

Breaking the Silence ■ Theology of the Reformers

Beeson

2014



C. S. Lewis

and the Care of Souls

By LYLE W. DORSETT

Beeson

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Are You a Minister?

By Timothy George



I never had the privilege of meeting Howard Thurman (1899-1981) though I, along with many others, have been inspired by his writings, prayers, and the story of his life. He was an African American preacher who reached out and spoke to people of all different races and backgrounds with great clarity and power. He was a hero of one of our Beeson heroes, James Earl Massey, and also to Martin Luther King, Jr. who carried Thurman's book *Jesus and the Disinherited* with him during the 1955-56 Montgomery bus boycott.

Thurman grew up in segregated Daytona, Florida, where he was raised by his godly grandmother who had been born a slave. Thurman was a noted writer who published twenty-one books including his autobiography, *With Head and Heart*. He was known as the poet of the pulpit because of the eloquence of his language and the passion of his thoughts. For twelve years, Thurman served as the dean of Boston University's Marsh Chapel. The current dean, Robert Alan Hill, recently preached a sermon in which he recounted a pivotal moment in Howard Thurman's call to the ministry.

Thurman was already a seminary student at the time and, like many of our Beeson students, he spent his summer months in a ministry internship. One summer in the mid-1920s, Thurman accepted a summer position with the First Baptist Church of Roanoke, Virginia. The minister, Reverend A. L. James, brought Thurman to this historic church where he led the Vacation Bible School program and participated in the overall ministry of the church. Occasionally, he filled the pulpit when the pastor was out of town.

◀ Howard Thurman, 1959

Image courtesy of Boston University.

The young Howard Thurman, untested and somewhat unsure of himself, had to pinch-hit when pastoral matters arose in the pastor's absence. One summer when the pastor was away on vacation, the phone rang at the church. A woman on the other line asked in a frantic tone, "Is Dr. James there?"

"No, ma'am," Howard Thurman replied. "Dr. James is not in town."

"Well, Dr. James is the chaplain at our community hospital," the lady went on, "and we have a patient here who is dying and he would like to see a minister. *Are you a minister?*"

In that one sudden kaleidoscopic moment, Dean Hill explains, all of the struggle and the decision of Howard Thurman's young life was suddenly laid before him. *Are you a minister?* A decision about vocation was required. All the ambiguity and worry of his choice, Howard Thurman said, was right there before him in that question.

A few moments of awkward silence followed, and then Thurman replied slowly, "Y-yes...yes, I am a minister."

"Well, you better come and get here quickly," the lady said. "Please hurry. You may not make it in time."

Howard Thurman dashed out of the church, forgetting his Bible, and rushed to the hospital just as the man was about to take his last breaths. In a trembling voice, the man said, "Do you have anything to say to a man who is dying? If so, say it now."

Thurman had few words to offer, but he did bow his head in silent prayer and concluded with "Amen."

The dying man said, "Thank you. I understand."

"And the man died," Thurman recalled, "with his hand in mine."

Are you a minister? If not, why are you answering the telephone at the church? Can you come? Can you



▲ Timothy George with Brian (M.Div. 2007) and Ashley Cosby in Chattanooga, Tenn.

come quickly? Do you have anything to say to someone who is dying?

Last Fall, Beeson Divinity School welcomed our largest entering class in several years. They ranged in age from 22 to 71. They came from all over the place. Many of them had just recently completed their undergraduate studies but others had been doctors, lawyers, public school teachers, a videographer, and the like. I posed to them the question Howard Thurman received on the phone that day: *Are you a minister?*

Every student who applies to Beeson must write two essays, one an exposition of the Apostles' Creed, the other a personal account of their calling as a minister of the Gospel. To read through the calling stories of our students is to realize that God's direction for our lives comes in many different and mysterious ways. Some report moments of dramatic encounter, as when God spoke to Moses from an inflamed bush of unquenchable fire, or to St. Paul on the Damascus Road in a vision of blinding intensity. Others tell about quieter occasions, as when Samuel heard the voice of the Lord in his bed at night, or when a businesswoman Lydia listened to a Gospel message by Paul.

To read through the calling stories of our students is to realize that God's direction for our lives comes in many different and mysterious ways.

Sometimes our calling to serve as ministers of God's flock becomes clear only in a tense-filled moment of crisis or uncertainty. Sometimes it comes when we pick up the phone and someone on the other end asks, "Are you a minister?" "Will you come?" "Can you help?" There is no one typology of calling that fits every person, every minister. But there comes a point when, however hesitantly, however much still doubting or wavering, we answer that calling by saying, "Y...y-yes, I am a minister."

*Here I am, Lord. Send me.
I have heard you calling in the night.
I will go, Lord, if you lead me.
I will hold your people in my heart. ✝*

Timothy George is the founding dean of Beeson Divinity School, Samford University.

C. S. Lewis and the Care of Souls

By Lyle W. Dorsett

C. S. LEWIS departed this life on Nov. 22, 1963. The perspective of a half century after Mr. Lewis's death, plus several decades of finding and assessing thousands of C. S. Lewis's letters, establish beyond a doubt that Oxford's most celebrated 20th-century Christian writer became and remains a spiritual director and physician of souls. To the point, it is my thesis that in the final analysis, C. S. Lewis's legacy as a soul physician will rival his importance as an apologist and author of the *Narnian Chronicles*. How can this be for a man who had neither ambition nor training to care for souls, and never posted a shingle on his door such as "Doctor of Souls" or "Spiritual Guide"? Lewis himself unknowingly unveiled the secret in a letter he wrote in 1950: "obedience is the key to all doors."

Radical Obedience

Obedience to everything that the Lord Jesus Christ required, regardless of how small or mundane it seemed, became an integral part of Lewis's spiritual formation. To be sure, love provided the impetus. In *Mere Christianity*, Lewis wrote "I cannot learn to love my neighbor as myself until I learn to love God: and I cannot love God except by learning to obey Him."

Radical obedience to the Lord's commands found in Scripture, as well as divine nudges and illuminations received during prayer, served as guide posts in Lewis's postconversional life. It was faithful obedience to the Lord's directive on fan mail that eventually grew into a burdensome chore, what Lewis called "the bane of my life,"

that unwittingly opened the way to his ministry of soul care and spiritual direction that continues to grow 50 years after his death.

The call to Lewis' letter-writing ministry took place sometime in the late 1930s. The young author knew beyond a doubt that God had appointed him to answer all fan mail.

Friends Owen Barfield and George Sayer recalled that Lewis felt an inviolable obligation to answer letters. If a reader took the trouble to post a question or simply offer thanks for a book, Lewis promptly responded.

The Oxford don's substantial publication record by the middle 1940s brought several immediate effects. First, he became relatively famous. Second, his income increased due to escalating royalties and honorariums. And third, stacks of mail grew to dozens and sometimes scores of letters each week. Notoriety and unexpected income eventually brought their own burdens and temptations, but immediately the flood of fan mail changed the order and rhythm of his life. The celebrated author and speaker now spent many hours per week—and sometimes several hours daily—just obeying God's call to answer the mail.

In 1945, Lewis received a letter from an American man who posed a serious question, but humbly suggested that the author might be too busy to respond. Lewis promptly replied: "I always answer fan mail," and then proceeded to offer a thoughtful response to the question.

It would be wrong to assume that Lewis' determination to sustain this task was nothing but misguided legalism.



Used by permission of The Marion E. Wade Center, Wheaton College, Wheaton, Ill.

Clearly, Lewis felt constrained to practice what he preached: "Thy will be *done*" he wrote in *Letters to Malcolm* (published posthumously in 1964). In his essay "Membership," he wrote "obedience is the road to freedom," and to a correspondent he stressed that "the beginning of sanctity" is giving, not receiving. If legalism bears bad fruit, and if the fruit reveals the nature of the plant, it is obvious that Lewis' letter writing produced a bounteous harvest inspired by divine love. Out of his obedience grew hundreds—eventually thousands—of letters replete with spiritual guidance to a wide range of inquirers, among them correspondents who were seekers, recent converts anxious about their next steps in the faith, people in bondage to sin, and others struggling with temptations, guilt, spiritual depression. Also, many apparently healthy souls wrote in search of sound teaching, which they apparently could not find elsewhere. Most people who received Lewis' personal correspondence were no doubt blessed. Otherwise, they probably would have discarded these letters that have been saved for posterity.

Lewis and his friends were astonished by the enthusiastic public response to his books on Christian topics. They would have been even more surprised if they had foreseen how much

more widely he has been read since his death in 1963. Although his influence grew deep and wide in his lifetime, it is far greater today. His works are now published in nearly 50 languages and sales are at an all-time high. Not everyone will agree, but it is my contention that Lewis' influence is the result of a soul well nurtured by the Spirit of Jesus Christ. After reading Lewis' letters and interviewing numerous people who knew him well, it became obvious that he faithfully maintained a deep, personal relationship with Jesus Christ through regular spiritual disciplines. We know this because when he was interviewed just six months before he died on the question "What is your view of the daily discipline of the Christian life—the need for taking time to be alone with God?" Lewis responded using Matthew 6:5–6 as his authority. "We have our New Testament regimental orders. I would take it for granted that everyone who becomes a Christian would undertake this practice. It is enjoined on us by Our Lord; and since they are His commands, I believe in following them. It is always just possible that Jesus Christ meant what He said when He told us to seek the secret place and close the door."

Lewis made it a sustained and regular habit to read Scripture. He even wore out English and

Lewis offered straight talk and tough love along with his emphasis on grace.

