

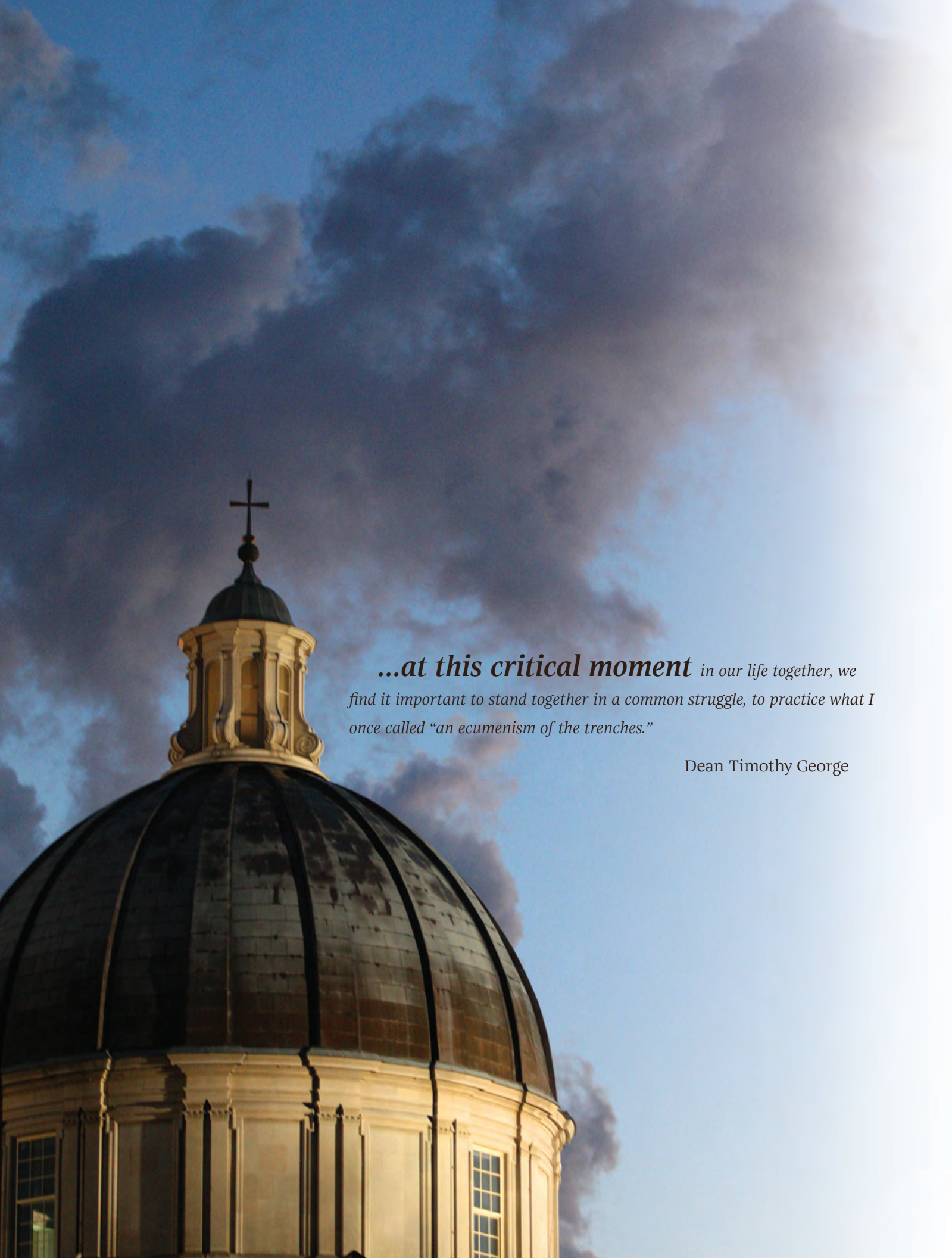
Revisiting the Manhattan Declaration ■ The Minister's Toolbox

# Beeson

Spring 2011



Dietrich  
Bonhoeffer  
**Confessing Christ  
in Nazi Germany**



*...at this critical moment in our life together, we find it important to stand together in a common struggle, to practice what I once called "an ecumenism of the trenches."*

Dean Timothy George

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Beeson was created using Adobe InDesign CS4, Adobe PhotoShop CS4, CorelDraw X4, Microsoft Word 2007, and Bitstream typefaces Modern 20 and AlineaSans.AlineaSerif.

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# A Tale of Two Declarations

By Timothy George

**B**onhoeffer faced a church that had bowed its knee to the reigning culture, but we are facing that today as well. The situation that compelled Bonhoeffer and the other Confessing Church leaders to draft the Barmen Declaration in the 1930's is not so terribly different from the current situation that has compelled Christian leaders to draft the Manhattan Declaration.

—Eric Metaxas

It was a bright, sunny day on May 31, 1934, not a cloud in the sky, when 139 delegates from Protestant churches throughout Germany came together in the town of Barmen and issued the Theological Declaration of the First Confessional Synod of the German Evangelical Church. Though the weather was beautiful that day, the storm clouds of a gathering crisis were evident to believing Christians in the Third Reich. The Barmen Declaration nowhere mentioned Hitler or the Nazis by name, but the issues which gave rise to this confession of faith were known to

everyone who had eyes to see.

The Barmen Declaration set forth in six clearly written articles the meaning of Christian faith and life based on the Holy Scriptures and the great confessions of the sixteenth-century Reformation. It rejected the totalitarian claims of the state and called the German church back to the central truths of the Gospel. It did so by announcing in its first article that “Jesus Christ, as he has attested for us in the Holy Scripture, is the one Word of God which we have to hear and which we have to trust and obey in life and in death.”

During the spring semester of 2011, the community of Beeson Divinity School is studying the Barmen Declaration and asking what it can mean for us today. “To the Winds Thy Fears,” from a hymn text by Paul Gerhardt (translated by John Wesley), is the theme of our community worship services this spring. Each week in Hodges Chapel, we will listen to sermons on the significance of the Barmen Declaration today. We shall also sing some of the great hymns of Luther and Gerhardt and listen

to the music of the Reformation that so inspired Bonhoeffer and other believers in the Confessing Church.

