Thy name, O Jesus, be forever blest,
Alleluia!*

What makes this hymn so special? Well, first of all, it is a hymn, not a musical ditty casually sung in an unreflective manner. It conveys a sense of transcendence, a joyous, but serious coming into the awesome presence of the living God. Elisabeth Elliot, as a young missionary, was sustained in her darkest days by the singing of great hymns of the faith she had learned as a little girl. “For All the Saints” is that kind of hymn, one that sustains, fortifies and anchors the soul. For more than thirty years, now, “For All the Saints” has been a constant in the liturgical life of Beeson Divinity School.

Written by Anglican bishop William Walsham How in 1854, and set to glorious music by Ralph Vaughan Williams in 1906, “For All the Saints” is perhaps the greatest hymn of the Christian faith since Martin Luther’s “A Mighty Fortress Is Our God.” Meant to be sung as a processional hymn on All Saints Day, the original version had eleven stanzas. (On one occasion at Beeson, we tried to sing them all!) Like the design and iconography of Hodges Chapel itself, this hymn is based on Hebrews 11 and 12—including the well-known heroes of faith, as well as the “others” (11:36), the anonymous saints and martyrs whose faithfulness unto death make them a part of “the great cloud of witnesses” (12:1). If Bishop How and Ralph Vaughan Williams had been commissioned to write a special hymn just for Beeson Divinity School, they could not have come up with anything better.

“For All the Saints” reminds us of three great facts of faith.

We are not alone. In a world where many believe that this life is all there is, this hymn bears witness to the solidarity of the communion of saints, a truth we confess every time we recite the Apostles’ Creed. We do not pray to the saints, nor do we ask them to intercede for us, but





we do acknowledge our oneness with them in the bond of divine grace. This solidarity is secured by our communion with Jesus Christ—crucified, risen and coming again—and with all those, both the living and the dead, who are alive in Christ. Because of this, we continue to pray and work for the unity of the Body of Christ here and now, “your kingdom come here on earth as it is in heaven.” This is the unity for which Jesus himself prayed to the heavenly Father: “May they all be one, as you, Father, are in me and I am in you. May they also be in us, so that the world may believe you sent me” (John 17:21).

We are not there yet. Karl Marx once wrote that “Religion is the opium of the people.” There are versions of Christianity that come close to that, ones that offer a placid, gnostic soothing of the soul, with little understanding of the spiritual life as struggle with the “principalities and powers” Paul wrote about (Eph. 6:12). “For All the Saints” reminds us that we are not there yet. There are battles to be waged as we follow our “Captain in the well fought fight.”

*And when the strife is fierce, the warfare long,
Steals on the ear the distant triumph song,
And hearts are brave, again, and arms are strong.
Alleluia!*

Martin Luther King Jr. was fond of quoting, “The arc of the moral universe is long, but it bends toward justice.” Followers of the Lamb know that they cannot win the Lord’s battles by fighting with the devil’s weapons. They are “soldiers, faithful, true and bold,” but they belong to the army that sheds no blood.

Lift up your hearts! Jesus once said to his disciples, “Straighten up and raise your heads, because your redemption is drawing near” (Luke 21:28). There is a compulsion, an eschatological force in every verse of “For All the Saints.” Believers are called on to face the future, even at its most foreboding, with hope. We know that this world will not terminate on itself. We know that all our little churchly processions here below will one day be united with that magnificent procession above, as our voices are joined to the heavenly choir “singing to Father, Son, and Holy Ghost: Alleluia!”

Christina Rosetti, that wonderful poet of the nineteenth century, put it this way:

*As grains of sand, as stars, as drops of dew,
Numbered and treasured by the Almighty Hand,
The Saints triumphant throng that holy land
Where all things and Jerusalem are new.*

*We know not half they sing or half they do,
But this we know, they rest and understand.*

In this life we often have little time for rest and many, many times we do not understand. But in that place that God is preparing for all those who know him and love him, there will be rest and there will be understanding. In the meantime, the saints—all the saints—beckon us forward.



Timothy George is dean of Beeson Divinity School and general editor of the Reformation Commentary on Scripture. He is also the author of many books, including Theology of the Reformers.



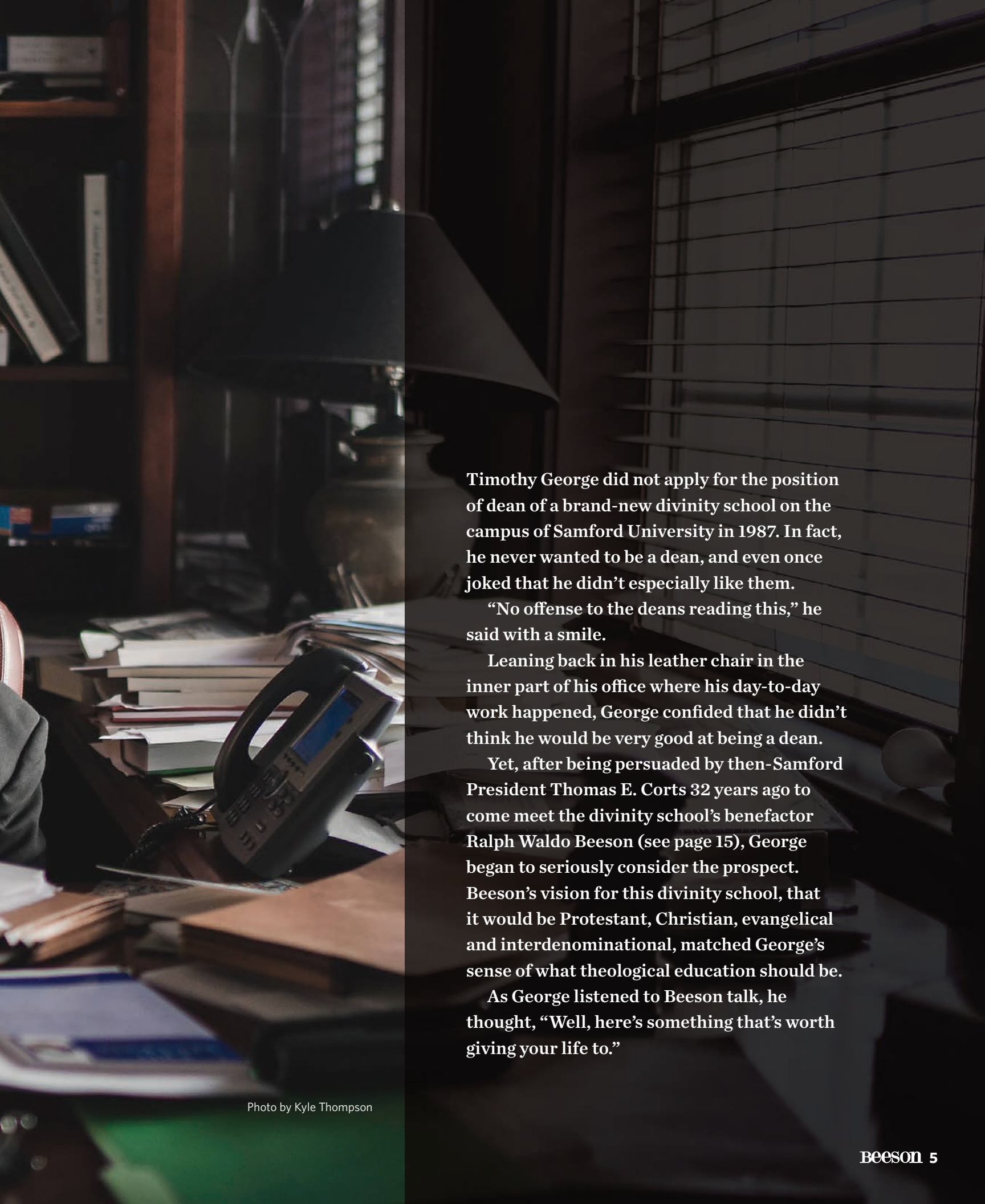


TIMOTHY

George

A Tribute to Beeson Divinity School's Founding Dean

by Kristen Padilla



Timothy George did not apply for the position of dean of a brand-new divinity school on the campus of Samford University in 1987. In fact, he never wanted to be a dean, and even once joked that he didn't especially like them.

"No offense to the deans reading this," he said with a smile.

Leaning back in his leather chair in the inner part of his office where his day-to-day work happened, George confided that he didn't think he would be very good at being a dean.

Yet, after being persuaded by then-Samford President Thomas E. Corts 32 years ago to come meet the divinity school's benefactor Ralph Waldo Beeson (see page 15), George began to seriously consider the prospect. Beeson's vision for this divinity school, that it would be Protestant, Christian, evangelical and interdenominational, matched George's sense of what theological education should be.

As George listened to Beeson talk, he thought, "Well, here's something that's worth giving your life to."



From Hell's Half Acre to Heaven's Preacher

George came from the most unexpected of places. Born to an alcoholic and abusive father who later died in prison and to a mother with polio, George was raised for many years by two great aunts, who lived in a section of Chattanooga, Tennessee, called Hell's Half Acre.

Those who were the poorest of the poor lived in Hell's backyard. It was an integrated neighborhood back in the 1950s—"not because we were uppity liberals trying to make a social statement, but simply because none of us could afford to live elsewhere."

George remembers what it's like to go to bed hungry and to go to school wearing raggedy clothes.

But despite these difficult circumstances, God met George in a little Baptist church near his home. In this church, through worship, prayer and preaching, George heard about and experienced the love of Jesus Christ.

As he grew, George began to sense God working in his life. On Aug. 6, 1961, he gave his life to Jesus Christ. Three months later on Nov. 18, he felt called to preach after reading Romans 10:15 in a missions magazine, "How beautiful are the feet of them that preach the gospel of peace."

"That was the passage that gripped my heart, and I felt that was meant for me—that I was to be the one to go over the hills and the mountains preaching the gospel," George said.

From that moment forward, George began preaching to whomever would listen. He preached a bird's funeral, during recess at school and to Coke bottles while chopping wood. He would eventually move up to preaching at his church on youth Sundays and at youth revivals. All these years later and through the many positions he has held, the call to preach the gospel has remained at the core of everything George has done. He is first and foremost a preacher of the gospel.

"Even when I went to college and then went on to earn a doctorate at Harvard, I was not single-mindedly focused that I wanted to be a professor. I was called to be a preacher of the gospel," George said. "But along the way, the opportunity came to teach at a seminary, to train other ministers of the gospel, and I saw that as an extension of my calling as a preacher of the gospel, not as contrary to it.

"To this day, I would say the same thing about my job here. I would not want to be an administrator, dean or anything like that, if I could not at the same time, in and through that work, advance the cause and proclaim the gospel. That's what I was called to be, and these are jobs I've had in service of my calling."

Theological Quest

From the time George learned to read, history grabbed him.

"It wasn't just about names and dates and facts of dead people long ago," George said. "It was a living, breathing reality, and to enter into the lives of these people who have been consequential in our story, our human story and our Christian story, was very appealing and interesting to me."

When George and his wife, Denise, whom he met at Flintstone Baptist Church in Chickamauga, Georgia, were on their honeymoon in Atlanta, George bought





"We want to see the kingdom of God flourish in this world, and we'll do what we can to take it as far as we can." Timothy George

all of John Calvin's New Testament commentaries at a discount bookstore, long before he would study him so intensely and 20 years before he would author *John Calvin and the Church: A Prism of Reform*.

While a student at Harvard pursuing a Master of Divinity, George was drawn to one professor in particular, George Huntston Williams. Williams became George's mentor and one of the most influential persons in his life. After Williams' death, George became his literary executor. Williams had a profound effect on his academic trajectory, launching him into Reformation studies.

Drawn by his Baptist convictions, George began a journey to learn more about his Baptist roots. This pursuit led him to the Reformation and to figures like Martin Luther, Calvin, Huldrych Zwingli and Thomas Cranmer. He discovered that these were people who were not only amazing scholars but also persons of deep faith committed to the gospel of Jesus Christ.