In the final analysis, C. S. Lewis's legacy as a soul physician will rival his importance as an apologist and author

Greek volumes of Scripture. Employing the English *Book of Common Prayer*, he prayed through the Psalter every month. Indeed, his prayer life became as robust as his Bible reading. He had personal morning prayers at his home and attended Dean's Prayers at Magdalen College during academic terms. He practiced a balanced prayer life including praise, thanksgiving and intercession for many of his friends and correspondents. Also, beginning in 1940, he weekly made pilgrimage to his spiritual mentor or director, Father Walter Adams. From this Anglican priest, Jack Lewis learned the importance of regular confession to Christ with a priest present so he could be held accountable to repent. Father Adams also helped Lewis learn the importance of learning to praise or adore God, and to receive Holy Communion at least weekly as a means of grace.

Prescriptions for the Soul

As Professor Lewis' practice of spiritual disciplines helped him grow in knowledge and love of Jesus Christ, he advocated those practices to correspondents who manifested a desire to grow in grace. Lewis' letters reveal that he took care to suggest lighter disciplines to younger souls and new Christians, while urging more mature believers to take steps toward higher ground.

Letters that Lewis wrote concerning spiritual guidance and the care of souls are still read today as they were when originally written over a half century ago. Indeed, I frequently pass on advice from Lewis' letters to my students and people in the

church where I serve as pastor.

Several factors help explain Lewis' effectiveness. First, he treated each correspondent with dignity. To him, every soul is important. After all, "there are no ordinary people," he wrote in his sermon "The Weight of Glory." Second, encouragement flowed from his pen. He affirmed his correspondents' dignity, and in many cases, he promised to pray for them. Third, because he knew he served a great God who wants to help us become what he calls us to be, Lewis remained hopeful even toward some of the most broken and unlovely people. In short, he asserted that God's grace is greater than all our sin. Fourth, Lewis encouraged people through his transparency about his own shortcomings. He admitted he struggled with sin like everyone else.

Therefore, he became human to people and thereby gave them hope. Many letters contain references to his own sinful behavior. "I know all about the despair of overcoming chronic temptations," he told one person who bewailed slipping into the same sin again. "It is not serious, provided self-offended petulance, annoyance at breaking records, impatience etc. don't get the upper hand. No amount of falls will really undo us if we keep on picking ourselves up each time." After offering biblical support for God's faithfulness to forgive the truly repentant sinner, he admitted "we shall of course be v[er]y muddy and tattered children by the time we reach home. But the bathrooms are ready, the towels put out, and the clean clothes in the airing cupboard. The only fatal thing is to lose one's temper and give it up. It is when we notice the dirt that God is most present in us; it is the v[er]y sign of His presence." Finally, Lewis offered straight talk and tough love along with his emphasis on grace. His letters never offered cheap grace. He insisted that discipleship is costly. Obedience is required. Forgiveness comes only to those who truly repent, and biblical truth needs to be heard. All these points he conveyed in clean prose even at the risk of offending the inquirer.

To one person who never seemed to find inner peace, he wrote: "Read your New Testament . . . obey your conscience in small things as well as great matters." And on another occasion, when she complained of bodily pain and the fear of dying, he responded that "pain is terrible, but surely you need not have fear

as well? Can you see death as the friend and deliverer? It means stripping off that body which is tormenting you . . . like getting out of a dungeon. What is there to be afraid of?"

Another woman received numerous letters replete with his usual prescriptions for soul care, including exhortations to practice the presence of God, embrace mystery when Scripture appears contradictory, not to demand or expect feelings but be grateful when they come, and be radically obedient in *all* things. But this series of correspondence also reveals Lewis' wide-ranging versatility and wisdom. When she inquired about psychiatry, Lewis described it as surgery—and surgery inflicts wounds, "but all psychiatrists are not agreed as to the proper shape of the soul: when their ideas of that proper shape are based on heathen or materialistic philosophy, they may be aiming at a shape we sh[ou]ld strongly disapprove. One wants a Christian psychiatrist." But beware, he cautioned, there are not many.

Theme of Themes

Numerous themes emerge from a careful examination of the letters Lewis wrote after 1939. He usually urged new believers to pray and read Scripture daily, and he underscored the importance of attending church regularly. By the middle

1940s, he had come to believe Holy Communion should be received weekly—preceded by confession of sins and a desire to repent and obey the Lord in even the smallest things. When one man complained that a problem he had with going to a church where he could receive Holy Communion weekly was that the people bowed toward the cross during the procession, Lewis responded that no one worships the wood, but bowing to the cross reminds us that the body must pay homage to Christ too.

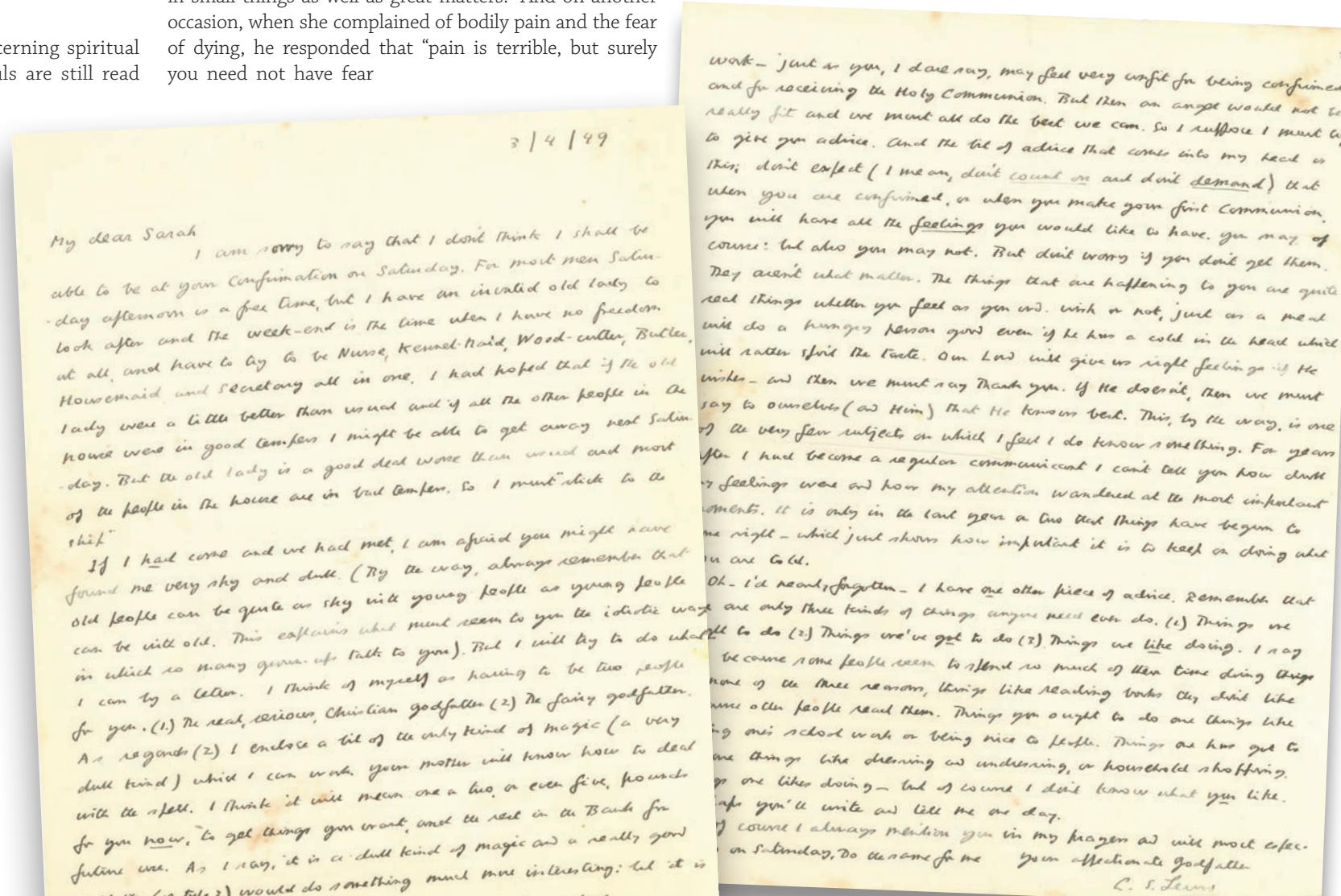
Lewis also emphasized the importance of obeying Christ even when we fail to understand the reason for the command. For instance, when he had been invited to attend a goddaughter's first communion but sadly had to decline, he sent the girl a gift and some advice about the attitude and expectations she should maintain when she received the bread and wine:

I dare say [you] may feel very unfit for being confirmed and for receiving Holy Communion. But then an angel would not be really fit and we must all do the best we can. So I suppose I must try to give you advice. And the bit of advice that comes into my head is this; don't expect (I mean, don't count on and don't demand) that when you are confirmed, or when you make your first Communion, you will have all the feelings you would like to have. You may, of course; but also you may not. But don't worry if you don't get them. They aren't what matter. The things that are happening to you are quite real things whether you feel as you w[ou]ld wish or not, just as meal will do a hungry person good even if he has a cold in the head which will rather spoil the taste. Our Lord will give us right feelings if He wishes—then we must say Thank you. If He doesn't, then we must say to ourselves (and Him) that He knows us best. This, by the way, is one of the very few subjects on which I feel I do know something. For years after I had become a regular communicant I can't tell you how dull my feelings were and how my attention wandered at the most important moments. It is only in the last year or two that things have begun to come right—which just shows how important it is to keep on doing what you are told.

Oh—I'd nearly forgotten—I have one other piece of advice. Remember that there are only three kinds of things anyone need ever do. (1) Things we ought to do (2) Things we've got to do (3) Things we like doing. I say this because some people seem to spend so much of their time doing things for none of the three reasons, like reading books they don't like because other people read them. Things you ought to do are things like one's school work or being nice to people. Things one has got to do are things like dressing and undressing, or household shopping. Things one likes doing—but of course I don't

The celebrated author and speaker spent many hours per week—and sometimes several hours daily—just obeying God's call to answer the mail.