One of the speakers in our series will be Eric Metaxas, a biographer of Dietrich Bonhoeffer. He, among others, has compared the Barmen Declaration to the

Manhattan Declaration (MD), a recent statement of Christian conscience affirming the sanctity of human life from conception to natural death, the dignity of marriage as a lifelong covenantal union between one man and one woman, and religious freedom for all persons. The MD was drafted by Chuck Colson, Robert George, and me and released in November, 2009. Within one year of its release, the MD had garnered the signatures of some half-million Christian believers. You can find out more about the Manhattan Declaration on its website: [www.manhattandeclaration.org](http://www.manhattandeclaration.org).

It needs to be said that these three issues are not the only matters of pressing moral concern in our culture today. Many issues call for Christian engagement. Care of creation, racial injustice, the proliferation of violence, the spread of HIV-AIDS, the blight of poverty and hunger around the world, and many others are all areas of concern. But life, marriage and freedom are threshold issues on which so much else depends. If Christians cannot stand together on the sanctity of life, the dignity of marriage, and religious freedom for all, then how can we act with any moral earnestness on a host of other concerns that press upon us?

The Manhattan Declaration was written on the seventy-fifth anniversary of the Barmen Declaration. The early drafts of the MD did cite the Barmen statement as a precedent that inspired our concern. But the reference to

Courtesy of Manhattan Declaration



▲ Chuck Colson speaks at the Manhattan Declaration press conference on Nov. 20, 2009.

Barmen was deleted in the final form of the MD for several good reasons. First, the plight of the church in North America today, serious as it is, is not analogous to the repression Jews, Christians and many others experienced in Hitler's Germany. Second, the Barmen Declaration was written and signed by only Protestant (Lutheran and Reformed) Christians, whereas the MD includes Roman Catholic, evangelical Protestant and Eastern Orthodox voices. None of us is interested in an easygoing ecumenism that blurs the theological convictions we hold dear. But at this critical moment in our life together, we find it important to stand together in a common struggle, to practice what I once called “an ecumenism of the trenches.”

Still, Metaxas is right to discern an underlying similarity between the statements of 1934 and 2009.

First, both Barmen and the MD appeal to the authority of Holy Scripture. Each offers quotations from the Bible as the theological basis of its statements. Each recognizes that the Christian faith can be, and often has been, distorted by accommodation to the “prevailing ideological and political convictions” of the day. Thus, it is not surprising that both Barmen and Manhattan have been controversial. Each document subscribes the claim

▶ Timothy George is founding Dean of Beeson Divinity School

of Jesus in John 14:6, an assertion that demands a decision: “I am the Way, the Truth and the Life. No one comes to the Father except through me.”

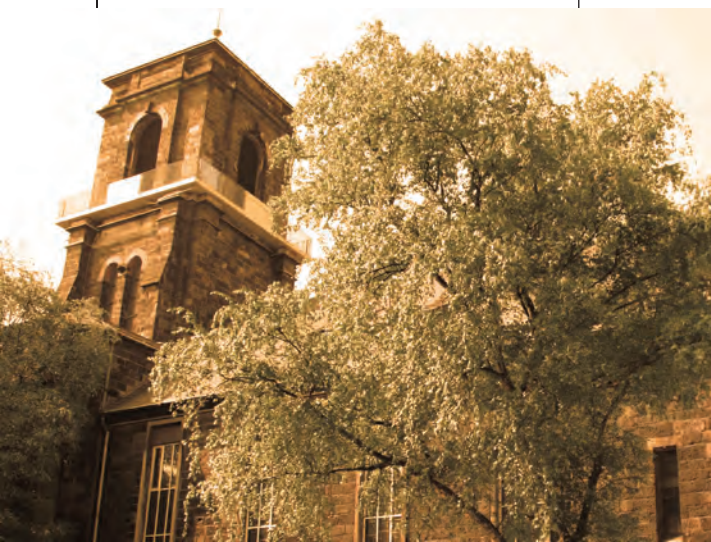
Second, neither Barmen nor Manhattan are “political” statements in the sense of being tied to a particular political party or ideology. The MD has been signed by Democrats, Republicans, and Independents alike. Some say today that the church should take a sabbatical from speaking to the culture at large. Hitler himself was happy (at least for a while) to leave the Christians alone so long as they stayed within the four walls of their church buildings and refrained from “meddling” in matters related to public policy and the common life of the German people. But both Barmen and Manhattan refuse to say that there are areas of life which do not belong to Jesus Christ. Both affirm the sovereignty of God and the lordship of Jesus Christ.

Finally, both Barmen and Manhattan are more than mere statements of academic discourse. They are not mere declarations

of religious opinion. Both are movements of the Spirit and calls to commitment. Stefanie von Mackensen, the only woman delegate at Barmen, later said that she had felt the presence of the Holy Spirit sweep the room when the Barmen Declaration was unanimously adopted and the congregation rose and sang spontaneously, “Now Thank We All Our God.” Both Barmen and Manhattan recognize “the cost of discipleship.” Both call for the kind of conscientious courage that dares to count the cost of following Jesus Christ along the way that leads finally to the cross.

Pastor Steven Grund, the main figure in John Maarten's story *The Village on the Hill*, wrote from his prison cell: “If the church sleeps and her witness is silent, then she will not be attacked and may live in comfort, but she betrays her Lord. But when the church awakes and speaks, then come storms and sorrow and the cross, but the Lord is near.” ✝

*The presentations on Barmen will be posted at [www.beesondivinity.com](http://www.beesondivinity.com). There you can also subscribe to the Beeson Podcast with weekly postings of sermons, lectures, and interviews.*