"That's really what hooked me on the Reformation," George said. "It was a theological quest for the roots of the gospel."

George's magnum opus, *Theology of the Reformers*, was published in 1988, the year he came to start Beeson Divinity School. The book was the result of his doctoral



work at Harvard and a yearlong sabbatical in Switzerland during his tenure at The Southern Baptist Theological Seminary in Louisville, Kentucky. Reprinted and expanded in 2013 for its 25th anniversary edition, George's book continues to be used as a standard textbook in Reformation classes at universities and seminaries and has been translated into four languages.

Theology of the Reformers exemplifies two major contributions George has made over

the last more than 30 years to the church and scholarship: retrieval for the sake of renewal and integration of history and doctrine.

"We're not just interested in studying the past for the past's sake, or history for history's sake, and retrieval is not simply recapitulation," George said. "It's not just repeating something in the past and dusting it off and looking at it again for curiosity's sake. No, the past is a teacher. It's a pedagogue, and it teaches us some very important principles."

He continued, "So we study the past in order to understand who we are in the present and to shape the future under the lordship of Jesus Christ. That's what I mean by retrieval, retrieval for the sake of renewal—the renewal of the church, and in some ways, the renewal of God's world that we're part of."

George's retrieval of the past led him to a certain understanding of the unity of the church, which became the impetus for his ecumenical work, including dialogues with Roman Catholics and Methodists, and the Reforming Catholic Confession, which he cochaired in 2017.

"The Reformation was not the spawning of a whole new church," he said. "It was the renewal of the one, holy, catholic and apostolic church."



An Experiment in Theological Education

When George accepted the charge to start a new divinity school on the campus of Samford, he started with nothing except for Beeson's generous gift and a mandate: serve the whole body of Christ, remain faithful to God's Word and prepare men and women to carry the gospel of Jesus Christ to a lost world.

"As a friend of mine remarked, 'Timothy, you must be either crazy or really called of God to attempt such an undertaking!'"

But like Abram and Sarai, who set out on a pilgrimage of faith to an unknown destination, George felt impressed upon by God to move to Birmingham with Denise and their two children, Christian and Alyce, to undertake something few had done before. Shaped by his commitments to ecumenism and Christian unity that came out of his retrieval of the Reformation, Beeson Divinity School became an experiment in theological education.

George's vision, in line with Beeson's, was to carve out a Baptist university-based divinity school that was conservative and evangelical in its theology; unashamedly confessional in its commitment to the historic, orthodox Christian faith; intentionally interdenominational; superb academically; devoted to missions and evangelism; and committed both

to classical theological education and practical ministry training.

But George knew this experiment would fail if Jesus Christ wasn't at the center. "The spiritual vitality of this place has always depended on prayer," he said.

"I remember in the very early days, when we were meeting across campus in a basement, we would gather together for prayer. It was a small group, very intimate, and those were very powerful times that helped gel the school in a spiritual way."

In 1994, six years into this experiment, George wrote for the *Beeson* magazine (previously called *Vocatio*) that "something extraordinary" was happening at Beeson. "There is a hunger and thirst for the things of God."

Reflecting on those early days of building the divinity school from scratch, George said he is indebted to many people who came alongside him to work toward a common goal.

"Leadership is not dictatorship. I hope I'm not a dictator," George said. "Rather, good leadership is about having a vision that grabs you, that constrains you, and then finding others who share it or can catch it and feel an investment in and an ownership of it, and who will walk together toward the goal."

"It's kind of like a marriage or being in love," he added. "Being in love or being married is not gazing into one another's

eyes endlessly. It is clasp hands and walking together toward the horizon. That's what leadership is, and we've had that here at Beeson Divinity School because we've had a community of people who caught the vision—people who genuinely loved Jesus Christ and cared deeply for one another."

For All the Saints

George could point to any number of his many accomplishments as his greatest legacy: founding Beeson Divinity School, construction of Andrew Gerow Hodges Chapel (see page 10), Evangelicals and Catholics Together (see page 12), meeting three popes, speaking at the Vatican, chairing the drafting committee of the Amsterdam Declaration 2000, serving as senior editor of *Christianity Today* or general editor of the *Reformation Commentary on Scripture* (InterVarsity Press), writing the Manhattan Declaration with Chuck Colson and Robby George, or his more than 25 books.

Yet, when asked about his greatest legacy, he was quick to answer: "Beeson alumni and students."

"Our legacy is the people we've invested our lives in," George said. "The students are the heart and soul of any school, and to see our graduates, who have gone out and done such wonderful things in the Lord's work all around the world, brings me the greatest joy of anything in my job."



One gift he hopes he has given to each Beeson alum through the work of the school and Hodges Chapel is a sense of solidarity with the saints and martyrs who have gone before them.

"We have six martyrs remembered in statuary, one from each of the six inhabited continents of the earth, displayed very prominently in our chapel. But above the martyr statues and below the dome, where the great heavenly host surrounds the risen Christ, there are a number of empty niches,"



said George. "At one time we thought about putting something there, but we decided against that because we knew our students over time would be filling in those statues as they surrendered their life to the call of Christ, a discipleship which could lead to martyrdom.

"So I sometimes say to our students, 'Those niches are for you. You follow wherever the call of God will lead you.'"

When George chose the hymn, "For All the Saints," to be Beeson's anthem he did so with a recognition that in the New Testament sense we are all sinners who are forgiven and made holy by God in Jesus Christ.

"What's interesting is that a lot of the people we call saints today were not acknowledged as saints in their own lifetimes," George said. "Take for example Patrick, one of the most famous saints. Nobody in his day went around saying, 'Oh, St. Patrick, how are you today?' No. He said, 'I felt like a rock, a stone sunk in the mud until God picked me up and washed me off and gave me meaning.'"

Some have joked that Hodges Chapel is really St. Timothy's chapel. But when asked if he is St. Timothy, he emphatically says no.

Rather, he wants to be remembered as "a person who was touched by God in a special way in his life, who did not deserve all of the wonderful things that came his way, but someone who tried to follow that calling as best he could for as long as he could."

"If Jesus were to say, 'Well done, faithful servant,' no higher praise could be given to me in this life or the one to come."

Now that he is ready to close this chapter, George says he is ready to pass the vision of Beeson and the work of the school to a new dean.

"We want to advance the cause of Christ," said George. "We want to see the kingdom of God flourish in this world, and we'll do what we can to take it as far as we can. Then we will do our very best to pass the task on to somebody else who can run further than we can, faster than we can and who will one day cross that finish line." ♦



Kristen Padilla is the marketing and communication coordinator for Beeson Divinity School and the editor of Beeson magazine. She is also the author of Now That I'm Called: A Guide for Women Discerning a Call to Ministry.



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Recovering *the* Faith

Timothy George's Theology Embodied in Beeson Chapel by William H. Willimon

To enter Hodges Chapel is to be lifted out of the mire of purely personal experience, subjectivity and the make-up-my-faith-as-I-go damage that has been done to the faith through 20th century liberalism. This sacred space is bigger than my ego, densely populated by those who have walked the path of faith more nobly and at greater risk than I. Figures push out from their chapel niches and murals and, whether they mean to or not, provide a demanding canon of judgment for my merely contemporary, diminished, trimmed-down-to-the-present-age personal faith.

Of all of Timothy's impressive scholarly and popular publications, perhaps his greatest gift to the church and school he loves is Hodges Chapel. To paraphrase the epitaph on Christopher Wren's tomb in London, if you are looking for a monument to Timothy George and to his unique gifts to the church, enter Hodges Chapel and look around you. He is the best informed, most vibrantly enthusiastic "Baptist Catholic" whom I know. I mean that as a high theological compliment.

The chapel is a wonder, especially in the context of an ecclesial heritage shaped by

fierce antagonism to religious formalism and by an iconoclastic suspicion of religious art. The vision for the chapel is said to have been born in a 1990 breakfast conversation between Samford president, Thomas Corts, Samford Trustee Andrew Gerow Hodges (who had been a close friend of Ralph Waldo Beeson, the school's benefactor—the school is named for Beeson's father, Methodist lay preacher, John Wesley Beeson), and architect Neil Davis. Consecrated in 1996, the architectural design of the cruciform building is by Neil Davis of Davis Architects. The wood used throughout the interior is

northern Alabama cherry whose wood grain was enhanced by soaking the lumber with water for three years. At the end of each pew is a carved medallion, the Christian symbol, the Agnus Dei, "the Lamb of God."

As a first-time worshipper in the chapel, my Baptist stereotypes were challenged by witnessing the congregation stand and enthusiastically, unreservedly affirm the Apostles' Creed. The creed, surrounded on a bed of ivy (symbolizing Christ) is engraved in stone on a tablet with gold relief above the balcony on the west wall of the chapel. I know of no contemporary churches of any

denominational tradition where the creed is so prominently, visibly enshrined.

The ubiquity of Trinitarian symbols (the triquetra and circles in each of the ceiling coffers, the image of a triangle superimposed on three interpenetrating circles above the Apostles' Creed, as well as the angelic figures and hand of God the Father surrounding the creed) suggest the planning of an exuberant Trinitarian. Martin Dawes of Cherryllion Studios produced the chapel's stonework.

However, it's not the chapel's symbols that impress the viewer; it's the saints. Surely more than one Baptist has winced at being welcomed to worship by a panoply of 16 saints staring down from the balustrades. A great cloud of witnesses watches us (Heb 12:1), a uniquely Baptist, generously catholic collection of spiritual forebears. Beeson's school hymn is, "For All the Saints;" surely Timothy had a hand in choosing *Sine Nomine*.

In 2010, in his sermon at the rededication of the Andrew Gerow Hodges Chapel in its 15th year, Timothy George took as his text Psalm 127, "Except the LORD built the house, their labor is but lost . . ." (Coverdale).

He gives thanks for the chapel's gathering of saints: "Perpetua, Felicitas and Thomas Cranmer whose baptism in blood was the seed for the church. For Athanasius and Augustine, who by word and witness, stood unflinchingly against the world for the faith once delivered to the saints. For Thomas Aquinas and Jonathan Edwards, who knew that all truth is God's truth, and who held together the love of learning and the desire for God. For Luther and Calvin and Wesley . . . Bunyan and Leland . . . William Carey and Lottie Moon . . . Spurgeon and Seymour and Kagawa" who all aid in the task for the church "forever building, and always decaying, and always being restored" (T.S. Eliot).

Timothy also noted that staring down at the pulpit are the statues of six martyrs—Romulo Sañe, May Hayman, Bishop Haik Hovsepianmehr, Archbishop Janani Luwum, Dietrich Bonhoeffer, and Bill Wallace. Baptist missionary outreach is



honored as Timothy comments that, "Each of them represents one of the six continents of the earth where countless Christians have given their lives for the sake of the gospel in the past 100 years." Missionaries are prominent embodiments of that thoroughly Baptist sense of urgency to take the good news to the whole world. (Having preached from that pulpit half a dozen times, I can testify that it is a salubriously disarming experience to be gazed upon by contemporary martyrs when one is preaching!)

In a nice turn before the sermon's end, Timothy notes that the chapel has numerous other niches that are empty, saying, "They are waiting for you and me, and for those who will come after us to follow Jesus Christ wherever his love may lead."

Above all, the risen Christ hovers over the center of the sanctuary, in the dome. When the Christ *pantocrator* was unveiled, Timothy noted that Christ's hands had no nail prints. Muralist Petru Botezatus went back up the scaffold to paint Christ's wounds. Christ peers down from heaven, hands outstretched in blessing and embrace. Looking more closely at the golden cloud that surrounds Christ one sees thousands of faces of the faithful throng whom Christ has gathered to him in eternity.