The important part of spiritual life is to keep on doing what Jesus requires even when you don't understand why.



Breaking the Silence:

Why One Pastor Chose to Speak Out for Life

By David Mauldin

I have always been pro-life. Until recently, I have been quiet about it. When I rose at a presbytery meeting to support a resolution my church had sponsored, no one was as surprised as I was.

In the past, I was not completely silent. I signed the Manhattan Declaration. On rare occasion, I would mention abortion in passing in a sermon. I wrote a newsletter article about how the church needs to stand up for women and mentioned sex-selective abortion alongside sexual harassment in the military as areas of special concern. For the most part, however, I was content to treat abortion as a pastoral care issue. If someone came to me for guidance, I was ready. Unless I was asked, I kept quiet.

Why? I was not silent because I was undecided about abortion. The teaching of scripture is clear. The witness of the universal church has been consistent. Killing a child is a grave sin. Abortion is a great evil in our society, though it masquerades as something good and liberating. I suffered no confusion about this,

so why was my witness to truth so muted?

Controversy makes everyone uncomfortable. That was, I suppose, the main reason. I am an evangelical pastor in a mainline denomination, the Presbyterian Church (USA). Despite what you may have heard about us, we avoid controversy whenever possible. That confession sounds odd considering how constantly we argue, but ecclesiastical battles are precisely why we try to avoid controversy. We have enough of it already, and we are tired of the fights we have.

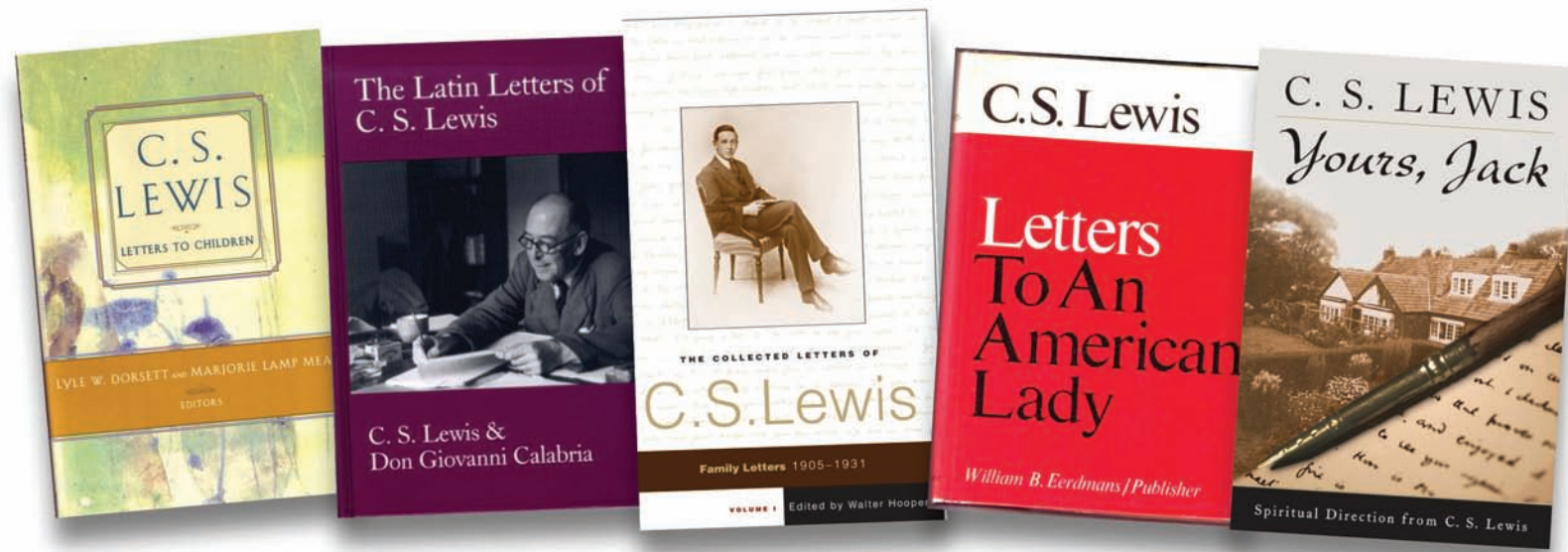
While fights rage among presbyteries and at the national level, local congregations generally seek to avoid controversy at all costs. Church members are often angry at higher councils for forcing us to deal with hot-button issues. "It just stirs things up and makes outreach harder," one

person complained when the General Assembly was voting on whether to ordain practicing homosexuals. I see these occasions as a teaching moment, and I feel compelled to take a stand for gospel truth. The teachings of scripture are not optional for followers of Jesus Christ!

My denomination has not made abortion a teaching moment or forced me to take a stand. Most members are quietly pro-life. Meanwhile, the denomination's health plan covers abortion. Those who want the denomination to take a strong pro-life stand lack the influence to make it happen. Those who favor abortion are unable to convince the rest of us. Within this context, standing up for life invites the criticism that one is simply stirring up controversy.

We are fearful of divisive issues. The first time I brought up abortion with the elders of my church, there was a lot of silence around the table. They were uniformly pro-life, but the issue made them nervous. We discussed the matter briefly, resolved to pray, and postponed action until our next meeting. (If you find yourself in my position, that's not a bad way to

On rare occasion, I would mention abortion in passing in a sermon.



know what you like. Perhaps you'll write and tell me one day.

Of course I always mention you in my prayers and will most especially on Saturday. Do the same for me

Your affectionate godfather

C. S. Lewis

Yet foremost in his thinking and writing is each person's need to see Jesus Christ, to know and love him. Indeed, Christocentricity is Lewis' theme of themes. To a woman in Baltimore, Md., who just never seemed to grow in her faith, he said "I must say what I think is true. Surely the main purpose of our life is to reach the point at which 'one's own life as a person' is at an end. One must in this sense 'die', become 'naught', relinquish one's freedom and independence. 'Not I, but Christ that dwelleth in me'—'He must grow greater and I must grow less'—'He that loseth his life shall find it.'"

A well-meaning person, thinking she was encouraging Lewis by reporting that her friends are reading his works and attempting to emulate him, elicited this response: "I am shocked to hear that your friends think of following *me*. I wanted them to follow Christ. But they'll get over this confusion soon, I think." In the same spirit of encouraging people to stay focused on the Lord Jesus Christ, he exhorted a little girl through a tender letter written less than month before he died: "If you continue to love Jesus, nothing much can go wrong with you, and I hope you may always do so."

In the 1980s, several of Lewis' friends and acquaintances told me that he confided to them his question of why God allowed him to be burdened by all of the mail. After all,

that time could be used to write a book that might reach a wider audience. As Clyde Kilby, one of Lewis' acquaintances and an early student of Lewis' writing observed, "there seems no shred of idea [on Lewis' part] that these letters might eventually be published and thus take their place beside his other Christian works." But as Lewis wrote to an English girl in 1949, the "important" part of spiritual life "is to keep on doing" what Jesus requires even when you don't understand why.

Attempting to practice what he preached, Lewis answered the mail despite his inability to see God's wider purposes. Faithfulness in the mundane, offering up such a small thing as a few letters each day, afforded Lewis an opportunity to give over his meager loaves and fishes to Jesus Christ. But unlike the lad with the bits of food, Lewis did not live to see the Lord multiply the gifts. Nevertheless, his small offering to each soul who wrote him was indeed multiplied into some of his most important books. With posthumous publication of many letters, especially *Letters to an American Lady*, *Letters to Children*, *Letters: C. S. Lewis/Don Giovanni Calabria*, *Yours Jack* and the more eclectic collections edited by Warren H. Lewis and Walter Hooper, a growing reading public now has access to some of Lewis' most important teaching and spiritual counsel. For many of us, Lewis continues to be our teacher and spiritual guide. ✝

Adapted from a talk given at the 2013 Desiring God National Conference



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proceed. Small steps are better than doing nothing or falling down.)

Homosexuality has been argued and voted over and over in my denomination, and my church and I have been in the forefront of defending traditional standards. We have sent overtures. I have written, preached and spoken out. One might think that being a lightning rod already would make taking a stand for life easier, but the opposite was the case. I didn't want to be "that guy." "That guy" always has an axe to grind. He is always pushing an agenda. When he gets up to speak at meetings, everyone groans, "Here we go again."

I have seen sincere, even passionate, pastors lose influence because people are tired of listening to them. Sometimes less is more, and I try not to be "that guy." When I speak, I want people to pay attention because they expect thoughtful insight. Naturally, I have had to pick my battles, and in the past, I saw abortion as too explosive.

I also saw abortion as hopeless, as far as my denomination is concerned. That is the other reason I was quiet. Why pick a fight I know I am going to lose? This defeatist attitude is unworthy of a believer, but I confess to it. "I'm not going to make a difference," played in the back of my mind. Of course, as Jeremiah and other prophets would tell me, winning is not the measure of a faithful witness.

A Seed That Grew

So what changed? Why did I raise the issue with my elders and stand before the presbytery? Why am I more outspoken now? The seeds were planted by an episode of the Beeson Podcast, in which Dr.

George interviewed Betsy Childs about her pro-life concerns. Betsy recounted moving to Birmingham and discovering an abortion clinic near her home. She said she felt like Germans during World War II who lived near death camps. Everyone knew what was going on, but no one took a stand. She could not be silent.