◀ Gemarker Kirche, site of the Synod of Barmen

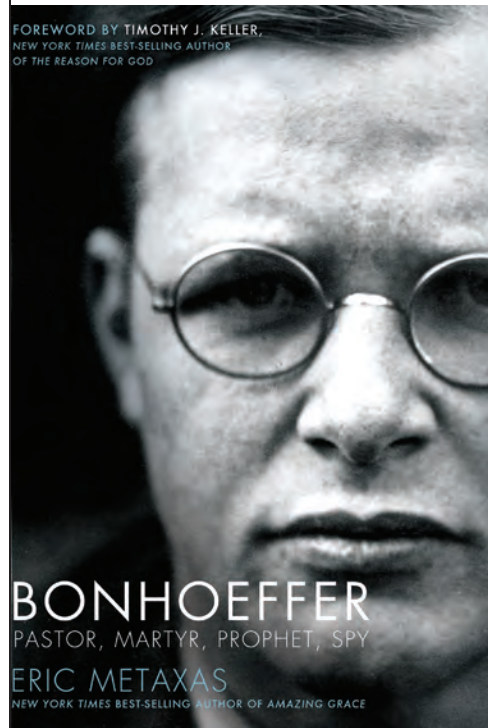
# A Spoke in the Wheel

## Confessing Christ in Nazi Germany

By Eric Metaxas

**O**n March 1, Eric Metaxas spoke at Beeson Divinity School's chapel service as part of the spring series on the *Barmen Declaration*. Metaxas is author of the acclaimed new biography *Bonhoeffer: Pastor, Martyr, Prophet, Spy*, published by Thomas Nelson in 2010. The following article is an excerpt from the book.

FOREWORD BY TIMOTHY J. KELLER,  
NEW YORK TIMES BEST-SELLING AUTHOR  
OF THE REASON FOR GOD



**BONHOEFFER**  
PASTOR, MARTYR, PROPHET, SPY  
ERIC METAXAS  
NEW YORK TIMES BEST-SELLING AUTHOR OF AMAZING GRACE

In the first months of Nazi rule, the speed and scope of what the Nazis intended and had begun executing throughout German society were staggering. Under what was called the *Gleichaltung* (synchronization), the country would be thoroughly reordered along National Socialist

lines. No one dreamed how quickly and dramatically things would change.

The Bonhoeffers always had access to privileged information, but as the shadow of the Third Reich fell across Germany, much of the information came from Bonhoeffer's brother-in-law, lawyer Hans von Dohnanyi, at the German Supreme Court. The Bonhoeffers learned that something especially disturbing called the Aryan Paragraph would take effect April 7. It would result in a series of far-reaching laws. Government employees must be of "Aryan" stock; anyone of Jewish descent would lose his job. If the German church, essentially a state church, went along, all pastors with Jewish blood would be excluded from ministry. Many were confused about how to respond. The pressure to get in line with the National Socialist wave sweeping the country was intense. Bonhoeffer knew someone must think it all through carefully, and in March 1933, he did so. The result was his essay, "The Church and the Jewish Question."

### The Church and the Jewish Question

A group of pastors had been meeting in the home of Gerhard Jacobi, pastor of the Kaiser Wilhelm Memorial Church, to discuss developments in the country. Bonhoeffer planned to deliver his essay to them in early April.

The German church was in



▲ Kaiser Wilhelm Memorial Church, Berlin

turmoil. Some church leaders felt the church should make peace with the Nazis, who were strongly opposed to communism and "godlessness." They believed the church should conform to the

■ Eric Metaxas is a bestselling author with an eclectic career. He has written for the *New York Times*, the *Atlantic*, and *Veggie Tales*. *Bonhoeffer*, his second biography, is the recipient of Beeson Divinity School's 2011 John Pollock Award for Christian Biography.

Nazi racial laws and the Führer Principle. They thought that by wedding the church to the state, they would restore the church and Germany to her former glory, before the Treaty of Versailles and the chaos and humiliation of the last twenty years. The moral degeneration of Weimar Germany was self-evident. Hadn't Hitler spoken of restoring moral order to the nation? They didn't agree with him on everything, but they believed that if the church's prestige were restored, they might be able to influence him in the right direction.

There was at this time a group that stood solidly behind Hitler's rise to power and blithely tossed two millennia of Christian orthodoxy overboard. They wanted a strong, unified Reich church and a "Christianity" that was strong and masculine, that would stand up to and defeat the godless and degenerate forces of Bolshevism. They boldly called themselves the *Deutsche Christen* (German Christians) and referred to their brand of Christianity as "positive Christianity." The German Christians became very aggressive in attacking those who didn't agree with them and generally caused much confusion and division in the church.

But perhaps the most grievous aspect of the church turmoil was the willingness of mainstream Protestant Christian leaders to consider adopting the Aryan Paragraph. They reasoned that Jews who were baptized Christians could form their own church and had no particular business expecting to be a part of a distinctly "German" church. In the 1930s, such racially ideological ideas were not nearly as foreign as they are today.

The idea that the races should be "separate, but equal" was popular and widespread in the Jim Crow American South, and Bonhoeffer had seen it firsthand. He knew that such ideas were powerfully rooted in notions

about human identity and community. Across Europe and the world, there had often been strong taboos against mixing races and ethnicities. So even though Bonhoeffer knew that what he was facing was inimical to Christian faith, he knew that such thinking was also widespread.

Unlike most Germans, Bonhoeffer had experienced the church far beyond the Lutheran churches of Germany. In Rome, he had seen Christians

He addressed the issue of the church's attitude toward the state and created common ground with his skeptical readers by paraphrasing Romans 13: "There is no power, but of God; the powers that be are ordained of God." In other words, governments are established by God for the preservation of order. The church had no fundamental quarrel with the state being the state, with its restraining evil, even by use of force. Then he moved on to clarify

**The German church was in turmoil. Some church leaders felt the church should make peace with the Nazis, who were strongly opposed to communism and "godlessness."**

of many races and nationalities worshiping together; in the United States, he had worshiped with African American Christians in Harlem; and via the ecumenical movement, he had worshiped with other European Christians. The immediate question before him was, what is the church's response to the Jewish question? But the question that stood behind that question was still, *what is the church?*

that the church does, nonetheless, play a vital role for the state. What is that role? The church must "continually ask the state whether its action can be justified as legitimate action of the state, i.e., as action which leads to law and order, and not to lawlessness and disorder." In other words, it is the church's role to *help the state be the state*. If the state is not creating an atmosphere of law and order, as Scripture says it must,

▼ Bonhoeffer's Desk



Axel Mauruszat

## The church has the unconditional obligation...not just to bandage the victims under the wheel, but to put a spoke in the wheel itself.

then it is the job of the church to draw the state's attention to this failing. And if on the other hand, the state is creating an atmosphere of "excessive law and order," it is the church's job to draw the state's attention to that too.