The pulpit is the most recent addition to Hodges Chapel. The imposing cherry wood pulpit stands at the center of the chancel, towering over the table. The

pulpit's centrality and dominance seem thoroughly appropriate for a school in the Baptist tradition. Four great preachers—John Chrysostom (347-407), Jan Hus (1372-1415), John Knox (1513-1572) and George Whitfield (1714-1770)—stand around the base, every one of them holding a Bible. They were carved by artists of the Létourneau Organ Company of Quebec. The pulpit figures, like much of the sculpture in Hodges Chapel, is an enthusiastic history lesson. All of the pulpit's sculptured figures are labeled with their names and dates, just the sort of sculptural program one might expect from a church history professor like Timothy.

I interpret Hodges Chapel in great part as the architectural, artistic embodiment of Timothy's lifelong work of retrieval for the sake of renewal. Its retrieval from the Great Tradition of Protestant Christian orthodoxy is generous and comprehensive, that charitable quality that pervades Timothy's personality and scholarly work.

Hodges Chapel is a remarkable achievement, the distinctive creation of a warm, brilliant scholar who has given his life to helping Baptists renew themselves by theological/historical returning, renewal and retrieval. While Timothy George has repeatedly asserted that the chapel is *Soli Deo Gloria*, a phrase which his beloved Bach frequently inscribed on his works, I also believe that Hodges Chapel is a glorious example of what God can do through a consecrated, passionate, intelligent servant of Jesus Christ. ♦

This essay is edited and adapted from Worship, Tradition, and Engagement: Essays in Honor of Timothy George (Wipf & Stock, 2018) and is reprinted with permission by Wipf & Stock Publishing. Wipfandstock.com



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Timothy George speaking at
Chuck Colson's memorial service
at the National Cathedral.

Timothy George and Evangelicals and Catholics Together

by John D. Woodbridge

Evangelical Protestants and Roman Catholics constitute two of the largest religious communities in the United States. For this reason alone, taking stock of the 20-year-old history of a dialogue between evangelicals and Roman Catholics is a worthwhile enterprise. In some regards, it is surprising that Roman Catholics and evangelicals have engaged in a meaningful ecumenical dialogue, given their former wariness if not overt hostility toward each other.

The purpose of the present essay is to proffer personal reflections upon the influential role Timothy George has played in *Evangelicals and Catholics Together* (ECT) over the last two decades. George, a brilliant essayist, church historian and theologian, has been one of the principal evangelical participants in ECT. It is quite difficult to imagine the existence of the ECT enterprise without his significant irenic involvement.

The first meeting I attended of ECT took place in the fall of 1996 at the famous Union Club in New York City. Representing the evangelical side were Chuck Colson, J. I. Packer, Tom Oden, Timothy George and others. Representing the Roman Catholic side were Father John Richard Neuhaus, Father Avery Dulles—soon-to-be Cardinal Avery Dulles—Father Francis Martin, George Wiegel and others. In the year 2016, Timothy and I were the only remaining evangelical ECT veterans of the fall 1996 meeting.

During the 1996 meetings, Chuck Colson invited the two of us out for a breakfast chat in a local bustling New York City restaurant.

Both Timothy and I thought the world of Chuck. We greatly admired his big-hearted concern for down-and-outers and up-and-outers (“the least, the last and the lost”), his defense of religious liberties for people of all faiths, his espousal of social justice and advocacy of the sanctity of life (for the elderly, the infirm and the unborn child).

Seated across the table from us at the restaurant, Chuck reflected upon the ins and outs of the ECT meeting in which we were presently engaged. And then he said, “I need your help. I would like to invite you two to become my theological advisors in ECT.” Quite surprised by this generous offer, both Timothy and I nonetheless replied almost in unison: “Chuck, you can do better than us in finding some people who would be more accommodating in ecumenical discussions. We are convinced evangelical Christians who will not compromise or accommodate our evangelical convictions.” Chuck replied, “No, no, you are just the persons I need because you will not do this.”

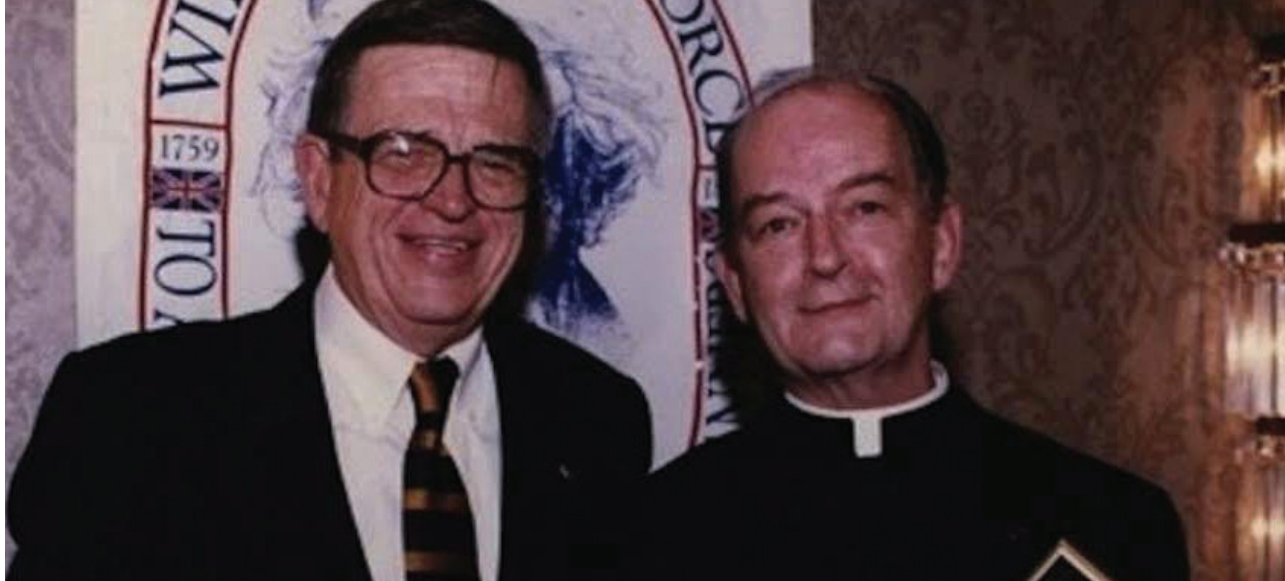
Sensing the deep earnestness of Chuck’s request, neither Timothy nor I could refuse his offer. We both agreed to become his advisors. Chuck did not want “lowest common denominator statements” in which cosigners had sacrificed their theological beliefs to gain an ecumenical accord.

Timothy’s role as a trusted advisor for Chuck expanded rapidly and dramatically. Timothy joined the Board of Prison Fellowship and served as a theological advisor. Timothy became the principal evangelical writer on various subcommittees, which drew up first drafts for ECT statements.



Timothy George meeting Pope Benedict XVI in 2012.

Early on, Timothy and I were seated in the spacious living room of Prison Fellowship in Reston, Virginia. I asked Timothy why he became involved in ECT. For starters, Timothy made it very clear he engaged in ECT as a convinced and faithful Southern Baptist. He was committed to gospel preaching and to the promotion of first-class Christian theological education, especially for pastors. He was committed to seeking the unity of the church in obedience to Jesus’ prayer in John 17:21: “that they may all be one; even as thou, Father, art in me, and I in thee, that they also may be in us, so that the world may believe that thou hast sent me.” What Timothy said to me privately on this occasion, he consistently reiterated in ECT meetings and in other public venues.



Chuck Colson (left) and Father Richard John Neuhaus (right), founders of Evangelicals and Catholics Together.



Timothy George meeting Pope Francis in 2014.



ECT members J. I. Packer (left), Timothy George (center) and Chuck Colson (right).

Like Chuck Colson and Father Neuhaus, Timothy recognized the need for a strong Christian public witness in an increasingly secular American society. For example, evangelicals should continue to work together with Roman Catholics in the prolife movement, defending the lives of unborn children. Timothy urged evangelicals and Roman Catholics to stand together regarding the defense of religious freedom and the defense of Christian marriage (defined as a marriage between one man and one woman).

It is one thing to sense the need for evangelicals and Roman Catholics to engage in meaningful ecumenical conversations; it is quite another to entertain any realistic hope that such conversations would be worthwhile. Had not the Roman Catholic

Church issued harsh anathemas against Protestants at the Council of Trent (1545–1563)? Had not Protestants returned the favor and, on occasion, castigated the Pope as the Antichrist? As a leading expert on the Protestant Reformation, Timothy was well versed on touchstone doctrinal beliefs like *sola Scriptura* and *sola fide* that separated Protestants from Roman Catholics.


After the death of Chuck Colson in 2012, Timothy assumed the leadership of the evangelical contingent. Today Timothy is one of America's most respected church historians, theologians and Christian educators. The influence of his marvelous ministry for Christ is extensive indeed. Timothy's involvement in ECT and his endeavors with Chuck Colson are not the only theatres of his expansive ministry.

But certainly, even by themselves, they constitute a very important chapter in the oft times inspiring story of American evangelicalism. ♦

This essay is edited and adapted from Worship, Tradition, and Engagement: Essays in Honor of Timothy George (Wipf & Stock 2018) and is reprinted with permission by Wipf & Stock Publishing. Wipfandstock.com



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Andrew Gerow Hodges (left)
and Ralph Waldo Beeson (right).



Founding Saints of Beeson Divinity School:

Ralph Waldo Beeson and Andrew Gerow Hodges

by Evan Musgraves

For the first six months of its existence, Beeson Divinity School was known simply as Samford Divinity School. For its worship, this young community of faculty, staff and students met in Reid Chapel, just across the campus of Samford University from the present-day Hodges Chapel. The two names that are now so familiar to this school, Beeson and Hodges, came later as a grateful community sought to honor Ralph Waldo Beeson (1900-1990) and Andrew Gerow Hodges (1918-2005) for their generosity and vision.

Beeson was born in 1900, his life spanning most of the 20th century. After graduating from Emory University in 1920, Beeson entered the insurance business with Liberty National Life Insurance Company. It would be his affiliation with Liberty that would draw Beeson to Birmingham and to Samford. In World War II, Beeson served in the U.S. Naval Reserve.

By the late 1980s, Beeson had already given a significant amount of money to Samford to help fund the building of a university center and the ongoing support of Orlean Beeson School of Education, named for Beeson's wife. Then-president of Samford, Thomas E. Corts, met with Beeson

with a "wish list" of 15-20 items that Corts believed would be good investments for Beeson to make in Samford. According to Timothy George, Beeson's founding dean, "near the bottom, if not the very bottom was the idea of starting a divinity school." This idea, at the bottom of a wish list, caught Beeson's eye.

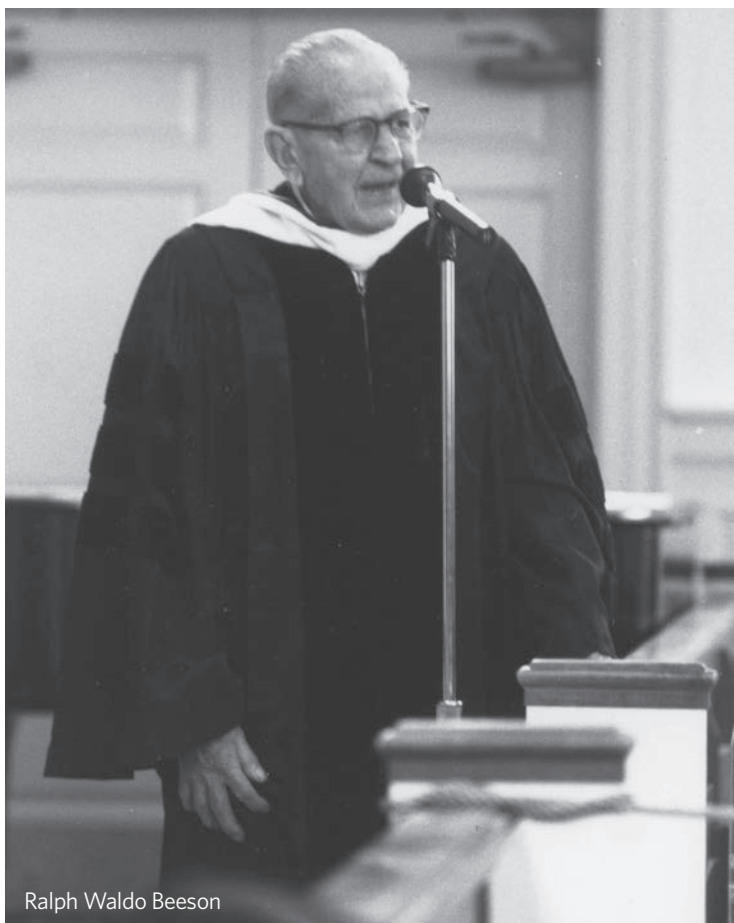
At the time, establishing a divinity school seemed like an improbable task to undertake. No divinity schools existed on the campuses of Southern Baptist colleges and universities. Another complicating factor was the raging battle within the Southern Baptist Convention between theological moderates and conservatives, with the fighting reaching its highest intensity in Baptist institutions of higher education. In George's words, Beeson Divinity School was "an experiment," a "leap of faith."