That was the seed. It might not have grown without my friend Dan. Dan and I had different reactions to the trial of the infamous abortion doctor Kermit Gosnell. As testimony unfolded in his trial, I got sick. I literally got sick to my stomach, and

I tuned out. Dan got angry. His anger burned hot against Gosnell, against a system that allowed such things to happen, and against a denomination that could stand by and say nothing. Dan is a fellow pastor in the PC (USA).

In his righteous anger, Dan composed an overture for our presbytery and the General Assembly. He fired it off to a few evangelical pastors and elders, including me, for review. I saw right away that he had written in haste and anger. As it was written, it would probably go nowhere and accomplish little. I wrote back to the whole group with a series of questions we needed to work through if this was going to be a serious proposal. Dan had me hooked, though. He quoted Bonhoeffer, "Silence in the face of evil is itself evil: God will not hold us guiltless. Not to speak is to speak. Not to act is to act."

I felt shame. I felt conviction. I knew I could not be silent. The Bonhoeffer quote brought Betsy's words to mind as well. I was forced to take a stand. I had to speak or be complicit.

Taking Action

Dan revised his overture for the General Assembly, and the elders of his church approved it and sent it to the presbytery. I put it before the elders of my church so that we might concur. This was when the table grew silent. During the next month, one of my elders took Dan's original draft and my questions, and wrote a resolution for our presbytery. This thoughtful elder has an eye for detail, and the resolution he wrote was strong. Fearing we would lose the vote if we called for outright condemnation of abortion, we instead condemned

killing children born alive during failed abortion procedures. We included a strong pro-life rationale, including: "The teaching of the Scriptures that human life is sacred to God because human life is created in God's image (Gen 1:27)," "ancient Israel was taught to value life while it is still in the womb (Ex 21:22-23)," and "the blood of little children cries out to God and to Christ's church for protection and justice." Finally, we called for a season of prayer and study culminating in a two-day presbytery meeting, the focus of which would be the sanctity of life and caring for unwanted children.

At our next meeting, the elders of my church unanimously approved both Dan's overture and our resolution. We sent it to the presbytery not knowing what to expect. We were thrilled when the overture from Dan's church passed 33-22 with one abstention. I knew then that our resolution would pass, but I felt compelled to argue for it anyway. I shared the story of how the resolution came to be and why we were presenting it. I pointed out

that only four countries in the world allow abortion for any reason or no reason after 24 weeks: North Korea, China, the United States and Canada. I pleaded that the sanctity of life and caring for women and children are worth our attention.

Our resolution passed 41-15. The pastors and elders who had pushed the resolution were jubilant. Not everyone was, however. One elder commissioner was in tears because only three-quarters of us were willing to take a stand against infanticide. She was shocked the vote was not unanimous.

Our presbytery has called for a season of prayer and study. Our meeting in August 2014 will focus on this issue, and Dan and I have been invited to provide study materials and invite a speaker. The churches have been asked to conduct similar studies and services. I have been told that most pastors in our presbytery are pro-life, although they tend to be quiet about it, as I was. Whatever comes from our efforts, we have started a conversation. The silence has been broken, and only good can come of that.

Hidden Assumptions

As pro-life believers talk with those who disagree with us about abortion, I think we must bring up the hidden anthropological assumptions that make abortion seem good to many people within our society. How do we define human flourishing? According to our secular culture, the highest human good demands freedom from every externally imposed limit so that I can gratify my desires as I see fit. Within that moral framework, abortion might make sense as a tragic but necessary

means to pursue the good. But what if that assumption is wrong?

Christianity says human flourishing requires relationships characterized by love. To love and be loved, to love God and neighbor—these are the greatest good. We need to bring these competing visions of human flourishing into the light. Which one makes sense? Which one truly promotes human flourishing? If human beings are made for relationship and love, then abortion is an evil that must be opposed. ✝

Small steps are better than doing nothing or falling down.

We must bring up the hidden anthropological assumptions that make abortion seem good to many people within our society.



David Mauldin [D.Min. 2012] is pastor of Westminster Presbyterian Church (PCUSA) in Mobile, Ala.

Theology of the Reformers:

A Conversation with Timothy George

By Trevin Wax

Dr. Timothy George's *Theology of the Reformers* was a required text for me in seminary. It is one of the most memorable academic books I came across during my studies—concise, accessible, with a good mix of biographical information and theological exposition for four pioneers of the Reformation Era. Now, Dr. George has released a revised and expanded edition of the book in honor of the 25th anniversary of the publication of the first edition.

Wax: What led you to write *Theology of the Reformers* in 1988?

George: Nineteen eighty-eight was an important year of transition in my life. In that year, I completed 10 years of teaching on the faculty of The Southern Baptist Theological Seminary in Louisville and moved to Birmingham to begin the work of Beeson Divinity School.

That being said, *Theology of the Reformers* was actually begun several years earlier. It was largely written during the only yearlong sabbatical leave that I have ever had, which took place in 1985–86. My family and I lived in Switzerland near Zurich for much of that time. I also studied in Geneva and Basel, and traveled extensively throughout Germany and Eastern Europe. During this time, I was living and breathing the Reformation, so to speak, and I was impressed by the abiding validity of the reformers' message for Christians today. I wanted to rescue the reformers from "affectionate obscurity" and allow them to speak again in their own distinctive tonality and gravitas.

Wax: What was it that made you interested in the Reformation?

George: When I first went to Harvard Divinity School to pursue graduate studies in theology, I did so with the idea of pursuing doctoral studies in New Testament and early Christian origins. In the course of my studies in both historical and modern theology, though, I came to see that one could not really leapfrog over the Reformation to recover an unmediated, primitivist kind of Christianity.

One must come to grips with what happened theologically as well as historically during the great seismic divide of Western Christianity in the great sixteenth century. Thus, my interest in the Reformation was always in service to a wider concern, namely, to understand the reformers as they saw themselves: faithful servants of Jesus Christ in the one, holy, catholic and apostolic church.

Wax: For the first edition, you chose to focus on Martin Luther, Huldrych Zwingli, John Calvin and Menno Simons. Some scholars

might question your inclusion of a nonmagisterial Reformer, namely the Anabaptist Simons, within a book on Reformation theology. Why do you feel that Simons should be considered one of the most important Reformation theologians?

George: I have been both criticized and praised for including Menno Simons in my original quartet of reformers. Having been a student of the great George Huntston Williams at Harvard, I could not well leave out the entire Radical Reformation. Also, as a confessional Baptist, I had to come to grips with the Anabaptist movement. I resonate with the Anabaptist vision in some respects, especially their ethics and ecclesiology, though I find unconvincing the case for the Anabaptist origins of the modern Baptist tradition.

I admit that in some ways Balthasar Hubmaier would have been a more obvious choice to represent the Radical Reformation. Both he and his wife, Elizabeth, were martyred for

their faith. But I chose Menno Simons because I wanted to write about a person who stood at the vanguard of a living, continuing church tradition. Menno's writings also have a pastoral quality about them that make them useful in today's church.

Wax: In the revised edition, you have added the biography and theology of William Tyndale. What is it about Tyndale that led you to write a new chapter for the book?

George: Because of space and time constraints, a major figure representing the English Reformation was omitted from the first edition. I wanted to correct this lacuna in the new twenty-fifth anniversary edition. But whom to choose?

Thomas Cranmer would have been an obvious choice. Not only was he the archbishop of Canterbury during a crucial phase of the English Reformation, but he gave the entire church a great devotional and liturgical classic in the *Book of Common Prayer*. The selection of later figures, such as Richard Hooker and William Perkins, could also be justified.

I chose William Tyndale because he stood at the headwaters of the entire English Reformation. His pioneering work as

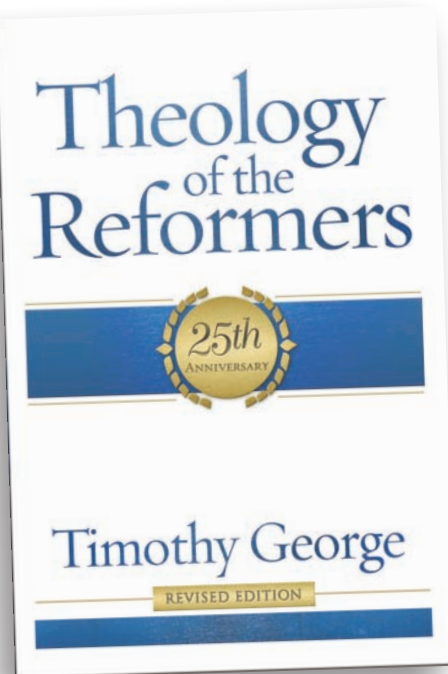
the first person to translate into English the New Testament and much of the Old from original biblical tongues can hardly be exaggerated. His life story reads like an evangelical James Bond novel—exile from his native land, living in the shadows, near escapes, shipwreck on the open sea, and eventually betrayal and execution for his relentless efforts to give the world an English Bible.

But Tyndale was more than a translator of genius and a martyr with a cause. He forged a distinctive Reformation theology, drawing on Wycliffe and the tradition of native English dissent, influenced by Erasmus and Luther, and anticipating later Reformed and Puritan thought. Tyndale's unique covenantal theology and Augustinian view of grace, together with his emphasis on the proper place of good works in the Christian life, are lines of thought that come together in later English Reformed thought, especially among the Puritans. I wanted to bring Tyndale the theologian out of the shadows and give him the exposure he widely deserves.

Wax: One of the things I find so helpful in this book is that you do not separate theology from history but instead show how each theologian was affected by and then impacted their historical context. Why is it important to consider the context when studying the theology of these men?



◀ The Martyrdom of William Tyndale, woodcut from Foxe's *Book of Martyrs*, 1563



George: During my teaching assignment at The Southern Baptist Theological Seminary, I was a member of both the church history and theology departments. I was trained in this approach by my great mentor at Harvard, George Huntston Williams. He taught us to seek connections and discern patterns—theological and historical—in every event or person or period we studied.