If the state is creating "excessive law and order," then "the state develops its power to such an extent that it deprives Christian preaching and Christian faith . . . of their rights." Bonhoeffer called this a "grotesque situation." "The church," he said, "must reject this encroachment of the order of the state precisely because of its better knowledge of the state and of the limitations of its action. The state which endangers the Christian proclamation negates itself."

Bonhoeffer then famously enumerated "three possible ways in which the church can act towards the state." The first, already mentioned, was for the church to question the state regarding its actions and their legitimacy—to help the state be the state as God has ordained. The second way—and here he took a

bold leap—was "to aid the victims of state action." He said that the church "has an unconditional obligation to the victims of any ordering of society." And before that sentence was over, he took another leap, far bolder than the first—in fact, some ministers walked out—by declaring that the church "has an unconditional obligation to the victims of any ordering of society, *even if they do not belong to the Christian community.*" Everyone knew that Bonhoeffer was talking about the Jews, including Jews who were not baptized Christians. Bonhoeffer then quoted Galatians: "Do good to all men." To say that it is unequivocally the responsibility of the Christian church to help all Jews was dramatic, even revolutionary. But Bonhoeffer wasn't through yet.

The third way the church can act toward the state, he said, "is not just to bandage the victims under the wheel, but to put a spoke in the wheel itself." The translation is awkward, but he meant that a stick must be jammed into the spokes of

the wheel to stop the vehicle. It is sometimes not enough to help those crushed by the evil actions of a state; at some point the church must directly take action against the state to stop it from perpetrating evil. This, he said, is permitted only when the church sees its very existence threatened by the state, and when the state ceases to be the state as defined by God. Bonhoeffer added that this condition exists if the state forces the "exclusion of baptized Jews from our Christian congregations or in the prohibition of our mission to the Jews."

The church would be "*in statu confessionis* and here the state would be in the act of negating itself." This Latin phrase, which means "in a state of confession," was originally used as a specifically Lutheran phrase in the sixteenth century. By Bonhoeffer's time it had come to mean a state of crisis



Staatsbibliothek zu Berlin – Preussischer Kulturbesitz

**What is at stake is by no means the question whether our German members of congregations can still tolerate church fellowship with the Jews. It is rather the task of Christian preaching to say: here is the church, where Jew and German stand together under the Word of God; here is the proof whether a church is still the church or not.**

## Bonhoeffer knew that a church that did not stand with the Jews was not the church of Jesus Christ.

in which the "confession" of the gospel was at stake. To "confess the gospel" simply meant to speak forth the good news of Jesus Christ. Bonhoeffer continued, "A state which includes within itself a terrorized church has lost its most faithful servant."

Bonhoeffer went on to say that to "confess Christ" meant to do so to Jews as well as to Gentiles. He declared it vital for the church to attempt to bring the Messiah of the Jews to the Jewish people who did not yet know him. If Hitler's laws were adopted, this would be impossible. His dramatic and somewhat shocking conclusion was that not only should the church allow Jews to be a part of the church, but that this was precisely what the church was: it was the place where Jews and Germans stand together. "What is at stake," he said, "is by no means the question whether our German members of congregations can still tolerate church fellowship with the Jews. It is rather the

task of Christian preaching to say: here is the church, where Jew and German stand together under the Word of God; here is the proof whether a church is still the church or not."

To underscore his point, Bonhoeffer concluded with words from Luther's commentary on Psalm 110:3: "There is no other rule or test for who is a member of the people of God or the church of Christ than this: where there is a little band of those who accept this word of the Lord, teach it purely and confess against those who persecute it, and for that reason suffers what is their due."

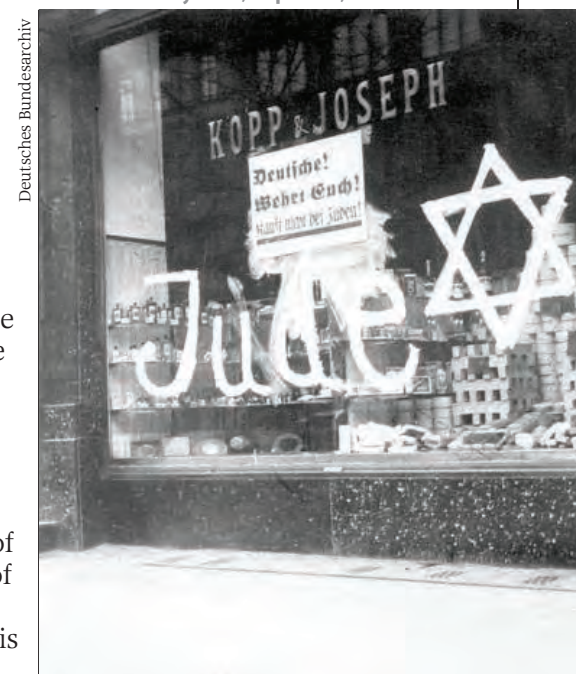
In the spring of 1933, Bonhoeffer was declaring it the duty of the church to stand up for the Jews. This would have seemed radical to even staunch allies, especially since the Jews had not begun to suffer the horrors they would suffer in a few years. Bonhoeffer's three conclusions—that the church must question the state, help the state's victims, and work against the state, if necessary—were too much for

▼ Assembly of "German Christians," 1933



Deutsches Bundesarchiv

▼ Berlin Boycott, April 1, 1933



Deutsches Bundesarchiv

almost everyone. But for him they were inescapable. In time, he would do all three.