Beeson's gift to Beeson Divinity School went beyond providing the funds. He helped give the guiding vision, too. Beeson's desire was to help establish a theological school with three characteristics. The school was to be interdenominational yet evangelical, small and affordable, and focused on taking the gospel to the ends of the earth. As

Beeson described it, the "emphasis should be upon the pastoral ministry, with special attention to preaching and the practical aspects of the pastorate . . . I hope they stick to orthodox teaching at all times, and it wouldn't hurt to bring a little extra teaching of evangelism."

The interdenominational character of the divinity school was a reflection of Beeson's own Christian journey. He grew up as a Methodist, the son of a revival preacher and college president named John Wesley Beeson. The elder Beeson served as the president of Meridian College, a Methodist college in Meridian, Mississippi. Beeson would often say that whatever Christianity he had came from his father. The younger Beeson married a Baptist woman named Orlean when he was 40 years old. At the time of his gift to Samford, the Beesons were faithful members of Independent Presbyterian Church in Birmingham, Alabama. Beeson told Corts, "You Baptists do a lot of good, but you can learn from others. And you ought to share with others what you already know."

Beeson hesitated to have Samford Divinity School renamed after him. He agreed to the name Beeson Divinity School



Ralph Waldo Beeson



Andrew Gerow Hodges

on one condition: that it also be named for his father, John Wesley. Beeson thought his father was more worthy of having a theological school named after him. George described Beeson's reluctance to attach his name to this school:

"His initial endowment of our divinity school was anonymous. Only with great difficulty did we persuade him to allow us to name it Beeson School of Divinity, and then only with the understanding that it would honor his father, John Wesley Beeson, and his vision for ministerial education."

Thus, Samford Divinity School became Beeson Divinity School.

How did Beeson, the Methodist-turned-Presbyterian Mississippi native get connected to this Baptist university in Alabama? The answer is Andrew Gerow Hodges. The centerpiece of Beeson's physical

campus and spiritual life, Hodges Chapel, honors the legacy of this faithful Christian.

Born in 1918 in Geneva, Alabama, Hodges attended Howard College (now Samford University) where he majored in business and played football. Like Beeson, Hodges served his country in World War II.

While playing football at Howard, Hodges suffered an injury that prevented him from serving in the Armed Forces during World War II. Determined to help the war effort in some way, Hodges joined the American Red Cross and supported the 94th Infantry Division in France. While serving there as a field director, Hodges helped provide care for prisoners of war and eventually negotiated the release of 169 prisoners of war. This act earned him the highest military honor for civilians, the Bronze Star.

After World War II, Hodges returned to Birmingham to work with the Liberty National Insurance Company, where he began a friendship with Beeson. Hodges worked his way up in the company, eventually becoming the executive vice president. During his career,

Hodges also served as the chair of the Samford Board of Trustees beginning in 1962. His involvement at Liberty and on Samford's board attracted the notice of his friend.

When the time came to name the chapel of Beeson Divinity School, Corts and George initially contemplated naming it after other members of the Beeson family. Ultimately, they decided to name this new place of worship after Andrew Gerow Hodges because "he was such a formative figure in the whole Beeson bequest." Hodges was the person who connected Corts, Samford University and Beeson. If not for the service of Hodges to the wider Samford community, Beeson Divinity School may have stayed at the bottom of a wish list—a dream waiting for someone with the vision and resources to make it a reality. ♦



Evan Musgraves graduated from Beeson Divinity School in 2017 and now serves on staff as research associate/project manager to the dean. He and his wife, Anna, have a two-year-old son, Harrison, and they attend Christ Fellowship Church.



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A Life Fit for Time and for Eternity

Carl F. H. Henry on the Installation of Dean Timothy George by Andrew Russell

Carl F. H. Henry (1913-2003) is one of the most significant figures in 20th-century evangelicalism due to the prolificacy of his theological writings, the fierceness with which he defended the faith and the passion he exhibited in reaching the world with the gospel of Jesus Christ. As a founding member of *Christianity Today*, the Evangelical Theological Society and Fuller Theological Seminary, few have contributed more than he to the shape and focus of the modern American evangelical identity.

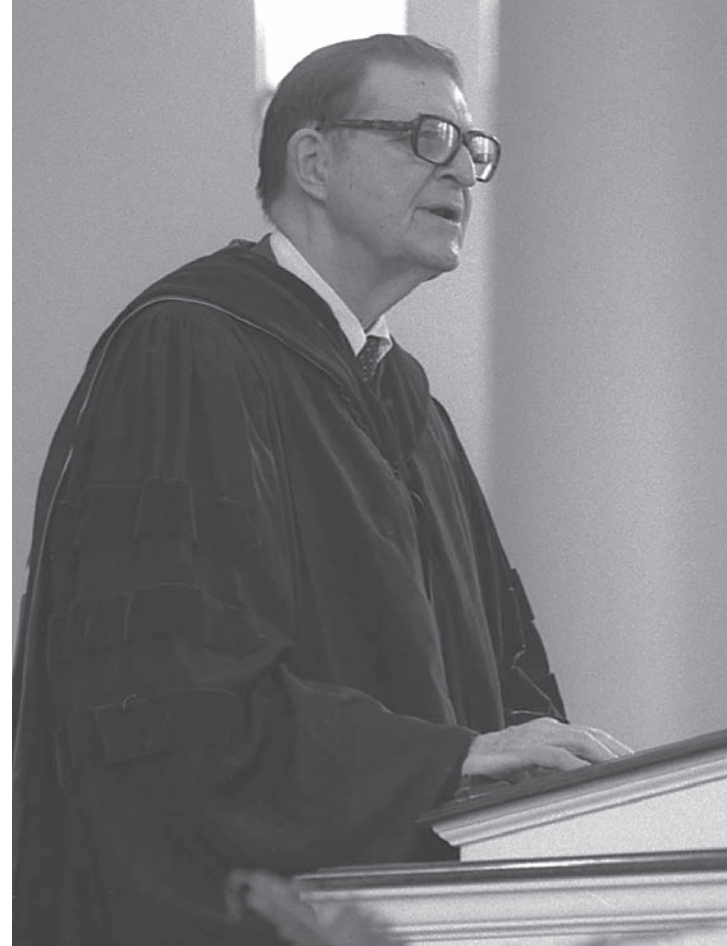
A convinced Baptist, Henry dedicated much of his scholarly work to a defense of orthodox Christian belief against the rising popularity of Protestant liberalism, particularly with regard to the authority of Scripture. His method was rational, careful and grounded in a belief of the propositional nature of God's revelation, demonstrating the influence of Presbyterian theologian Gordon Clark, his teacher at Wheaton College. Henry thus offered strong contributions to the field of Christian apologetics.

He was, however, no "ivory tower" theologian. Henry believed strongly in the necessity of evangelism and training of aspiring ministers in the Church of Jesus Christ. He chaired the 1966 World Congress of Evangelism in Berlin, a precursor to the famous Lausanne Conference in 1974, and was actively involved in tract ministries, prison ministries and personal evangelism. He taught theology, philosophy

and ethics during his tenure at Fuller, passing down to his students the conviction that the truths of the Bible speak to every academic discipline and need not be relegated to the realm of the purely "spiritual." His teaching and his zeal for fulfilling the Great Commission reveal his character as a man who worked earnestly to "contend for the faith that was once for all delivered to the saints" (Jude 1:3).

Henry also shares a special connection with Beeson Divinity School through our founding dean, Timothy George, who regarded Henry a longtime mentor and friend. Deeply influenced by Henry's robust defense of biblical authority and refusal to separate the life of the mind from Christ's command to make disciples of all nations, George describes Henry as "a great encourager to me and so many others." It is clear from his remarks at George's service of installation that Henry expected George to be the same for a new generation of evangelical pastors and theologians—a hope that has, without doubt, come to fruition.

The following is a selection of excerpts from Henry's remarks at the service of installation of George as dean of Beeson Divinity School on Feb. 21, 1989.



Andrew Russell is a third-year M.Div. student at Beeson Divinity School. Originally from Little Rock, Arkansas, he is seeking ordination in the Anglican Church in North America and hopes to serve in the church as a parish priest.



Carl F. H. Henry giving the address at Timothy George's installation as dean.

The Renewal of Theological Education

by Carl F. H. Henry

I approach today's occasion of beginnings with a feeling of awe, as also must many of you. Beginnings leave us keenly aware of what lies hidden in God's great promises to a small remnant of trusting individuals.

In the hour of beginnings, we stand impatiently like a father in a maternity ward overwhelmed by the realities of conception and new life endowed with such great prospect of good.

The title of my remarks, "The Renewal of Theological Education," presupposes a dire situation in theological learning that some moderns unfortunately consider permanent and irreversible. The term theology is in fact retained even where some speak God-language while they renounce supernatural divinity. Yet the secular city is largely untouched by such sophistry.

In the United States, now the vaunted lifeline of evangelical world missions, worldlings have in a single decade slain an estimated 15 million fetuses on the altar of sexual indulgence, and the moral permissiveness of secular society, moreover, tightens its grip even on many churchgoers. Despite the remarkable recent growth of theologically-conservative churches, which

shelter some 50-million "born again" believers, the heady spirit of evangelical triumphalism is giving ground as evangelical cultural impact lessens and evangelism slackens.

In 1841 the founders of what was then Howard College, which later moved to Birmingham and became Samford University, called for "establishment of a theological institution, connected with the college . . ." (Saints of Beeson, 24). Their vision was sound, although the projected divinity school has had a long period of gestation from conception to birth. But it exists now as Samford University's eighth professional school alongside the schools of arts and sciences, of education, of law, of music, of nursing, of pharmacy, and of business. It provides the first Master of Divinity program at a Southern Baptist-affiliated university. At the behest of Mr. Ralph Waldo Beeson, its generous benefactor, the school aims to be both explicitly evangelical in its theological posture and aggressively interdenominational in its openness to all Christian traditions.

Beeson Divinity School of Samford University signals at once that it has no desire to promote

“Beeson Divinity School maintains faith with the biblical heritage and affirms New Testament orthodoxy.”

Carl F. H. Henry

cognitively deviant religious experience. In affirming divine revelation as an authentic way of knowing, it considers intellectual clarity in theology desirable and possible rather than futile. It does not demean the importance of universal reason as a test of truth. It aims to prepare a cadre of devout scholars who “with gentleness and respect,” in keeping with the apostle Peter’s exhortation, are “always . . . prepared to give an answer to everyone who asks . . . the reason for the hope we have” (1 Peter 3:15).

In a time when many long-existing institutions are unsure of their identity, Beeson Divinity School maintains faith with the biblical heritage and affirms New Testament orthodoxy. Moreover, it considers the Baptist Faith and Message Statement to be the school’s guiding confessional statement. It removes doubt at the crucial point where many religious ventures today are failing, namely, that of an unambiguous evangelical approach to theological education.