Several years ago at Beeson Divinity School, we undertook a major revision of our curriculum, bringing together church history and systematic theology into an organic whole, a new integrated discipline that we call History and Doctrine. This approach has

shaped everything I have written, including *Theology of the Reformers*. There is no such thing as a disembodied theology divorced from the mess and muck of real life. This is clearly stated in the central affirmation of the Christian faith: “The Word became flesh and dwelt among us” (John 1:14).

Wax: *Recent Reformation scholars have questioned whether it's appropriate to speak of Reformation “theology,” choosing instead to focus on “theologies” of the Reformers. The title of your book indicates that you see enough commonality in the reformers to maintain the singular “theology.” Why?*

George: That is a great question. Indeed, it is quite popular these days to speak not only of Reformation “theologies” but also of “Reformations.” I understand the emphasis behind such pluralizing trends. No one can read my book, I think, without being confronted with the great diversity within the Reformation itself. Luther and Zwingli agreed on so much, and yet their failure to reach accord on the Eucharist resulted in the splitting apart of the nascent Protestant movement, an event reflected in the fact that we still have separate Lutheran and Presbyterian churches today!

A good historian will allow the sources to speak in all of their stubborn particularity. Homogenized history is falsified history. And yet it is true, as your question suggests, that, while acknowledging the rich diversity within the many heterogeneous movements of reform (including Catholic) in the early modern period, I nonetheless recognize an essential cohesiveness in the period itself and in the underlying theological questions its protagonists pursued.

Thus, I stand with other scholars, such as Hans J. Hildebrand, Patrick Collinson and David Steinmetz, in continuing to

speak of the Reformation and Reformation theology. As an episode within the history of doctrine, the Reformation represented an acute Augustinianization of Christianity. Augustine’s concerns were also those of the reformers: the character and reality of the triune God of holiness and love, the bestowal of salvation as a free unmerited gift, divine predestination and human responsibility in the economy of grace, and the journey of the church through time toward that eternal city with foundations. These were all major concerns for the five figures treated in first edition as well as the revised edition of *Theology of the Reformers*.

Wax: *Some Christians might look askance at a book about theologians from a period of history so different from our own. What is it about Reformation personalities and their theology that you believe is still vital for Christians today?*

George: Through what is called “The New Perspective on Paul” and other revisionist theologies today, the entire Reformation paradigm has been described as essentially misdirected and wrongheaded. It needs to be said that none of the reformers, including the five I deal with here, are perfect specimens of pristine Christianity. None of them is above criticism. I am certainly not interested in a kind of repristination that would only be of antiquarian interest and would not serve the reformers’ own overriding concern that the living voice of the gospel—*viva vox evangelii*—be heard afresh in each generation.

Still, when the writings of the reformers are compared with the attenuated, transcendence-starved theologies which dominate the current scene, they yet speak with surprising vitality and spiritual depth. Karl Barth once said of Martin Luther that we can hardly celebrate this legacy in any better way than to listen to what he has to say. The same is true for the other reformers I have written about in this book as well.

My hope for this new edition is that it will introduce to a new generation this remarkable (now) quintet of Reformation pioneers whose unswerving commitment to Jesus Christ and his church should inform our own. As I say in the new preface I have written for this volume, “No minister of the gospel and no theological student should be without a good working knowledge of Martin, Huldrych, John, Menno, and William.” ✝



Trevin Wax is managing editor of The Gospel Project at LifeWay Christian Resources. This interview first appeared on his blog, Kingdom People, at thegospelcoalition.org/blogs/trevinwax.



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Beeson Portrait

David Parks

By Betsy Childs

David Parks is at home in Birmingham. He grew up in Huffman, graduated from Samford University and Beeson Divinity School, and now serves on the divinity school staff. But as director of the Global Center, it is his mission to make students less at home here by giving them a heart for the needs of the world.

Parks was raised in the church, but he didn't surrender his life to Christ until he was 19. As he grew in his new faith, Parks started to feel a call to youth ministry. He worked as a youth pastor while he studied at Beeson and after he graduated.

But he also had a desire to be engaged in missions. One of the things that helped solidify his call to overseas

ministry was a trip to Ukraine that he took with Dr. Lewis Drummond in 1996 while he was a divinity student. He also took classes with Dr. Bill O'Brien, then director of the Global Center, in which he started to develop his own theology of missions.

To his relief, he fell in love with a woman that shared his call to missions. David and Jenn Parks moved to

Louisville, Ky., where he earned a Ph.D. in missiology. Parks had thought that in answering the call to missions, he would have to leave his passion for youth ministry behind, but this was not the case.

Parks was able to focus his doctrinal research on the need for youth ministry in the non-Western world. He explains that as he examined the cultural shifts among young people globally, he "discovered significant cultural—not just generational—gaps between young people and adults on a global scale." His dissertation, *A Proposed Strategy for Training Indigenous Youth Ministers in Baptist Churches in Singapore*, applied missiological principles to the area of making disciples in a youth culture.

Upon completing his Ph.D., the Parkses and their baby daughter, Corrie, headed to Southeast Asia to put it into practice. David worked with a local seminary to train youth pastors of various denominations. The Parkses also worked with university students. They lived in a highly cosmopolitan city, which meant that the students who regularly participated in their ministry hailed from Africa, the Middle East and China, as well as the country where the Parkses lived.



Many of the students came from a Muslim background and were experiencing freedom from Islamic rules for the first time. Parks saw international students, heady with freedom, plunge headlong into temptation, only to be burdened with a guilt that they couldn't ignore. These students were ripe for the harvest, and Parks had the privilege of sharing the forgiveness of sins that was available to them through Jesus Christ.

Over the course of six years in Southeast Asia, Jenn gave birth to three more children: Anna, Julie and Auston. Asia was starting to feel like home, and the Parkses returned to Birmingham with the plan to continue their student ministry after their stateside assignment. David agreed

to serve as the interim director of the Global Center while they raised support to go back to Asia.

In addition to continuing the programs already underway in the Global Center, Parks initiated a new weekly event called Chat Club. In the past few years, Samford has welcomed several hundred international students to study on campus. Far from home, these students are hungry for friendships and also keen to practice their English. Chat Club provides an opportunity for them to form relationships with divinity students and Samford undergrads. It also gives divinity students experience in cross-cultural communication.

Midway through his interim assignment, it became clear to Parks that

servicing as director of the Global Center was his new calling. When the dean asked him to stay on as the permanent director, he happily accepted.

The mission statement of the Global Center is "to help people know their world, serve God in their world and to help the world know God through Jesus Christ." Through teaching, taking students on cross-cultural ministry practicum trips and counseling those who are discerning a call to missions, Parks is helping students understand God's heart for the nations. Sometimes that means moving across the world, and sometimes that means loving the world that has moved into your neighborhood. ✝

Alumni Spotlight

Nailed to a Cross

By David Parks

In 2008, Dennis Aggrey (M.Div. 1999), mission director and overseer of Christian Revival Church Association [CRCA] in Liberia, had the vision to reach the animistic town of Malawu. While working to meet physical needs, CRCA also built a church and began sharing the Gospel. It was ultimately the success of the Gospel that elicited pushback from the "zoes"—the high priests in the witchcraft-practicing secret societies. They locked the church members inside for two days and then bashed in the doors, threatening them with guns and knives before dragging them outside. They forbade anyone in the town to worship God.

Upon hearing of these events, Aggrey began appealing to government authorities, but to no avail. Furthermore, there was a rumor that the Christians were planning a war. Hearing about the rumor, Aggrey and his friend John went straight to the town square, sat

in front of the chief's house and began asking for the worship ban to be lifted. That's when they were arrested.

Meanwhile, Vania Aggrey had flown to the United States to give birth. On Oct. 17, 2013, just a month after giving birth to a daughter named Hosanna, Vania was rushed to the ER in severe pain. While she underwent gall bladder surgery, Dennis was undergoing a painful trial of his own.

In Malawu that same night, Aggrey and John were dragged under a shack where animals sleep. Their ankles were tied with motorcycle chains that were then nailed into wooden beams. The beam holding Aggrey's chains was a cross that had been stolen from the church. The men were treated horribly, threatened repeatedly and finally released after three days.

Eventually, the U.N. police got involved. The mistreatment of Aggrey



▲ The Aggrey family reunited in December 2013

and John has received national attention because of the implications for freedom of worship in the entire country. Aggrey has met with many government officials, including the vice president of Liberia, and his Malawu persecutors will face trial.

Pray for justice and freedom of worship to prevail in the trial. Pray for the challenge of upholding the truth of Christ in Malawu while some pastors in the area still take part in the secret society as witch doctors. ✝

BDS News

Beeson Hosts Engage the South Conference on Church Planting

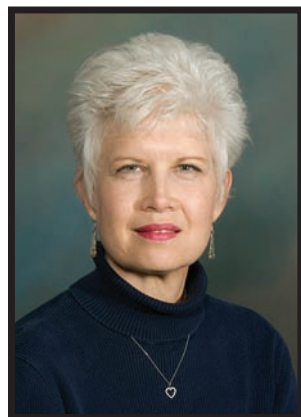


▲ Bryan Loritts speaks at Engage the South.

In September, the Acts 29 church-planting network, in partnership with The Gospel Coalition, held a conference at Beeson Divinity School on church planting in the American South. The event was attended by more than 700 people, including many pastors and potential church planters. Acts 29 takes its name from the fact that the book of Acts has only 28 chapters, but the work of church planting continues. The mission of Acts 29 is “to band together churches, which, for the sake of Jesus and the gospel, plant new churches and replant dead and dying churches around the world.” Matt Adair (M.Div. 2001), a divinity alumnus and pastor of Christ Community Church (P.C.A.) in Athens, Ga., serves as director of operations for the network.