The advent of the Nazi victory and the Nazis' attempt to co-opt the church resulted in chaos within the church itself, and in fighting and politicking among the many factions of the church. Bonhoeffer wanted to drown out the cacophony of voices and look at these things calmly and logically. He knew that if these questions were not addressed properly, one would be reduced to merely "political answers" or "pragmatic" answers. One could

begin to veer away from the true gospel, toward worshiping a god made in one's own image, rather than God himself, the "eternally other" of whom Barth had spoken and written. During his time in New York City, he had seen many well-meaning Christians at Union Theological Seminary unwittingly abandon that God for many good reasons; so too many of the well-meaning Christians in Germany were now doing the same thing. They were convinced that if they bent their theology a bit, it wouldn't matter—the results would be all right in the end. Many of them

honestly believed that under Hitler the opportunities for evangelism would increase. But Bonhoeffer knew that a church that did not stand with the Jews was not the church of Jesus Christ, and to evangelize people into a church that was not the church of Jesus Christ was foolishness and heresy. From the time Bonhoeffer finished writing “The Church and the Jewish Question,” he saw this clearly and would stake everything on it. But it would be a long and lonely road.

### The April 1 Boycott

In April 1933, Hitler declared a boycott of Jewish stores across Germany. The stated purpose was stopping the international press, which the Nazis maintained was controlled by the Jews, from printing lies about the Nazi regime. They always cast their aggressions as a defensive response to actions against them and the German people.

Goebbels spoke at a rally in Berlin that day, fulminating against the “Jewish atrocity propaganda,” and everywhere across Germany SA men intimidated shoppers from entering Jewish-owned stores, whose windows had been daubed in black or yellow paint with stars of David and the word *Jude* (Jew). The SA also handed out pamphlets and held placards: “*Deutsche Wehrt Euch! Kauft Nicht Bei Juden!*” (Germans, protect yourselves! Don’t buy from Jews!) Some signs were in English: “Germans, defend yourselves from Jewish Atrocity Propaganda—buy only at German shops!” Even the offices of Jewish doctors and lawyers were targeted.



Deutsches Bundesarchiv

▲ Joseph Goebbels

Bonhoeffer’s Jewish brother-in-law, Gerhard Leibholz, was a lawyer, and like many German Jews, he was a baptized Christian. Karl and Paula Bonhoeffer (Bonhoeffer’s parents), fearing the situation, went to Göttingen to be with Sabine and Gerhard

that weekend, while other family members checked in via telephone. That April, “the hope, so eagerly nourished, that Hitler would soon ruin himself by mismanagement was shattered,” recalled Sabine. “National Socialism established itself with lightning swiftness.”

**The hope, so eagerly nourished, that Hitler would soon ruin himself by mismanagement was shattered**

## Bonhoeffer was forever considering all sides of a question, sometimes to a fault

On the day of the boycott in Berlin, Dietrich’s grandmother was shopping. The patrician ninety-year-old was not about to be told where to shop. When SA men tried to restrain her from entering one store, she informed them that she would shop where she liked and did so. The story of Julie Bonhoeffer marching past Nazi gorillas was a favorite in the Bonhoeffer family, who saw in her an embodiment of the values they sought to live by.

### Sabine and Gerhard

Ten days after the boycott of Jewish stores, Bonhoeffer was asked to preach another sermon, for a funeral. On April 11, Gerhard Leibholz’s father died. For Dietrich, this was a difficult spot, one that he later admitted he had not negotiated well. Leibholz was ethnically Jewish, but unlike his son, he had not been baptized into the church. Bonhoeffer was forever considering all sides of a question, sometimes to a fault. Now he thought about how it might appear if someone who was speaking boldly against the Nazis on the Jewish issue preached at the funeral of a Jew who was not a member of the church. Would it seem merely incendiary? Would it destroy his chances for future action in the church? Would it destroy his credibility with those inside the church who already thought his ideas on this subject overly radical?

He wasn’t sure what to do, but he was urged to consult with his district superintendent. Knowing the uproar it might cause, his superintendent strongly opposed the idea of Bonhoeffer’s preaching, and so Dietrich declined. But he would soon deeply regret his action.

Sabine stayed in close contact with her family.

Gerhard was a popular professor of law at Göttingen, so it wasn’t long before they were directly affected by the mounting anti-Semitism. At one point, the National Socialist student leaders in Göttingen called for a boycott of his classes. Sabine recalled:

I had often heard my husband’s lectures and I went to the university on the actual day of the boycott in order to be there and to hear what the students would have to say. A few students were standing there in SA uniform, straddling the doorway in their jackboots as only these SA men could and not allowing anyone to enter. “Leibholz must not lecture, he is a Jew. The lectures are not taking place.” obediently the students went home. A corresponding notice had been posted on the blackboard.

After a while, Sabine and Gerhard needed only to walk down the street in Göttingen to breathe the poisonous atmosphere. People who recognized them

crossed to the other side to avoid them. “In Göttingen,” Sabine said, “many tried to collaborate. Lecturers who had not achieved further promotion now saw their opportunity.” But a few were sickened at what was taking place and were not afraid to express their horror. The theologian Walter Bauer met them on the street and launched into a tirade against Hitler. When Gerhard lost his position, another professor approached him and, with tears in his eyes, said, “Sir, you are my colleague and I am ashamed to be a German.” And a group of students from Gerhard’s seminar went to the Ministry to ask that he be allowed to teach.

Many of Gert’s relatives lost their jobs too. One Jewish school friend of Gerhard committed suicide. There was constant news of this sort. On Reformation Day, a few months after his decision not to preach at Gert’s father’s funeral, Bonhoeffer wrote Gert and Sabine in Göttingen:

I am tormented even now by the thought that I didn’t do as you asked me as a matter of course. To

▼ Berlin Boycott, April 1, 1933



Deutsches Bundesarchiv

▼ Berlin Book Burning, 1933



be frank, I can't think what made me behave as I did. How could I have been so horribly afraid at the time? It must have seemed equally incomprehensible to you both, and yet you said nothing. But it preys on my mind, because it's the kind of thing one can never make up for. So all I can do is ask you to forgive my weakness then. I know now for certain that I ought to have behaved differently.

Throughout 1933, the Nazis continued their campaign to legally bar Jews from state-affiliated institutions. More and more laws were enacted along the lines of the April 7 Reformation of the Civil Service. On April 22, Jews were prohibited from serving as patent lawyers, and Jewish doctors from working in institutions with state-run insurance. Jewish children were affected too. On April 25, strict limits were placed on how many of them could attend public schools. On May 6, the laws were expanded to include all honorary university professors,

lecturers, and notaries. In June all Jewish dentists and dental technicians were prohibited from working with state-run insurance institutions. By the fall, the laws included the spouses of non-Aryans. On September 29, Jews were banned from all cultural and entertainment activities, including the worlds of film, theater, literature, and the arts. In October all newspapers were placed under Nazi control, expelling Jews from the world of journalism.