If you have read Dr. Timothy George’s *Theology of the Reformers* (Broadman, 1988), you know that he stands, as has evangelical orthodoxy through the centuries, for the unabashed preaching of the Word of God and the gospel of Jesus Christ, for *sola Scriptura* and *sola fide*, and that he calls us to shoulder the theological principles and moral precepts that the Bible enjoins. He recognizes in the Reformation a movement to recover the apostolic purity of essential Christianity.

This emphasis on the abiding validity of Reformation theology makes his most recent work a contribution to the current theological debate as against those who would dismiss the Reformation on the one hand as archaically medieval, or on the other as merely the first flash of secular modernity. The leaders of the Reformation, Dr. George reminds

us, “were captive to the Word of God . . . and their emphasis on the centrality and finality of Jesus Christ stands in marked contrast to the attenuated transcendence-starved theologies which dominate the current scene.” The Reformation was not, as modernist scholars held, a deliverance from all fixed theological norms, but a reassertion of the foundational dogmas of the early church, one that challenges us to listen anew to what God has once-for-all said in Scripture and once-for-all done in Jesus Christ.

Let me then indicate some truths that call for theological emphasis to note their special contemporary importance. The Christian movement needs clearly to exhibit the authority of Holy Scripture, the integration of intellect and piety in theological learning and the high relevance of the Christian witness to secular society.

The one book above all others in which a 20th-century scholar should be learned remains the Bible; among all the great books with which one should be familiar, the Bible stands tallest.

We need with a sense of urgency to respond to the evangelistic and missionary mandate of the church. While we may be grateful that new mass media techniques in the space age enable us to reach vast multitudes, there remains no better way of evangelizing and discipling than one-on-one relationships in one’s home community.

By its role in theological renewal may the Beeson Divinity School brighten our generation’s perception of the inextinguishable Light of the World. Let us call anew for a recognition of the sovereignty and righteousness of God, whose judgment looms over a prideful technocratic society and over a religiously hollow culture that is impervious to his demands for truth and good.

Let it be said of the Beeson Divinity School that, although in its beginnings it enrolled only modest numbers in training for ministry, its faculty and students from the outset were constantly alert to the ultimate spiritual and moral realities, were in daily touch with the great doctrines and precepts of revealed religion, were concerned for the life of the mind and aware of the profundity of the Christian worldview, faithfully expounded its implications for human life in the 20th and 21st centuries, and amid their intellectual confrontation of a crumbling naturalistic culture were engaged in character building that shapes a life fit for time and for eternity. ♦

A Sainly Legacy:

James Earl Massey

by Andrew Russell

“What do you need to start a divinity school?”

When Timothy George began the monumental task of establishing Beeson Divinity School, the first phone call he made was to James Earl Massey.



One of the most influential voices in the Church of God movement, Massey was a dear friend to Beeson from its inception in 1988. Mentor to George and Robert Smith Jr., Charles T. Carter Baptist Chair of Divinity, Massey preached at Beeson more than any other outside guest, including having presented the William E. Conger Biblical Preaching Lectures three times. Eventually, the semiannual student preacher award was named in his honor.

In his last sermon in Hodges Chapel, “Lead, Kindly Light,” Massey said,

“God must be praised because, through his grace given to us in Jesus Christ, death has been abolished, and life and immortality has been brought to light through the gospel. And so the happenings of this present life do not make me, as a believer, feel ashamed. They do not make me feel humiliated. They do not make me feel chagrined, because I know there is more to life than dying.

And I know that’s the next step for me—I know it. But thanks be to God, who gives us the victory. Death is swallowed up in victory! You see, there’s more to come for the believer. There’s glory that’s going to come. He will receive me to glory!”

Massey died on June 24, 2018, three years after this sermon was given. Though the church will surely miss the powerful and Christ-centered witness of this “prince of preachers,” we rest in our assurance that, as he was welcomed into the fold of the church triumphant, he experienced the fullness of Paul’s words to the Corinthians: “O death, where is your victory? O death, where is your sting?” (1 Cor. 15:55). It is nowhere to be found. For Massey, there is only joy. There is only glory.

The following is a review of Views from the Mountain, a selection of the writings of James Earl Massey compiled in his honor after his death.



What Christians Can Learn from a Black Holiness Preacher

by Daniel McCarley

Selected sermons, essays and interviews of the late James Earl Massey (1930-2018), collected in the published anthology *Views from the Mountain*, introduce a preacher whose faithful ministry is confirmed by his many students. The title, from Martin Luther King’s final speech “I’ve Been to the Mountaintop,” pays apt tribute to Massey’s preaching. Formed in the Wesleyan-Holiness tradition, Massey viewed the Christian life and his ministry from God’s mountaintop by “living the resurrected life *in Christ*.”

Christian spirituality is grounded in Christ. Massey writes,

Because Christ lives so do we with the sight and in the power of his Spirit! . . . It’s a discipline that demands realism in the face of divisive walls, hostility, and hate . . . a discipline that properly and steadily informs, encourages, and energizes one to engage in the divine process of reconciliation, that readies one to take responsibility.

Massey’s theology of mystical holiness, of being received into a new Christian reality, benchmarks the pastoral life as real-world ministry from the vantage point of heaven. In their holy union with Christ, believers glimpse the world from atop God’s mountain, and “we gain a clear view

of human life as God wills it.” He is clear: “Christian holiness of life is far more than a figure of speech.”

Reflecting the Wesleyan tradition, Massey insists that God does not merely impute his holiness to believers; he *imparts* it. It is “a change in one’s very being.” To make this very point, Massey quotes often from Colossians. Paul writes, “If then you have been raised with Christ, seek the things that are above, where Christ is, seated at the right hand of God . . . For you have died, and your life is hidden with Christ in God” (Col 3:1-3, ESV). “The secret” to the holy life, as Massey called it, is found in this holy mystery—union together with God.

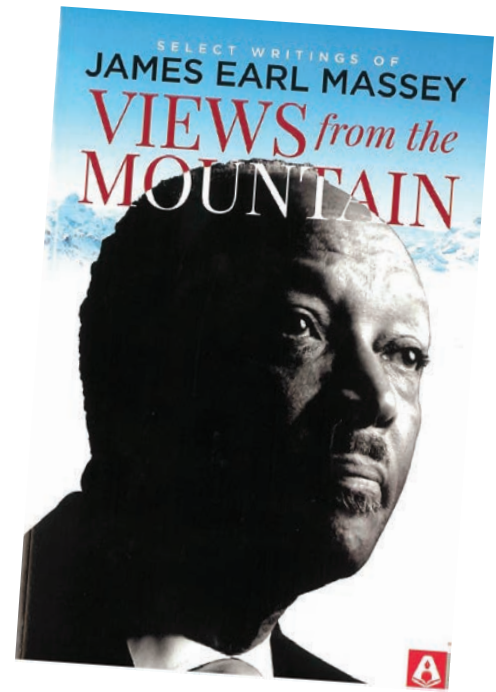
But it is no ethereal secret. The mysteries of God are circumscribed by the mystery of the Word made flesh. Christ is the depth, width and height of the divine secret. As it says in Colossians, “For in him the whole fullness of deity dwells bodily” (2:9).

If Christian spirituality is grounded in Christ, then it must be earthly. Massey’s holiness is one “that demands realism.” The Christian life does not consist of private piety; it is decidedly social. As John Wesley famously puts it, “The gospel of Christ knows . . . no holiness but social holiness. Faith working by love is the length and

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breadth and depth and height of Christian perfection." Any other holiness is a cheap holiness.

In a 1975 essay, Massey explains that the American holiness movement in the 20th century had been faint in appeal to black believers because of its "emphasis on a strictly personal, pietistic inwardness." He says,

When African-American Christians think and witness about renewal and restoration, or about Christian unity, they also envision what these should mean for those who have been victimized by a racist system . . . Any personal quest for spiritual depth or closeness to God must inevitably include some concern for bettering the social process in America.

For this reason, "the social and the spiritual are viewed in a more related fashion by black believers than by most proponents of the Holiness tradition." They know that spiritual formation apart from reconciliation is alien to the gospel of Christ. Piety is circumscribed by the cross.

African-Americans also know that reconciliation is costly. In his sermon "Our Task as Reconcilers," Massey emphasizes this point:

Reconciling people is always a costly

service. It cost Jesus his life to reconcile us to God, and we cannot be reconciling agents without undergoing some demands which will make us feel the press of a cross upon our lives. Reconciliation is Cross-work!

In favor of "mountaintop experiences," cheap holiness bypasses the pain of reconciliation, but, as Massey knows well, the only signpost marking the way to God's true mountaintop is a wooden cross. It is only by seeing my own sin, then, that I may know the God who saves. And just as I cannot worship at the foot of the cross without first having seen the calluses on my hands from nailing him there, neither can I sing beside my black kin without knowing I inherited blood that has spilled theirs.

It is in this way that Christians may see the world as God sees it. Mountaintop spirituality that is not costly is a faux, cheap holiness. Massey had been to the mountaintop because he had been to the cross. This gives credence to his word that believers, by living "the resurrected life in Christ," receive "the vision which transforms"—the kingdom on earth as it is in heaven. "Therefore," as Paul writes, "we regard no one from a human point of view; even though we once knew Christ from a human point of view, we know him no

longer in that way. So if anyone is in Christ, there is a new creation: everything old has passed away; see, everything has become new!" (2 Cor 5:16-17, NRSV). ♦



Daniel McCarley is a third-year M.Div. student at Beeson Divinity School. A born-and-raised Arkansan, McCarley earned his undergraduate degree in Bible and theology at John Brown University, where he developed a keen interest in racial reconciliation. Upon graduation, McCarley hopes to pursue holy orders in The Episcopal Church.





Saints of

Our Father God,

*We thank you . . . that we here today can be
makers of history.*

*Keep us . . . keenly aware that the ultimate
test of the Beeson Divinity School will be the
quality of the students that are produced
and the impact that they have for the glory
of the Lord Jesus.*

Amen.

Charles T. Carter praying over
Timothy George during his
installation service.

Timothy and Denise
George with children,
Alyce and Christian.



Timothy and Denise George

Beeson

Baptists of 1841

This year (2019) marks the bicentennial of the state of Alabama. In 1823, Baptists in Alabama organized the Alabama Baptist State Convention to coordinate the mission work in the young state. Shortly after the founding of the convention, these Baptists sought to provide education for the people of Alabama by establishing Judson College for women in 1838 and Howard College for men in 1841. Howard College, named for British prison reformer John Howard (1726-1790), received its charter from the state on Dec. 29, 1841 and began classes in 1842. The founders

Howard College in Marion, Alabama



of Howard College specified that one of the chief purposes of this new institution would be the education of ministers, though it would be three years until the school hired a theology professor.

Howard College was initially described as an “English Classical School.” The 26-year-old New Englander Samuel S. Sherman served as the first president of the school. Even though the initial focus was on classical education, the Bible played a prominent role in the curriculum. Sherman summed up the teaching of the Bible to students saying, “take frequent counsel of the Book which is the source of all wisdom. Read it; study it. It is the only standard of human conduct, the only rule of human action. Cultivate the graces it inculcates, and let the heavenly spirit which breathes in every page, pervade your whole lives.”

Howard College’s first theology professor, Rev. Jesse Hartwell, arrived at Howard on Jan. 1, 1844. At the time of his hiring, Brown University-educated Hartwell was a pastor in Carlowville and served as president of both the state convention and of the Southern

Baptist Convention’s Board of Domestic Missions (now the North American Mission Board). Upon his hiring, Rev. Hartwell asked Alabama Baptists to pray “that God, by his grace, may enable me to conduct the department in such a way, that ministerial education may be advanced, and the cause of the Redeemer extended to the world.” Beeson Divinity School continues the work begun by Samuel Sherman and Jesse Hartwell, having the same goal of equipping ministers to preach the name of Christ throughout world.