The conference speakers emphasized the need for more multiracial churches. Both Bryan Loritts and Kevin Smith preached on the racial implications of Ephesians 2:14 for churches: “For [Christ] himself is our peace, who has made us both one and has broken down in his flesh the dividing wall of hostility.” James Sutton, divinity student and pastor of South Roebuck Community Church, said, “The Engage the South conference covered a lot of theological, spiritual and relational ground. I left feeling like there was hope for the Church and the South to tear down the old walls and build new ones.” ✝

Two New Scholarships Established



▲ Nancy Norton

The Nancy T. Norton Endowed Scholarship has been established by John Norton in memory of his wife who died of cancer Dec. 5, 2012. Nancy Norton graduated from Beeson Divinity School in 1998. The Nortons were missionaries with the International Mission Board in Fukuoka, Japan for more than 30 years. Mr. Norton now resides in Irondale, Ala. Scholarships will be awarded to female students of Beeson Divinity School who wish to study theological education and are interested in missions, church planting and church growth.

The 2013–14 academic year marked the 25th year that both Kenneth Mathews and Frank Thielman have taught at Beeson Divinity School. In honor of Dr. Mathews and Dr. Thielman, the school established an endowed student scholarship. Recipients of this scholarship will be rising second-year students whose Christian character is exemplary and who have shown strong acumen in biblical studies. Divinity alumni have responded enthusiastically by contributing to this scholarship as a way to honor their beloved professors. ✝

Grants Will Help Beeson in Bold Initiatives

Kern Grant to Equip Pastors on Faith, Work and Economics

Beeson Divinity School has received a grant to train pastors to help their congregations understand the intersection of faith, work and economics. The project supervisor, Associate Professor of Divinity Mark DeVine, said, “The need for equipping pastors for leadership of their congregations at the intersection of faith, work and economics is immense, not least because theological curricula has largely ignored this vital subject in the formation of pastors. There has been a deafening silence in preaching and discipleship where the workaday lives of believers is concerned.”

DeVine added that the goal is to educate and train pastors to affirm the work their congregants do, that it belongs to the original and ongoing purposes of God. The provisions of the grant will allow Beeson Divinity School to host several events, DeVine said. These will include a conference on faith and work, a Beeson Pastors School focusing on the relationship between church life and economic life, and a symposium on faith and work for a select group of pastors. The grant will also pay to bring in guests to speak on the theme of faith and work in divinity chapels.

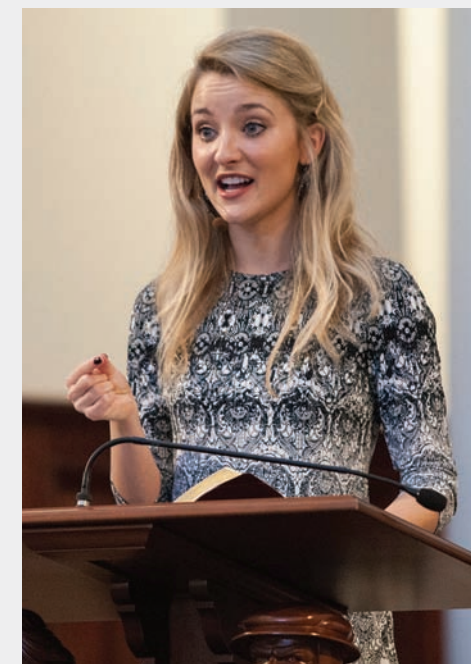
The Kern Family Foundation, established in 1998 by Drs. Robert D. and Patricia E. Kern, seeks to enrich the lives of others by promoting strong pastoral leadership, educational excellence and high quality, innovative engineering talent. DeVine hopes that this grant will help current pastors and divinity students who hope to become pastors better teach their congregations how faith should influence and drive their work lives, to the glory of God.

Lilly Grant to Strengthen Preaching

Beeson Divinity School has been awarded a grant by the Lilly Endowment Inc., as part of its Pilot Initiative to Strengthen the Quality of Preaching program. Dr. David Hogg, associate dean of academic affairs and associate professor of divinity at Beeson, will direct the five-year program. The project is designed to strengthen preaching through the use of new course offerings, innovative pulpit exchanges and peer groups of pastors and current master of divinity students.

“Peer groups lie at the heart of this initiative,” said Dr. Hogg who designed the grant proposal. “Peer groups of pastors and current students will be assembled under the leadership of either a faculty member or trusted pastor/alum currently serving in the ministry. These groups will allow local ministers and divinity students to improve their preaching by learning from each other.”

The goal of the program is for the peer groups to become self-perpetuating and continue beyond the life of the grant, said Hogg. ✝



► Hayden Walker, recipient of the Fall 2013 James Earl Massey Student Preaching Award

Thielman Delivers Second Annual Walker Lecture



▲ Frank Thielman

Dr. Frank Thielman delivered the second annual lecture of the Milton G. Walker Lecture Series Sunday, Oct. 20, 2013, at Siloam Baptist Church in Marion, Ala. His lecture on Romans 4 was called, “Abraham, David and Justification by Faith.” This lecture series is made possible by an endowed gift in memory of Milton G. Walker, a lifelong Sunday school teacher who specialized in the writings of St. Paul. ✝



▲ Graduation Day, May 2013

Morrison and Teel Named 2014 Distinguished Alums

Gregg Morrison [M.Div., 1996]



Gregg Morrison serves as chair of the Steering Committee for the Charles T. Carter Baptist Chair of Divinity campaign at Beeson Divinity School. Morrison is trustee for McDonald Group, Inc. He teaches Sunday school at Shades Mountain Baptist Church and serves on the board of trustees of Judson College in Marion, Ala.

Morrison's hard work raising funds for the Carter chair is only one of many ways that he has served Beeson over the years, which include serving as director of external relations from 1996 to 2001. Jim Pounds, director of operations at Beeson Divinity School, said, "Gregg is the consummate Beeson advocate. From the time he left the corporate world to join BDS as a student until today, everything he has done and everywhere he has been, Gregg has continually sought ways to promote our divinity school to area churches, prospective students, peer institutions and donors."

Anna Teel [M.Div., 2003; D.Min., 2010]



Anna Teel is pastor for young families and students at Bella Vista Community Church in Bella Vista, Arkansas. Originally from Mississippi, she felt called to ministry when she was 15 years old. Teel graduated from Blue Mountain College before earning two degrees from Beeson Divinity School. Mark Searby, director of the doctor of ministry program, appreciated the role Teel played in the close-knit cohort setting of the doctor of ministry program: "Anna Teel's contagious enthusiasm for Christ and His Church served as a constant source of encouragement to her fellow D.Min. students at Beeson. She was always passionate about her studies and her personal relationship with Jesus." Eric Slotter, senior pastor of the church where Teel serves, said, "Pastor Anna is a truly gifted and passionate minister of Christ. Her heart of service and her love of people is evident in everything she does."

The awards will be presented in chapel on March 4, 2014. ✝

Alumni Updates

Dr. Anthony Chute (M.Div. 1996), associate professor of church history and associate dean of the School of Christian Ministries at California Baptist University, coedited *Why We Belong: Evangelical Unity and Denominational Diversity* (Crossway, 2013).

Paul Hicks (M.Div. 1997) was named pastor of West Jefferson Baptist Church in Quinton, Ala.

Alan Miller (D.Min. 1997) does spiritual counseling and business development for one of the nation's leading addiction treatment centers, Palmetto Addiction Recovery Center, in Rayville, La. He also serves as pastor of the Alto Baptist Church in Rayville.

Sondra M. Coleman (M.Div. 1998) was appointed presiding elder, Birmingham District, A. M. E. Zion Church, giving her pastoral and administrative oversight of 18 churches in Birmingham, Huntsville, Decatur and Vincent, Ala. Dr. Coleman has served as senior pastor of St. Luke Church in Birmingham for the past 15 years.

Myrle Grate (M.Div. 1998) serves as chief operating officer at the faith-based nonprofit Children's Harbor. He earned a doctorate from Asbury Theological Seminary in Wilmore, Ky. He is married to **Kathy (Fulford) Grate** (M.T.S. 1998).

David Bell (M.Div. 2000) completed a D.Min. in applied missional leadership from Biblical Theological Seminary, Hatfield, Pa. He continues to serve as associate pastor for young adults at Grace Community Church in Noblesville, Ind.

Charles "Chad" Raith II (M.Div. 2000) was appointed director of the Paradosis Center for Theology and Scripture. The center, housed at John Brown University where Raith is assistant professor of reli-

gion and philosophy, brings together leading Catholic, Orthodox and Evangelical scholars for meaningful theological exchanges centered on Scripture.

Lia Scholl (M.Div. 2000) wrote *I Heart Sex Workers: A Christian Response to People in the Sex Trade* (Chalice Press, 2013). Scholl is the pastor of Richmond Mennonite Fellowship in Richmond, Va.

Matt Adair (M.Div. 2001) is director of operations for Acts 29 nationwide and is also pastor of a Christ Community Church in Athens, Ga.

Andrew Byers (M.Div. 2001) wrote *TheoMedia: The Media of God and the Digital Age* (Wipf & Stock, 2013).

Adam Robinson (M.Div. 2002) is senior pastor of Double Oak Community Church in Birmingham. Previously, he ministered as an itinerant evangelist with Adam Robinson Ministries.

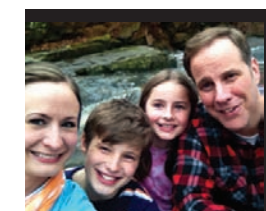
Shelley Hyde Madueme (M.T.S. 2003) lives with her family in Flintstone, Ga., where she is in the dissertation phase of a doctorate in New Testament from Trinity Evangelical Divinity School.