The aggressive attacks from the German Christians during April shocked a number of pastors and theologians into action. Heinrich Vogel published his "Eight Articles of Evangelical Doctrine." Some Westphalian pastors published a declaration that, like Bonhoeffer's essay, roundly rejected as heresy the exclusion of baptized Jews from German churches. The young Reformation movement came into being, representing a number of theological points of view—all opposed to the German Christians,

but not agreed on much else. And Gerhard Jacobi, who would work arm in arm with Bonhoeffer in the church struggle, began meeting with other pastors at the Cafe am Knie in Charlottenburg. There were so many theological and political points of view in the opposition that they could never muster a single, focused plan of resistance. But they would try.

**"Where Books Are Burned . . ."**

In May 1933, the madness continued apace. *Gleichaltung* was much discussed. This idea, which Göring referenced at the German Christians' conference in Berlin the previous month, meant that everything in German society must fall in line with the Nazi worldview. This included the world of books and ideas.

Karl Bonhoeffer had a front-row seat to see how the Nazis exerted pressure on the universities. When the Nazi minister for cultural affairs spoke at Berlin University, Bonhoeffer recalled with shame that even though he found the man's attitude insulting, neither he nor his colleagues felt sufficient courage to walk out in protest.

He was at the University of Berlin another five years, and only with some effort did he manage to avoid displaying a portrait of Hitler. Anti-Semitism had existed for decades among the students of German universities, but now they expressed it formally. That spring the German Students Association planned to celebrate an "Action against the un-German Spirit" on May 10. At 11:00 p.m. thousands of students gathered in every university town across Germany. From Heidelberg to Tübingen to Freiburg to Göttingen, where the Leibholzes lived, they marched in torchlight parades and were then whipped into wild-eyed

**"Where books are burned, they will, in the end, burn people, too."**



▲ Berlin Book Burning, 1933

**There were so many theological and political points of view in the opposition that they could never muster a single, focused plan of resistance. But they would try.**

enthusiasm as Nazi officials raved about the glories of what the brave young men and women of Germany were about to do. At midnight the whole thing roared to grand effect in a great *Säuberung* (cleansing) where huge bonfires were lit and into which the students hurled thousands of books.

Thus Germany would be "purged" of the pernicious "un-German" thoughts of authors such as Helen Keller, Jack London, and H. G. Wells. Erich Maria Remarque's books were included, as were those of many others, including Albert Einstein and Thomas Mann. In 1821, in his play *Almansor*, the German poet Heinrich Heine wrote the chilling words: "Where books are burned, they will, in the end, burn people,

too." That night across Germany his books were among those thrown into the crackling flames. Sigmund Freud, whose books were also burned that night, made a similar remark: "Only our books? In earlier times they would have burned us with them."

In Berlin, at the Opernplatz, stood the great pile of wood that would become the bonfire. Addressing the thirty thousand, the vampiric homunculus Joseph Goebbels ranted into the darkness: "German men and women! The age of arrogant Jewish intellectualism is now at an end! . . . You are doing the right thing at this midnight hour—to consign to the flames the unclean spirit of the past. This is a great, powerful, and symbolic act. . . . Out of these ashes the phoenix

of a new age will arise. . . . O Century! O Science! It is a joy to be alive!"

As with so much else in the Third Reich, the scene had an undeniably macabre aspect to it: the midnight bonfire feeding like a succubus on the noble thoughts and words of great men and women. Goebbels, the propagandist, well knew that to stage a torchlight parade, followed by a bonfire at the stroke of midnight, evoked something ancient and tribal and pagan and invoked the gods of the German *Volk*, who represented strength and ruthlessness and blood and soil. The ritual was not meant to be Christian in any sense; indeed it was very much meant to be anti-Christian, though it

wouldn't do to say so, since most of those present might have balked to hear such a thing, though they well felt it. The torches and the drums and the procession were meant to create an atmosphere of ominousness and foreboding and fear, and to summon forces who knew nothing of the weak virtues of the Christian faith, but stood in fundamental opposition to them and to the monotheistic religion of the despised Jews.

The bonfires were only the beginning, and much worse lay in store for the Jewish people and those Germans who would come to their aid.

Though the momentum of the Third Reich grew with apparently unstoppable force, Dietrich Bonhoeffer knew with growing certainty that he must act as a spoke in the wheel of evil, even if it cost him his life.✝

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# Costly Grace and Christian Witness

## Revisiting the Manhattan Declaration

By Betsy Childs

**"T**he Manhattan Declaration: A Call of Christian Conscience," now in its second year of existence, urges Christians to reflect critically on three issues. The declaration, written by Charles Colson, Robert George and Beeson Divinity School Dean Timothy George, affirms the intrinsic value of *life*, upholds *marriage* between one man and one woman, and decries encroachments on *religious liberty*.

It is all too easy to divorce these issues from the real lives that they affect. For some, these are not just abstract topics to be debated in endless blog threads and editorial pages; they are crisis points that redirect the trajectory of life entirely. This article briefly examines lives that have been personally affected by the three issues covered in the Manhattan Declaration.

### Life

Last spring, Jacquie Stalnaker told her story at Beeson's Sanctity of Life Forum. More than 20 years ago, Stalnaker found herself unexpectedly pregnant. She recalls telling her boyfriend about the baby: "The first thing out of his mouth was, 'We have to get rid



Maria Nyeste

▲ Jacquie Stalnaker

of it." She was afraid to tell her parents, so she let him talk her into an abortion. He drove her to the clinic.

The clinic staff told her that the abortion would be quick and painless, and that she wouldn't have to worry about "it" anymore. "They said they could discard it for me," she recalled. "I had no idea of the impact of that word 'discard' until it was too late."

Stalnaker was given no pain medicine, anesthesia or sedative. The doctor chatted with the nurses

while he performed the abortion as casually, she says, as if he were removing a splinter from her finger. She knew the exact moment that the child inside her body died.