Denise George

From its beginning, Denise George, wife of Timothy George, has played a supportive and important role in the life of Beeson Divinity School.

Calling her “a great partner,” George said Denise not only supported his work to begin a divinity school but also contributed her own ideas to what the school should look like. Over the years, Denise has created a hospitable space for faculty and students, often hosting them in their home for meals



Tom Corts presiding over the installation of Timothy George

and fellowship. In addition to their two children, Christian and Alyce, she reached out in ministry in many ways, including working with LifeWay on the first Southern Baptist Convention women's ministry.

A prolific and successful author, Denise also taught a class at Beeson on writing and publishing called, "The Writing Minister," for eight years. Several of her former students have gone on to publish books.

Denise is the author of more than 30 books, having published with esteemed publishers such as Penguin Random House, HarperCollins, Zondervan, Tyndale House, Bethany House, LifeWay and others, and has written more than 1,500 magazine articles. In addition to her writing ministry, Denise travels, speaks and teaches advanced book writing seminars through The Book Writing Boot Camp, which she founded.

Without the support of his wife, Denise, George says that he would not have been able to do all that he was able to do at Beeson

Divinity School. And, the school would have looked a little different without Denise's good ideas, loving support and help.

Thomas E. (Tom) Corts

Thomas Corts became president of Samford University on Sept. 1, 1983. During his 23-year tenure as president, Corts oversaw the purchase of Samford's London Study Centre, construction of more than 30 campus buildings, growth in the school's endowment and many other highlights, including the overseeing the gift of Ralph Waldo Beeson and the establishment of a divinity school, the first divinity school of its kind on the campus of a Baptist university in the United States.

Corts also oversaw the search for the new dean and hired Timothy George in full confidence that he was the right person for the position. In George's installation service on Feb. 21, 1989, Corts charged George to oversee the training of men and women for ministry.

"Tom Corts was a great visionary leader for Samford University. Trained in classics, he encouraged us to develop a divinity school that focused on the careful study of Holy Scripture and the great Christian believing through the centuries," George said. "It was an honor for me to know him and work closely with him in this enterprise."

Three years after his retirement from Samford in 2006, Corts died unexpectedly from a heart attack at the young age of 67. Corts will be remembered, among many things, for his role in the establishment of Beeson Divinity School and the hiring of George. We give thanks to God for this man of faith and his obedience to Christ. ♦

A Yet More Glorious Day

“But lo! there breaks a yet more glorious day . . . These words from the penultimate stanza of “For All the Saints” frame our hopes as we contemplate the next chapter in the life of Beeson Divinity School. Celebrated within these pages are the lives of those who foresaw, shaped and nurtured the school. Among these remarkable individuals, Dean Timothy George stands as the person of greatest influence. By and through God’s grace, Dr. George has led us to “a yet more glorious day.”

How might we envision the elements of these glorious days for Beeson Divinity School?

First, we will hold to the foundational truths and practices upon which the school is built, seeking and sustaining an institution that is confessional, evangelical, interdenominational and reformational. Thirty years after the founding of Beeson Divinity School, we recognize that this genetic material becomes ever more important.

Second, we will embrace and nurture new generations of students and faculty, affirming their calling to proclaim the grace and truth of Christ to a broken world. Among the most significant hallmarks of Beeson Divinity School is the extraordinary and personal attention given to individuals. These cherished relationships must be maintained.

Third, we will face the current challenges of the provision of theological education with an approach that is hopeful, informed and fresh. We relish the opportunity to practice wise stewardship of Beeson Divinity School’s mission and resources during a time of transition and change.

Fourth, we will remain as people who remember and cherish the wisdom of Proverbs 3:5, trusting the Lord with all our hearts, not leaning on our own understanding. As God’s guidance allows, we will wait, we will walk, we will run and—perhaps—wait again, always seeking wisdom beyond ourselves.

Deo, Doctrinae, Aeternitati. Soli Deo Gloria!

Andrew Westmoreland has served as president of Samford University since 2006. A native of Arkansas, his career in higher education spans almost 40 years. In addition to his duties as Samford president, Westmoreland teaches courses in political science on a regular basis.



Dr. Andrew Westmoreland
President, Samford University



Beeson Creates New Robert Smith Jr. Preaching Institute, Appoints Michael Pasquarello III as its First Director, Methodist Chair

by Kristen Padilla



In 2018, Beeson Divinity School announced the creation of the Robert Smith Jr. Preaching Institute and hired its first director, Michael Pasquarello III.

The purpose of the Smith Preaching Institute, named in honor of the school's longtime faculty member of Christian preaching who holds the Charles T. Carter Baptist Chair of Divinity, is to advance the mission of Beeson Divinity School and to strengthen the preaching of the gospel throughout the world.

The institute will aim to enhance the teaching of preaching and related subjects at Beeson Divinity by providing preaching resources to its students. Additionally, the institute will serve as a continuing education center for pastors and ministers by organizing and supporting conferences, workshops and peer groups dedicated to the theology and task of preaching.

The naming of the institute after Smith is fitting for his more than 20 years of training

men and women to preach the Scriptures with faithfulness, clarity and passion.

"Beeson's Robert Smith Jr. Preaching Institute is perfectly named for one of the premier pulpit voices of our time," said Timothy George, Beeson Divinity dean. "At once scholarly and passionate, Dr. Smith preaches with exegetical precision and theological depth, and always with a pastor's



Robert Smith Jr.

heart. His sermons reflect the richness of the African American tradition and reach out to the whole world for which Christ died."

The institute is a product of a \$500,000 Lilly Endowment Inc. grant that the divinity school received in 2013 to strengthen the quality of preaching. Due to the school's effectiveness in this project from 2013-17, Lilly awarded an additional \$250,000 in December 2017 to sustain the work of its preaching initiative. The creation and development of a preaching institute was one of the first major goals included in the proposal. Other goals include renovating the divinity preaching lab; creating or revising elective preaching courses, faculty workshops and development devoted to preaching instruction; and enhancing student learning in preaching.

"The creation of the institute represents the convergence of Beeson's longstanding mission to prepare pastors who can preach and the Lilly Endowment's Initiative to



Mike Pasquarello talks with Beeson alum Joel Brooks, pastor of Redeemer Community Church, Birmingham.

Strengthen the Quality of Preaching,” said Grant Taylor, Beeson Divinity associate dean for academic affairs. “Through the Lilly Endowment initiative, we have been able to consolidate many of the strengths of Beeson’s faculty and curriculum as well as connections to partner churches and pastors.”

As the institute’s first director, Pasquarello will teach courses in Christian preaching and theology and will be integral to its development as a continuing education and ministry resource for pastors and students in their preaching ministries.

“Mike Pasquarello is a remarkably prolific and effective scholar of homiletics, as well as a recognized leader in the practice of ministry,” said George. “Beeson is named for both Ralph Waldo Beeson and John Wesley Beeson, and the coming of Mike Pasquarello helps fulfill Ralph Beeson’s intention to include a robust Wesleyan witness in the



Top: Timothy George and Will Willimon pray for Mike Pasquarello during his installation service on Feb. 5, 2019.

faculty of Beeson Divinity School. I am personally delighted by Mike’s joining our Beeson faculty and staff.”

Pasquarello was installed as Beeson’s first Methodist Chair of Divinity during the school’s opening convocation, Feb. 5, 2019. He came to Beeson from Fuller Theological Seminary in Pasadena, California, where he was the Lloyd J. Ogilvie Professor of Preaching. Earlier, he served as the Granger E. and Anna A. Fisher Professor of Preaching at Asbury Theological Seminary. Pasquarello is the author of eight books, including most recently *The Beauty of Preaching: A Homiletic Aesthetics* (Eerdmans, forthcoming), *Dietrich: Bonhoeffer and the Theology of a Preaching Life* (Baylor University Press, 2017) and *God’s Ploughman: Hugh Latimer, A Preaching Life 1490-1555* (Paternoster Press, 2014), and has published numerous articles and essays.

An ordained minister in the United Methodist Church, Pasquarello served as a full-time pastor in the North Carolina Annual Conference from 1983 to 2001. He is also active in several academic societies, including the Academy of Homiletics, the Wesleyan Theological Society and the Society of Biblical Literature.

Pasquarello holds degrees from The Master’s College, Newhall, California (B.A.), Duke Divinity School, Durham, North Carolina (M.Div.), and The University of

North Carolina at Chapel Hill (M.A.R.S., Ph.D.). He and his wife Patti have four children.

“Mike Pasquarello is the ideal person to serve as the Methodist chair and director of the Robert Smith Jr. Preaching Institute,” said Taylor. “An insightful teacher, faithful preacher, lucid writer and trusted colleague, he is passionate about equipping men and women for gospel ministry in the church.” ♦



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#PreachingInstitute

Beeson Divinity School Receives Million-dollar Grant to Create New Thriving Pastors Program

by Kristen Padilla

Samford University's Beeson Divinity School has received a grant of \$999,966 from Lilly Endowment Inc. to help establish the Enhancing the Mission: Beeson Divinity School and Thriving Pastors program. It is part of Lilly Endowment's Thriving in Ministry, an initiative that supports a variety of religious organizations across the nation as they create or strengthen programs that help pastors build relationships with experienced clergy, who can serve as mentors and guide them through key leadership challenges in congregational ministry.

Through the Thriving Pastors program, Beeson will help pastors thrive in congregational leadership by improving the quality of peer and mentoring relationships. The program will seek to fulfill its mission by supporting, resourcing and connecting Beeson alumni who currently serve in pastoral roles. As the program grows, pastors with no prior affiliation with Beeson or Samford will be welcomed into the project so that they, too, may continue thriving in ministry.

"The mission of Beeson Divinity School is to prepare God-called persons to serve as ministers in the church of Jesus Christ," said Grant Taylor, Beeson's associate

dean and project director of the Thriving Pastors program. "Through the Thriving Pastors program, we aim to enhance our mission through a deeper commitment to our graduates who serve as pastors of God's people. We want to support and enrich them by giving them more of Beeson's personal, face-to-face approach to theological education and ministry. At Beeson, we are working hard to do more, not less, in personal, relational and theological formation for pastoral ministry."

Since pastors face transitions of various kinds over the course of their ministries, the program will aim to help pastors transition well through at least three phases: the transition from seminary to their first full-time ministry positions, the transition from associate pastoral positions to lead pastoral positions and the involuntary transitions that come when they face acute personal and/or family crises. Specific activities will include an annual conference for Beeson alumni and other pastors, the development of pastoral peer groups and the enrichment of mentoring relationships between pastors.

The program also will enable Beeson faculty to enhance mentoring and peer relationships for divinity students preparing

for pastoral ministry.

"This significant initiative of Lilly Endowment fits beautifully with the ongoing mission of Samford's Beeson Divinity School, and I'm confident that the investment will provide meaningful, helpful support for ministers now and in the years ahead," said Andrew Westmoreland, president of Samford University. "If we are interested in educating the whole person, as we say we are, that interest continues throughout all phases and transitions of life. I'm grateful for the generosity of our friends with Lilly Endowment and for the work of our Beeson Divinity School faculty and staff."

Samford University is one of 78 organizations located in 29 states that are receiving grants in the Thriving in Ministry initiative. The organizations reflect diverse Christian traditions: mainline and evangelical Protestant, Roman Catholic and Orthodox.

Thriving in Ministry is part of Lilly Endowment's grantmaking to strengthen pastoral leadership in Christian congregations in the United States. This has been a grantmaking priority at Lilly Endowment for nearly 25 years. ♦

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THE JEWISH ROOTS OF CHRISTIANITY

SEPTEMBER 24–25, 2019 **BEESON DIVINITY SCHOOL**

FEATURING

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MATTHEW THIESSEN	SARAH HALL	ISAAC OLIVER
MARK GIGNILLIAT	JEN ROSNER	DAVID MOFFITT
MARK KINZER	GERALD MCDERMOTT	FOLEY BEACH

Since the Holocaust, both Jewish and Christian scholars have rediscovered the Jewish roots of Christianity. This conference will explore those roots and discuss their continuing implications for Christian theology and practice. Speakers are leading scholars who will present cutting-edge results from recent work.