Irini Fambro (M.Div. 2003) wrote the book *Made for More* (Platypress, 2012).

Gregg Madsen (M.Div. 2003) is lead pastor of Steadfast Bible Fellowship, Gretna, Nebraska, a 2010 church plant of Steadfast Bible Fellowship in Omaha, Neb. Previously, he was pastor of Crete Berean Church, in Crete, Neb.

Tim Marsh (M.Div. 2003) was called to serve First Baptist Church of Rutherfordton, N.C., as senior pastor in November 2012.

Troy Greene (M.Div. 2004) has been serving as pastor of The King's Chapel in Brooklyn, N.Y., since Sept. 11, 2011.



Brant Bonds (M. Div. 1999) and his wife, Allison, were appointed by the Southern Baptist International Mission Board as missionaries to Brazil. They and their two children, Coleman and Caroline, will study the Portuguese language in central Brazil for 12-14 months before relocating for their assignment in the Amazon region.



Beth (Patterson) Evans (M.Div. 2000) and husband, Matt, moved back to their hometown of Dalton, Ga., to start Rock Bridge Community Church. Matt serves as lead pastor and Beth serves as director of student ministry.

Michael Kelley (M.Div. 2004) had his third book, *Boring: Finding an Extraordinary God in an Ordinary Life*, published by B & H Books in September 2013.



Jake Andrews (M.Div. 2005) published *Hermeneutics and the Church: In Dialogue with Augustine* (University of Notre Dame Press, 2012).

Mark Sheerin (M.Div. 2005) was the overall winner in *Christianity Today's* first Common-Good essay competition. His winning essay, "Why I Left World Vision for Finance," is a candid assessment of our idea of *sacred* versus *secular* and a challenge to develop a more robust theology of vocation.



Terri Byrd (M.T.S. 2006) was appointed by the Coordinating Council of the Alabama Cooperative Baptist Fellowship to be its full-time coordinator. Byrd previously served as the organization's associate coordinator for congregational life and as interim pastor of Crosscreek Baptist Church in Pelham, Ala.

Jim Tate (M.Div. 2006) received the Troy L. Morrison Award for Leadership and Church Health at the annual meeting of the Alabama Baptist State Convention in November 2012. He is pastor of Memphis Baptist Church in Dothan, Ala.

Jennifer Rash (M.T.S. 2007) won a DeRose Hinkhouse Memorial "Best in Class" award from the Religious Communicators Council for her work at *The Alabama Baptist* covering the 2011 Alabama tornadoes.



Brian Cosby (M.Div. 2007) had his book, *Suffering and Sovereignty: John Flavel and the Puritans on Afflictive Providence*, released at the end of December by

Reformation Heritage Books. The book is a distillation of his doctoral dissertation, which he earned in 2012 from Australian College of Theology in Sydney. In addition to pastoring Wayside Presbyterian Church in the Chattanooga area, Cosby is also an adjunct professor of church history at Metro Atlanta Seminary.



David Driskill (M.Div. 2008) joined the staff of Covenant Presbyterian Church in Birmingham as pastor of collegiate

ministry. Previously, he served as youth pastor at Trinity Presbyterian Church in Tuscaloosa, Ala.

Kristen (Lindsey) Padilla's (M.Div. 2008) Bible Study curriculum, *myStory: A Study on Our Relationship with God*, is the second study in the series "mymissionful-filled" produced by Women's Missionary Union. She also contributed a package of articles on the issue of human trafficking to *The Alabama Baptist*.

Jared Smith (M.Div. 2008) is producer and project manager with service programming at Watermark Church, a campus of North Point Ministries in Atlanta, Ga. He previously worked at Redstone Church of Birmingham.

Bryan Gunn (D.Min. 2008) became vice president and chief financial officer of Florida Baptist Children's Home in 2012. He was previously administrative pastor, chief financial officer and general counsel of Shades Mountain Baptist Church in Birmingham.

Paul Kummer (D.Min. 2008) and his wife, Susan, are in their second year of missionary school at Bethel School of Supernatural Ministry in Redding, Calif. They await assignment for overseas mission work in South East Asia or Africa.



Terence Waldron (M.Div. 2009) joined the staff of Lakeshore Drive Baptist Church in Weatherford, Texas, as pastor of youth.



Lyord Watson (M.Div. 2010) was elected to the Birmingham School Board in August 2013. Watson is a program coordinator for Birmingham Urban League and also serves on the pastoral staff of Greater St. John Baptist Church.

Roger Wall (D.Min. 2009) became pastor of Providence Baptist Church in Pageland, S.C., in 2013. He previously served at Faith Baptist Church in Durham, N.C.



Jimmy Gill (M.Div. 2010) is associate pastor at Trinity Presbyterian Church in Cahaba Heights, Ala. Previously, he was a pastor at Fullness Christian Fellowship.

Ryan Hamilton (M.Div. 2010) is director of youth ministries at Independent Presbyterian Church in Birmingham.

Parker Johnson (M.Div. 2010) is pastor of the historic First Presbyterian Church (PCA) in Brewton, Ala. Previously, he served as assistant pastor at 2Cities Church plant Montgomery, Ala.

Chris Jones (M.Div. 2010) is senior pastor of Meadow Brook Baptist Church in Birmingham. Previously, he served two years as minister of students at Meadow Brook.

Charles Penland (D. Min. 2010) is pastor of the Deaf Ministry of Kirby Woods Baptist Church, Memphis, Tenn. He also teaches American Sign Language at Union University's Germantown extension.

Dustin Curtis (M.Div. 2011) is a middle school Bible teacher at Highland Baptist Christian School in New Iberia, La., and a collegiate associate at First Baptist Church, Lafayette, La.

Ben Talmadge (M.Div. 2011) serves pastor of youth and adult education at Grace Church in Tuscaloosa, Ala.



Jeremy Huff (M.Div. 2011) and his family moved to Chicago, Ill., to begin serving with Living Hope Church, a Presbyterian (PCA) church plant in inner-city Chicago.

Aaron Ashlock (M.Div. 2011) is lead pastor at Oak Knoll Baptist Church in Haltom City, Texas.

John MacTaggart (M.Div. 2011) is director of student ministries at Grace Church in Tracy, Calif., part of the Converge network of churches.

Jimmy Tidmore (M.Div. 2012) was hired as senior pastor at Monte Sano Baptist Church in Huntsville, Ala., in Feb. 2013.



Otis Dion Culliver (M.Div. 2012) was called in 2013 to be pastor of Tabernacle Baptist Church in Selma, Ala. Tabernacle Baptist is a historic black church that played a crucial role

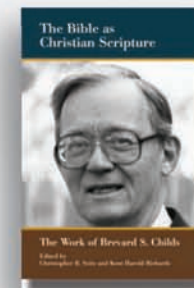
in the nation's voting rights movement. Dr. George preached Culliver's installation service. Previously, Culliver was pastor of Morning Star Missionary Baptist Church in Beatrice, Ala.

Ben Birdsong (M.Div. 2012) is minister of students at Meadow Brook Baptist Church in Birmingham.

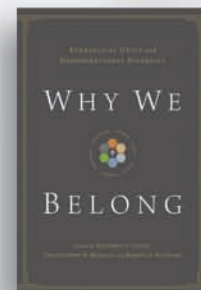
Doug Barnwell (M.Div. 2013) is director of high school ministries at Northbrook Baptist Church in Cullman, Ala.

Amy Jackson (M.Div. 2013) is the receptionist and administrative assistant at Altadena Valley Presbyterian Church in Birmingham. She is also a member at Mountain Brook Baptist Church, where she is involved in teaching, writing and serving. ✝

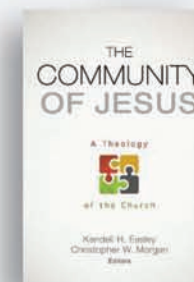
Faculty Bookshelf



in Brevard Childs' Isaiah Commentary"
Mark S. Gigniliat
in *The Bible as Christian Scripture: The Work of Brevard S. Childs* edited by Christopher Seitz (Society of Biblical Literature, 2013)



"Why I Am an Evangelical and an Anglican"
Gerald Bray
"Why I Am an Evangelical and a Baptist"
Timothy George
in *Why We Belong: Evangelical Unity and Denominational Diversity* edited by Anthony L. Chute, Christopher W. Morgan, and Robert A. Peterson (Crossway, 2013)



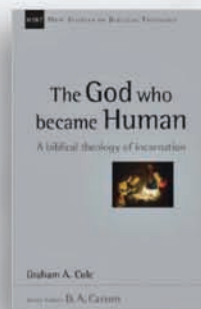
"God Walks with His People: Old Testament Foundations"
Paul R. House
in *The Community of Jesus* edited by Kendell H. Easley and Christopher W. Morgan (B&H Academic, 2013)



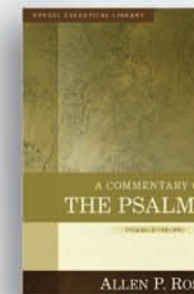
"Sin in Historical Theology"
Gerald L. Bray
"Sin in the Law" and "Sin in the Former and Latter Prophets and the Writings"
Paul R. House
in *Fallen: A Theology of Sin* edited by Christopher W. Morgan and Robert A. Peterson (Crossway, 2013)



"The Third Use of the Law: Freedom and Obedience in the Christian Life"
Piotr J. Malysz
in *Preaching and Teaching the Law and Gospel of God* edited by Carl E. Braaten (American Lutheran Publicity Bureau, 2013)