"It was the most painful thing that I will ever go through. At that very moment, I realized, *I killed my child*," she said. "It wasn't just my child; it was a child of God. It was my parents' grandchild. It was my brother's niece. It was my cousin's cousin. From that moment on, my life changed forever. I lived in fear. I was ashamed. I felt abandoned. It wrecked every relationship that I was in."

Stalnaker spent thousands of dollars on counseling, but none of her counselors ever asked her if she had had an abortion or helped her seek healing. It was many years later that she met Father Frank Pavone, who introduced her to a ministry called Rachel's Vineyard.

Rachel's Vineyard holds retreats for women and men who seek to heal from the pain of abortion. Stalnaker attended one of these retreats, where she was encouraged to acknowledge that she aborted a child, not just a fetus. She named her child Lilly Gabriel. This retreat propelled Stalnaker's search for healing and forgiveness. She became active in the awareness campaign Silent No More, speaking about the pain and trauma experienced by women

■ Betsy Childs is editor of *Beeson Magazine*

Read and sign the Manhattan Declaration at [www.ManhattanDeclaration.org](http://www.ManhattanDeclaration.org).

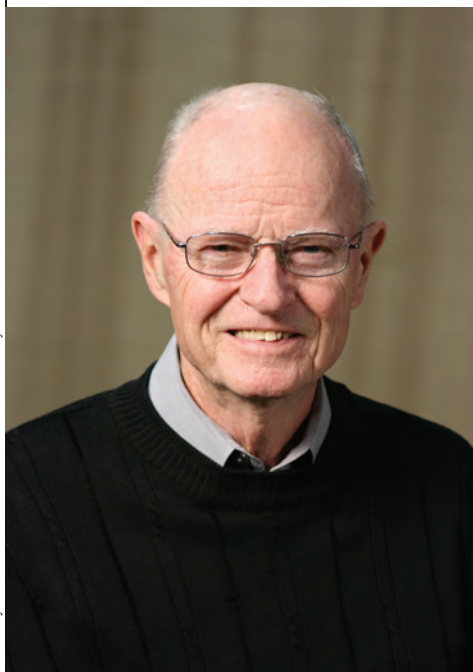
who have abortions.

When Stalnaker was 41 years old, she was diagnosed with uterine cancer. She has since been through treatment for cancer three times. She will probably never have a child. This knowledge adds to the regret Stalnaker feels for not keeping the child that she conceived 20 years ago. She works tirelessly to keep others from making the same mistake and knowing the same grief.

The Manhattan Declaration states, "A culture of death inevitably cheapens life in all its stages and conditions by promoting the belief that lives that are imperfect, immature or inconvenient are discardable." Jacquie Stalnaker's story testifies to the painful consequences that follow when life is treated as disposable.

### Marriage

In 1981, when she was 58 years old, Muriel McQuilkin was diagnosed with Alzheimer's disease. The disease progressed, and in 1990, her husband, Robertson McQuilkin, resigned from his job as president of Columbia Bible College and Seminary in order to care for her. The reason was simple: she



Courtesy of ColumbiaInternational University

▲ Robertson McQuilkin

was agitated and fearful when away from him, but peaceful and content when he was present. He believed that he should be her primary caregiver, a role incompatible with that of college president.

In his resignation speech, he told the college, "It's not only that I promised in sickness and in health, till death do us part....She sacrificed for me for forty years to make my life possible. So if I cared for her forty years, I'd still be in debt. However, there's much more. It's not that I have to. It's that I get to. I love her very dearly."

McQuilkin cared for his wife for 13 more years until her death in 2013. Muriel had stopped recognizing him in 1993. She stopped smiling several years before she died, and for the last couple of years, she rarely opened her eyes. Still, McQuilkin faithfully served her, feeding her, bathing her, and doing whatever he could to make her feel loved. "I would

**"She sacrificed for me for forty years to make my life possible. So if I cared for her forty years, I'd still be in debt."**

love her," McQuilkin recalled after her death "but she couldn't love me back, and that's a painful thing."

The McQuilkins' marriage is a beautiful rarity in a bleak landscape. One doesn't have to look far to discover that marriage vows are not honored in our society. Celebrity scandals line the magazine aisles at the grocery store, and billboards offering cheap divorce for \$299 line the highways. Marriage has become a cheap commodity, a disposable lifestyle rather than a lifelong covenantal commitment.

Of Christianity, G. K. Chesterton said, "The Christian faith has not been tried and found wanting. It has been found difficult and left untried." On a broad cultural level, the same thing

could be said of the institution of marriage. Scores of young people, having witnessed the failed marriages of their parents and peers, don't view marriage as an option. Others seek to redefine it as a temporary union (for as long as it is satisfying) or as a union between any two (or more) people who love each other, regardless of their gender.

But there are people who are honoring God's design for marriage, some at great personal cost. They choose to honor the vows "in sickness and in health" though it means a lifetime of caring for a disabled spouse. "For better or worse" may mean years of conflict, financial stress, or just plain irritation, but many refuse to end their marriage in divorce, even though it might have made life easier.

Robertson McQuilkin honored his wife and his marriage. The Manhattan Declaration states, "Where marriage is honored,

and where there is a flourishing marriage culture, everyone benefits—the spouses themselves, their children, the communities and societies in which they live. Where the marriage culture begins to erode, social pathologies of every sort quickly manifest themselves. Unfortunately, we have witnessed over the course of the past several decades a serious erosion of the marriage culture in our own country."

In 2005, McQuilkin married Deborah Jones Sink. Caring for his wife for 25 years had not diminished the value he placed on marriage or made him reluctant to take the marriage vows a second time. His example of sacrifice and resilience stands in contrast to our culture's degradation of covenantal faithfulness.





(C) World Vision

▲ World Vision's Feeding Program in Zimbabwe

### Religious Liberty

Mayo was orphaned at age 7. She lives with her grandmother and attends Gohole Primary School in Zimbabwe. Although she attended school, she had difficulty learning because each day she came to school hungry. Speaking of the students at the primary school, Headmaster Enelia Ncube said, "No breakfast, no supper . . . nobody

talks of breakfast here. As far as many families are concerned, it does not exist. How can we expect children to learn with this kind of condition?"