Beeson's Doctor of Ministry Program Names New Director, Focuses on Christian Preaching

by Andrew Russell

Beeson Divinity School's Doctor of Ministry (D.Min.) program will now focus exclusively on Christian preaching, a shift determined by a yearlong program evaluation by Beeson faculty. Tom Fuller, who served as the director of the D.Min. program from 2000-2007, is returning as director.

Fuller, an ordained Baptist minister, served as pastor of churches in Indiana and Alabama for 13 years before joining Samford University's Beeson Divinity School in 2000. A recognized leader in the fields of theological field education and assessment of student learning outcomes, Fuller transitioned from director of the D.Min. program to director of ministry leadership development, placement and assessment at Beeson Divinity School in 2007. In his new role, Fuller will serve as the director of ministry studies, which will include both the D.Min. program and ministry leadership development, placement and assessment.

Fuller contributes regularly to scholarly discussions through his research, speaking and writing. He has served in leadership

capacities for the Association for Theological Field Education and the Evangelical Association of Theological Field Educators and presently serves on the editorial board for the international journal *Christian Higher Education*. Fuller is a member of Hunter Street Baptist Church in Hoover, Alabama, and continues to serve churches through consulting, supply preaching and interim pastoral service.

"This work is essential to Beeson's mission of preparing pastors who can preach, and Dr. Fuller brings to these integrated roles years of experience in pastoral ministry and theological education at Beeson," said Grant Taylor, Beeson's associate dean for academic affairs. "I'm honored to work with him to continue strengthening our people and programs so that, in turn, we may strengthen many pastors and churches for God's glory."

The decision of Beeson Divinity administration and faculty to focus solely on Christian preaching arose from the overwhelming popularity of the Christian preaching track in the previous D.Min.



curriculum coupled with the school's commitment to prepare pastors who can preach the Word of God faithfully.

"With a singular focus, a revised curriculum and a world-class faculty, I believe we are offering one of the highest quality Doctor of Ministry programs in the nation," Fuller said. ♦



Enhance your preaching ministry.

Beeson Divinity School's Doctor of Ministry in Christian preaching program will help you do just that. The D.Min. degree is designed to help you minister at the highest level of excellence by applying the best of theological studies to real-world concerns of Christian ministry.

Get started today.
beesondivinity.com/doctor-of-ministry

Beeson Divinity School's Inaugural Annual Anglican Theology Conference Receives International Attention

Beeson Divinity School's inaugural Annual Anglican Theology Conference, Sept. 25-26, was an international event, drawing Anglicans from Kenya, Egypt, Hong Kong, the South Pacific, Canada and the United Kingdom to Samford University to discuss the question posed by the conference, "What is Anglicanism?"

Sponsored by the Institute of Anglican Studies at Beeson, the conference attracted more than 200 people to hear 11 presenters, hailing from a wide swath of orthodox Anglicanism, give 20-minute papers grappling to define Anglicanism.

"Anglicanism is at a crossroads," said Gerald R. McDermott, Anglican chair of divinity and director of the institute. "The battles between progressivism and orthodoxy in Anglicanism are largely over—at least theologically. The ground is now clearing, although residue from the battles remains. Orthodoxy is attracting the vast majority of worldwide Anglican provinces, where the center of gravity is in the global South. Now is the time for orthodox Anglicans to figure out what is distinctive about orthodox Anglicanism."

A book from the conference titled, *The New Orthodox Anglicanism*, will be published by Crossway later this year. The second Annual Anglican Theology Conference will take place Sept. 24-25, 2019, on the theme, "The Jewish Roots of Christianity." Registration is open. Find out more information at beesondivinity.com/go/AnglicanConference (see page 31).

"We want to make a contribution to worldwide Anglicanism by addressing a significant theological issue each year, bringing some of the best scholars and leaders to address it and making their reflections available through a book," McDermott said.

Learn more about future topics and dates of the conference at beesondivinity.com/the-institute-of-anglican-studies.



Gerald McDermott



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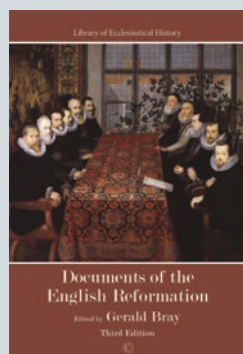


Eliud Wabukala

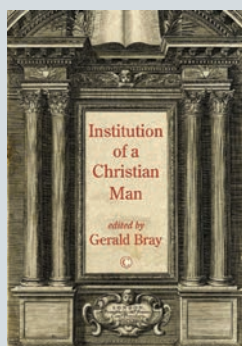


Foley Beach

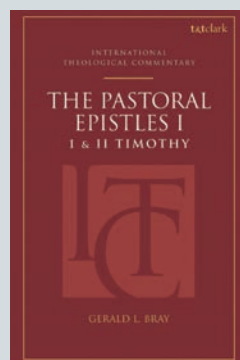
Faculty **Bookshelf**



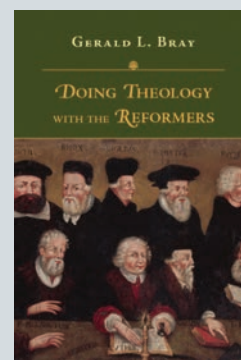
Documents of the English Reformation
Gerald Bray
(James Clarke & Co, 2019)



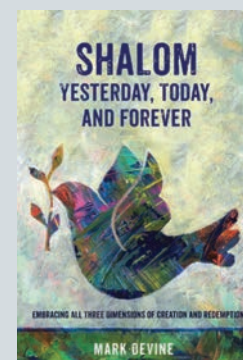
The Institution of a Christian Man
Gerald Bray
(James Clarke & Co, 2018)



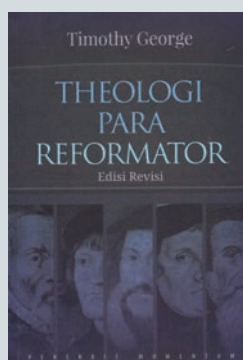
The Pastoral Epistles: An International Theological Commentary (2 vols.)
Gerald Bray
(T&T Clark, 2019)



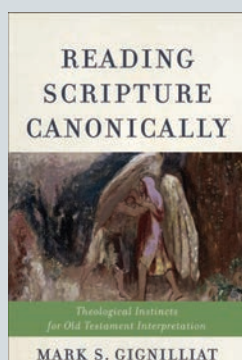
Doing Theology with the Reformers
Gerald Bray
(IVP Academic, 2019)



Shalom Yesterday, Today, and Forever: Embracing All Three Dimensions of Creation and Redemption
Mark DeVine
(Wipf & Stock, 2019)



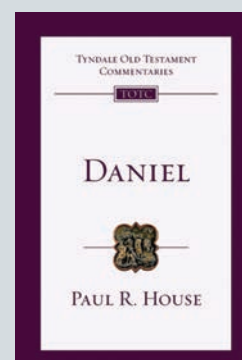
Theologi Para Reformator (Indonesian translation)
Timothy George
(Penerbit Momentum, 2018)



Reading Scripture Canonically: Theological Instincts for Old Testament Interpretation
Mark S. Gignilliat
(Baker Academic, 2019)



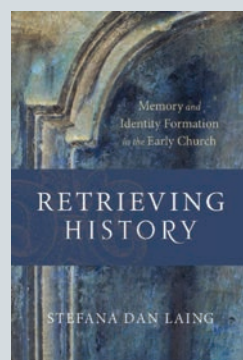
Micah: An International Theological Commentary
Mark S. Gignilliat
(T&T Clark, 2019)



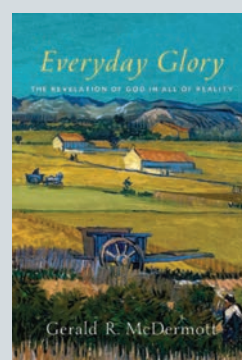
Daniel: An Introduction and Commentary (TOTC)
Paul R. House
(IVP Academic, 2018)



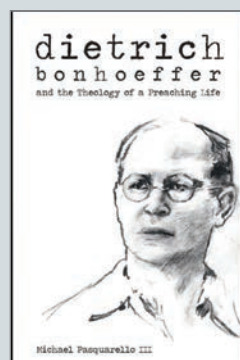
Isaiah: A Mentor Commentary (2 vols.)
Paul R. House
(Mentor Publishing, 2019)



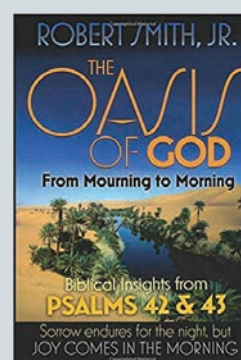
Retrieving History: Memory and Identity Formation in the Early Church
Stefana Dan Laing
(Baker Academic, 2017)



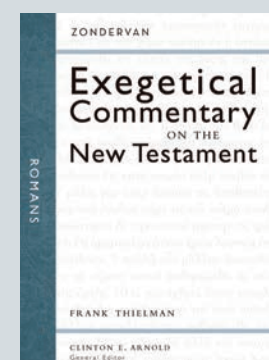
Everyday Glory: The Revelation of God in All of Reality
Gerald R. McDermott
(Baker Academic, 2018)



Dietrich: Bonhoeffer and the Theology of a Preaching Life
Michael Pasquarello III
(Baylor University Press, 2017)



The Oasis of God from Mourning to Morning
Robert Smith Jr.
(Border Stone Press, 2018)



Romans: Exegetical Commentary on the New Testament
Frank Thielman
(Zondervan Academic, 2018)

Beeson Divinity School Award Winners

Jonathan Haefs (M.Div. '11) is the 2019 Master of Divinity Distinguished Alumnus award winner. He was presented his award during community worship on Feb. 19.

Haefs has been the lead pastor of Shades Valley Community Church in Birmingham since February 2012. In this role, he also has consistently mentored Beeson students. Prior to Shades Valley, he served in youth and college ministry roles. When Haefs was a student at Beeson, he received the James Earl Massey Preaching Award in December 2011 for recognition of his exemplary preaching of the gospel of Jesus Christ.

Before earning the M.Div., Haefs earned a Bachelor of Science at Liberty University. He is currently pursuing his Doctor of Ministry at Beeson. Haefs is married to Holly, and they have five children.

Robert Smith Jr., Charles T. Carter Baptist Chair of Divinity, says that Haefs “exemplifies what Beeson aims to produce—pastors who can preach.”

“I observed this firsthand when I went to hear him preach to his congregation. He was exegetically accurate and passionately powerful. In his pastorate at the Shades Valley Community Church, he implements what he has learned through the years about preaching,” said Smith. “Pastor Haefs is meticulous in his efforts to arrive at excellence in all areas of ministry. He is a passionate shepherd of his flock who comes to Beeson, sometimes three to four times a semester, to hear his members preach in class.” ♦

Michael Denham (D.Min. '15) is the 2019 Doctor of Ministry Distinguished Alumnus award winner. He was presented his award during community worship on March 19.

Denham is the director of music ministries at National Presbyterian Church in Washington, D.C., where he has served since 1997. An ordained minister, Denham has appeared as a soloist with orchestras and in operas across the United States, and teaches classes and workshops internationally. Prior to his current role, he served on the faculties of the University of North Texas, the University of Texas at Arlington and Lamar University. In 2018, Denham published his first book, *Reverberating Word: Powerful Worship* (Wipf & Stock), which stemmed from his D.Min. dissertation.

Before earning his D.Min., Denham graduated with a Master of Music from the University of Illinois, a Master of Theology from Dallas Theological Seminary, and a Bachelor of Music from Wheaton College. He also earned performance certificates at the Hochschule “Mozarteum” in Salzburg, Austria, and completed all course work for the Doctor of Musical Arts from the College of Music at the University of North Texas.

Denham is married to Laurie, and they have four adult children.