The God Who Became Human: A Biblical Theology of Incarnation
Graham A. Cole
New Studies in Biblical Theology (IVP Academic, 2013)



A Commentary on the Psalms, Volume 2
Allen P. Ross
(Kregel, 2013)



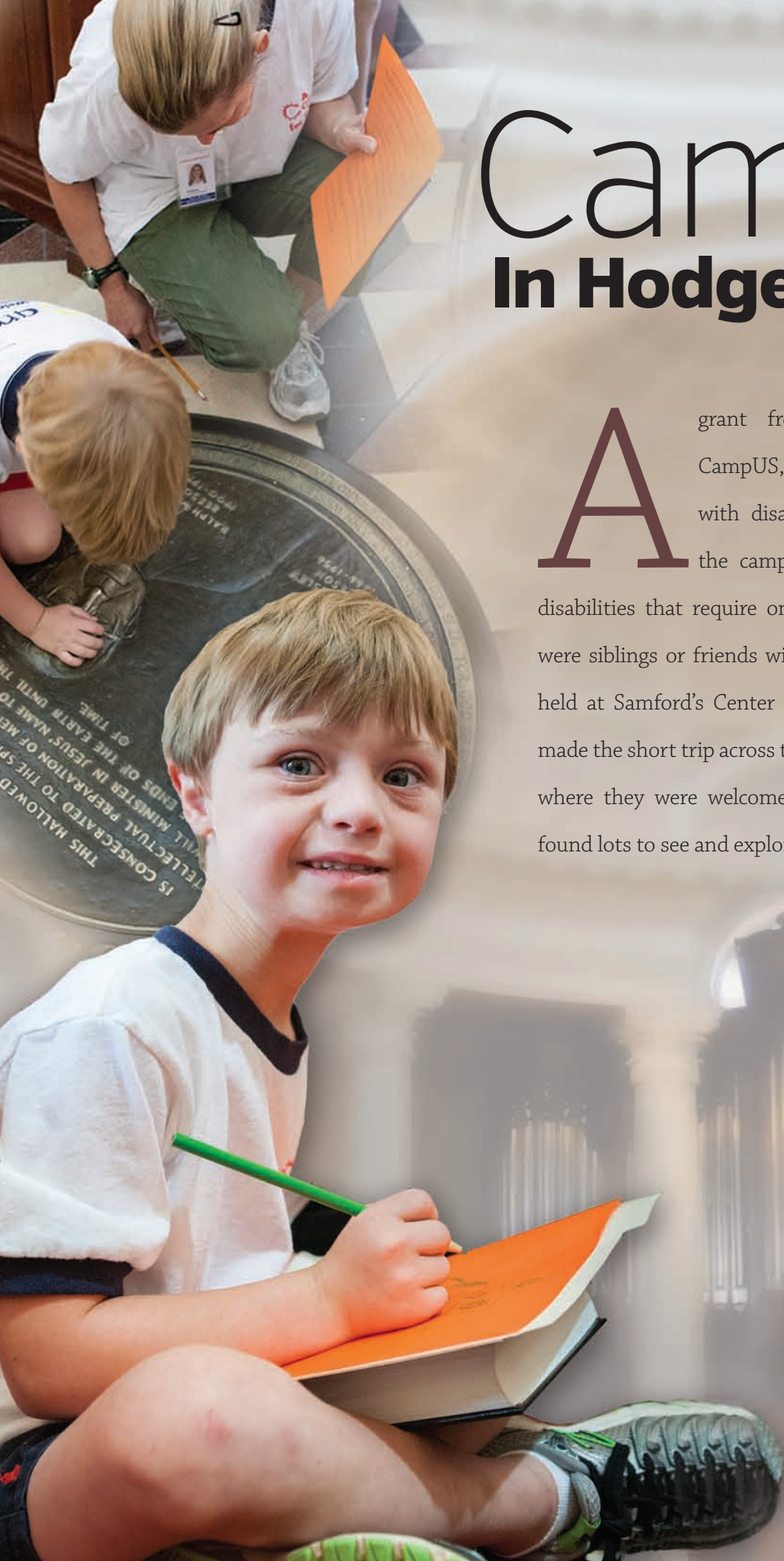
"Sufficient for All, Efficient for Some": Definite Atonement in the Medieval Church"
David S. Hogg
From Heaven He Came and Sought Her: Definite Atonement in Historical, Biblical, Theological, and Pastoral Perspective (Crossway, 2013)



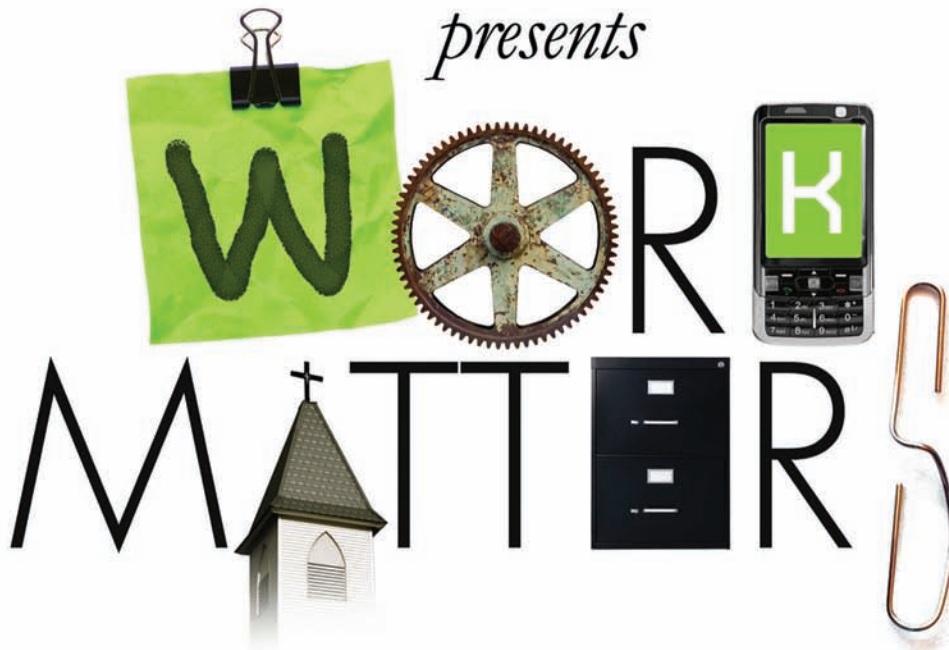
Matthew Commentary
Frank Thielman
The ESV Gospel Transformation Bible (Crossway, 2013)

CampUS In Hodges Chapel

A grant from Samford University funded CampUS, a week long day camp for children with disabilities. Twenty children attended the camp. Thirteen of these children have disabilities that require one-on-one supervision; the other 7 were siblings or friends without special needs. The camp was held at Samford's Center for Healing Arts, but the students made the short trip across the street to see visit Hodges Chapel, where they were welcomed by Curator Vickie Gaston. They found lots to see and explore! ✝

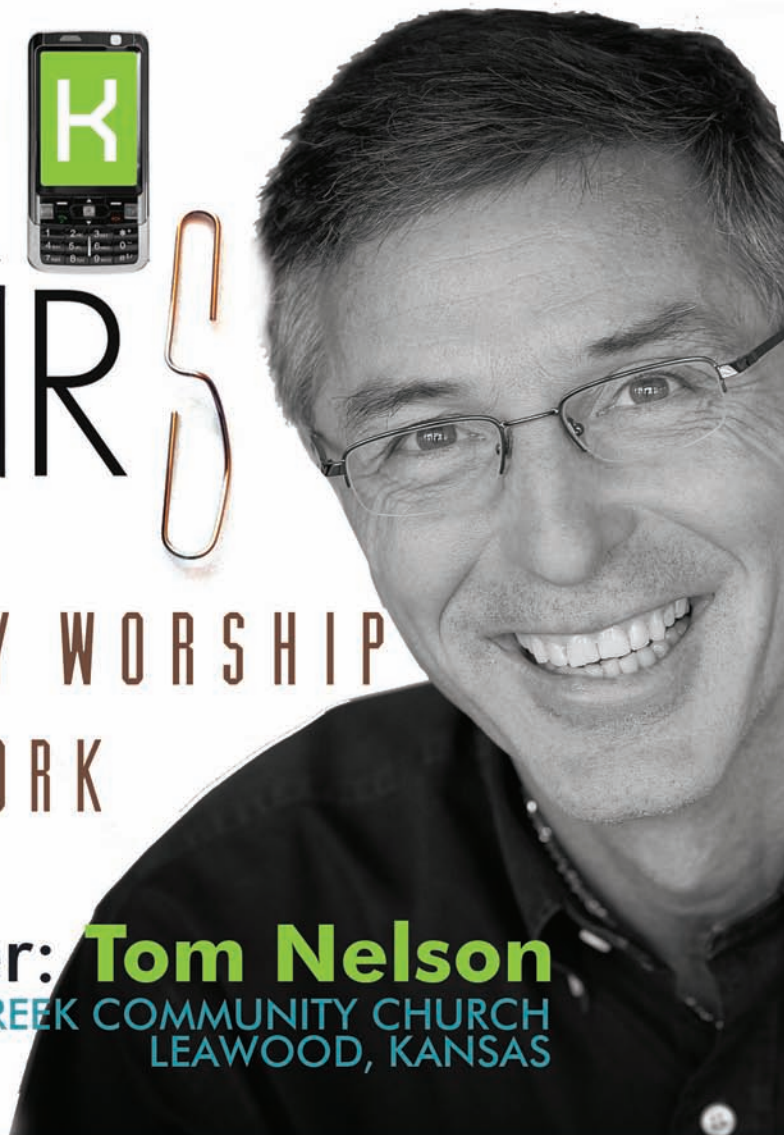


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