Douglas D. Webster, professor of pastoral theology and Christian preaching, served as Denham’s adviser for his D.Min. project.

“Mike Denham integrates the work of the pastor and the art of the musician in a vision for mutual inspiration in the service of faithful biblical exposition,” Webster said. “Mike’s D.Min. dissertation and recently published work, *Reverberating Word*, artfully articulates a theology of worship that promises to bring pastors, musicians and congregations together. *Reverberating Word* is the fruit of an accomplished musician and a serious theologian. Mike gives words to the heart’s desire of many pastors and musicians who long to experience a shared vision of worship.” ♦



Jonathan Haefs

M.DIV. DISTINGUISHED ALUMNUS



Michael Denham

D.MIN. DISTINGUISHED ALUMNUS

alumni

In 2017, **George Sherman** (M.Div. '95) became the pastor of Crossroads Church in Rossville, Georgia. In addition to pastoring, he also works as a corporate chaplain. Sherman is married to Tracy, and they have three sons, Joshua, Caleb and Micah.

Connie Hedges (M.Div. '97) retired from prison chaplaincy in April 2018 after serving over 19 years in this field of ministry. She will continue to volunteer at Logansport Juvenile Correctional Facility in Logansport, Indiana. She has two adult children, Charles and Summer.

Douglas Walker (M.Div. '98) is the president of Legacy Bible College in Huntsville, Alabama. Walker and his wife, Betsy, belong to Providence Baptist Church.

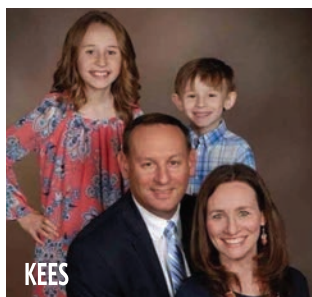
This January, **Randy Hemphill** (M.Div. '00; D.Min. '14) published *The Restored Man: Becoming a Man of God*. He and his wife, Melody, continue to direct Life Ministries, based in Birmingham, Alabama. They have two children, Caleb and Brennan.



Mike Watson (M.Div. '00; D.Min. '15) is the disciple life pastor at Hillcrest Baptist Church in Enterprise, Alabama. Before this new role, he served as pastor of adult discipleship at First Baptist Church of Concord in Knoxville, Tennessee. He and his wife, Stephanie, have two sons.



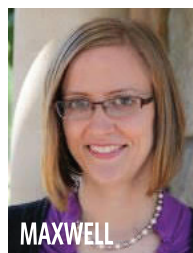
David Kees (M.Div. '01) is the lead pastor of Smiths Station Baptist Church in Phenix City, Alabama, where he has served since 2011. He holds a D.Min. in theology from Columbia Evangelical Seminary. Kees is married to DeAnna, and they have two children, Addison and Will.



Jay Watson (M.Div. '02) published *By Design* in March 2017. He continues to serve as pastor of Life Community Church in Nolensville, Tennessee. Watson is married to Shantel and they have two daughters.



Melody Maxwell (M.Div. '03) is associate professor of church history at Acadia Divinity College in Nova Scotia, Canada. Previously she was assistant professor in Christian studies at Howard Payne University. Maxwell is actively involved with the Baptist World Alliance and currently serves as president of the Fellowship of Baptist Historians.



In July 2018, **Jake Andrews** (M.Div. '05) was named assistant professor of English at Whitworth University in Spokane, Washington. He was also ordained to the transitional diaconate in the Episcopal Church. Andrews is married to Christina and they are the parents of Jonah.

Last year, **Brian Carroll** (M.Div. '05) assumed the role of senior pastor at Chattanooga Valley Baptist Church in Flintstone, Georgia. Previously he served for 12 years at Northside Baptist Church. Carroll and his wife, Heather, have two sons, Gabe and Matthew.

Brian Cosby (M.Div. '07) was recently named visiting lecturer in church history and pastoral theology at Reformed Theological Seminary's Atlanta Campus. He continues to pastor Wayside Presbyterian Church (PCA) in Signal Mountain, Tennessee. Cosby is married to Ashley, and they have three children.

Jones Doughton (D.Min. '07) is the pastor of First Presbyterian Church in Mesquite, Texas. Previously he served at First Presbyterian Church (PCUSA) in Columbus, Georgia. He and Mary Lee have two children.

Since 2012, **Brian Fulton** (M.Div. '07) has served as pastor of Missio Dei Chicago, a church comprised of multiple neighborhoods across Chicago. He is married to Ashley, and they have three children, Naomi, Cora and Jude.



In January 2018, **Cokiesha Bailey Robinson** (M.Div. '08) became the first female preacher at the E.K. Bailey Memorial Preaching Event held at Truett Seminary in Waco, Texas. This annual preaching series is named in honor of her late father, E.K. Bailey. Robinson is the founder of Cross Springs Ministry, and she and **Timothy Robinson** (M.Div. '07) reside in Desoto, Texas.



Jimmy Gill (M.Div. '10) is the pastor of Christ Redeemer Presbyterian Church in Live Oak, Florida. Previously he served as associate pastor of Trinity Presbyterian Church in Birmingham, Alabama. He is married to Michelle, and they have four children.



Daniel Gillenwater (D.Min. '11) is senior pastor at The Church at Eastern Oaks in Montgomery, Alabama, where he has served since 2004. He and Hanna have two children, Lydia and Ford.

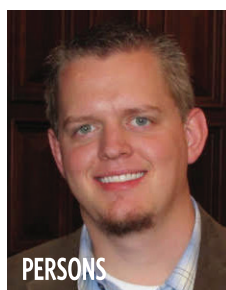
Drew Phillips (M.Div. '12) is a staff chaplain at St. Vincent's Hospital in Birmingham, Alabama. He and his wife, Rebecca, belong to Mountain Brook Community Church and have two children, Micah and Norah.

In April 2018, **Matt Harber** (M.Div. '13) passed his comprehensive exams and began the dissertation phase of his Ph.D. program at Duke Divinity School. He also serves as a volunteer Bible teacher and worship leader at Fuquay-Varina Church of Christ near Raleigh, North Carolina. Last February, he and Katie welcomed the birth of their third child, Emmett.

In August 2018, **Chase Porter** (M.Div. '13) assumed the role of assistant professor of political science at California Baptist University, where he joins several other Beeson graduates on the faculty. Porter is married to Natalie, and they have two young children.

Sherrad Hayes (M.Div. '14) is the associate pastor at Homewood Cumberland Presbyterian Church in Alabama. He and Amy are the proud parents of two boys, Will and Cooper.

Bruce Persons (M.Div. '15) is the lead pastor of The Table Church (Christian and Missionary Alliance) in Frederick, Maryland. In addition to pastoring, Persons is the CMA chaplain for Bison Christian Fellowship at Gallaudet University.



Hunter Van Wagenen (M.Div. '15) is curate at Church of the Redeemer in Greensboro, North Carolina. He and his wife, Stephanie, are in the process of raising support and preparing for full-time ministry along the Camino de Santiago in Spain. On June 4, 2018, they welcomed the birth of their son, Asher.



Dennis Schauer (M.A.T.S. '16) ministers to international students at Georgia Tech in Atlanta, Georgia, with The Navigators. He is married to Melynda, and they have a son, Sam.



In 2018, **Justin Anderson** (M.Div. '17) became the minister to youth at Thomasville Baptist Church in Alabama. He is married to Kristin.

Matthew Bowerman (M.Div. '17) is on staff at Redemption Parker in Parker, Colorado, as a church planting resident. He is married to Lauren.

Mark Jessup (M.Div. '17) is the youth minister at First Presbyterian Church in Brewton, Alabama, where he serves alongside fellow Beeson alumnus **Parker Johnson** (M.Div. '10). He and Abby were married in March 2018.



John Steakley (M.Div. '17) is the CEO of Unbound Grace, a nonprofit ministry founded to disciple and offer community to those struggling with substance abuse and addiction. He is married to Heidi, and they are the parents of Elizabeth Ann.

Cameron Thomas (M.Div. '18) is the pastor at Mt. Zion Missionary Baptist Church in Cropwell, Alabama. He is also the multicultural recruiter at Samford University and is newly married to Terah.



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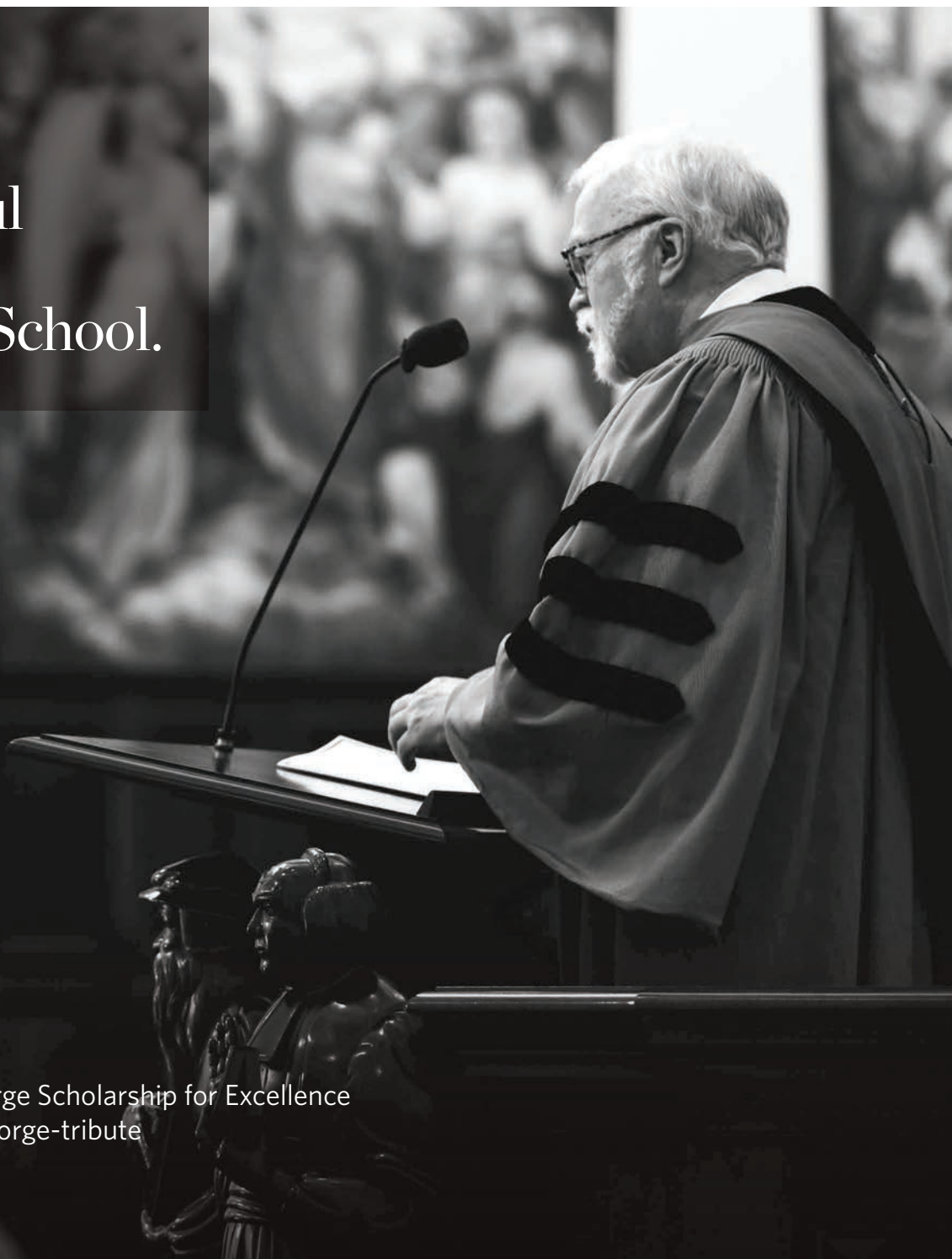




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