World Vision International began a feeding program at the school in 2004, and the effort has paid off. One seventh grader commented, "I do not hear a child cry for food anymore. School

feeding helps us to learn. . . . I am happy because I am not hungry."

This program is one of thousands of different aid and relief projects of World Vision. These programs have been jeopardized by recent legal action against World Vision. Because it is an explicitly Christian organization, World Vision hires only Christian employees. The agency was sued by three former staff members who were terminated after it was discovered that they denied the fundamental beliefs of Christianity, namely, the Trinity and the divinity of Jesus.

No one has accused World Vision of trying to force a Christian message on the recipients of its aid. The World Vision website makes it clear that this is not the case: "[W]e never require aid recipients to listen to a religious message as a condition of our help, nor do we use aid as an inducement for recipients to change religion. We also never discriminate on the basis of religion in giving aid; we serve every child in need that we possibly can, of any faith or none."

At the heart of the legal battle is the issue of whether an organization that receives federal funding can qualify as a religious organization, and thereby discriminate in hiring on the basis of religion. According to Colorado attorney L. Martin Nussbaum, quoted in *Christianity Today*, the statement that World Vision "receives federal funds," is slightly misleading. Those federal funds come to the organization as "payments under a contract for delivery of services" Nussbaum explained. "There is nothing in the Constitution that requires a ministry to give up its freedom to staff itself with like-minded employees of faith merely because the government is purchasing the agency's services."

At the time of this writing, World Vision seems poised to win this legal battle. The Ninth Circuit

Court of Appeals ruled in favor of the organization in August 2010, though the plaintiffs may appeal the ruling. Nevertheless, this case serves as a reminder that a humanitarian organization whose primary focus is working against poverty and injustice around the world could be denied the status of a religious organization.

In a press release, World Vision has said, "A non-profit that advocates for animal rights . . . would be unlikely to hire a hunter or a non-vegetarian. An environmental organization is unlikely to hire a global warming skeptic. Non-profit organizations are defined by their core mission and motivation. To hire those uncommitted to that mission would be to undermine the organization itself."

The Manhattan Declaration warns, "Restrictions on the freedom of conscience or the ability to hire people of one's own faith or conscientious moral convictions for religious institutions . . . undermines the viability of the intermediate structures of society, the essential buffer against the overweening authority of the state." The litigation against World Vision is one example of how hiring restrictions could threaten the existence of Christian ministries. The repercussions of that threat extend to the neediest members of society, like the children of Gohole Primary School.

From a German prison cell, Dietrich Bonhoeffer wrote:

If we want to be Christians, we must have some share in Christ's large-heartedness by acting with responsibility and in freedom when the hour of danger comes, and by showing a real sympathy that springs, not from fear, but from the liberating and redeeming love of Christ for all who suffer. Mere waiting and looking on is not Christian behavior. The Christian is called to sympathy

and action, not in the first place by his own sufferings, but by the sufferings of his brethren, for whose sake Christ suffered.

Bonhoeffer knew that Christianity is a costly confession. What began in Germany as a battle over issues became a battle that cost lives, and Bonhoeffer

willingly laid his down. The Manhattan Declaration is not simply a call for Christians to toe the line on particular issues; it is a call for us to examine our lives, for the strong to bear the burdens of the weak and for Christians everywhere to take up the cross and follow Christ. ✚

## Augustine of Hippo on "Obedience in Babylon"



Just as the soul is the life of the flesh, so God is the blessedness of man's life. As the Holy Scriptures of the Hebrews say, 'Blessed is the people whose God is the Lord.' A people estranged from God, therefore, must be wretched; yet even such a people as this loves a peace of its own, which is not to be despised. It will not, indeed, possess it in the end, because it does not make good use of it before the end. For the time being, however, it is advantageous to us also that this people should have such peace in this life; for, while the two cities are intermingled, we also make use of the peace of Babylon. We do so even

though the people of God is delivered from Babylon by faith, so that it is only for a while that we are pilgrims in her midst. It is for this reason, therefore, that the apostle admonishes the Church to pray for kings and for all that are in authority, adding these words: 'that we may live a quiet and tranquil life in all godliness and love.' Again, when the prophet Jeremiah foretold the captivity which was to befall the ancient People of God, he bade them, by divine command, to go obediently into Babylon, thereby serving God even by their patient endurance; and he himself admonished them to pray for Babylon, saying 'In the peace thereof shall ye have peace': the temporal peace which is for the time being shared by the good and the wicked alike.

*The City of God against the Pagans*  
Book XIX, Chapter 26  
Translated by R.W. Dyson

# The Minister's Toolbox

## Why Ministers Buy Books

By Kenneth A. Mathews

**T**he ancient Hebrew sage said it well: “Of making many books there is no end” (Ecclesiastes 12:12). We can add “and of the buying of books there is no end.” Regardless of the minister’s background and academic interests, books will always be a part of a successful minister’s work. The classic example is the apostle Paul who requested that Timothy bring to his prison residence “the books and above all the parchments” (2 Timothy 4:13). Paul was a scholar, and we

are not surprised by his devotion to study. But there are also among us those like Peter, who was not a scholar but a tradesman. Yet once Peter experienced the call to be the apostle to the Jews, his life by necessity included vigorous study, as his New Testament letters show. The same is true of all us. Whether you are naturally inclined to study or not, it is a part of the calling of ministry, simply because an effective ministry must be grounded in the Scriptures and the teachings of the historic church. Anything short of this will

leave an anemic minister whose service to the church can only leave spiritually anemic Christians. There is nothing sadder than Christians who are starving for the Word of God. An influential pastor for the gospel was W. A. Criswell, long-time pastor of First Baptist Church, Dallas. Repeatedly he advised young ministers about the importance of study. He remarked that at coming to the mammoth downtown church, he appealed to the church “to give me my mornings with God.” Then he added that he would be available every afternoon and evening to serve the needs of the flock. The church leadership accepted his proposal and as a consequence his preaching opened the treasure troves of God’s word for generations and among thousands.

My home pastor, C. E. Colton, could also be found in his study as early as five o’clock in the morning. He would work on his sermons and type them out himself word for word. Although he did not use a manuscript in the pulpit, his investment in his messages meant effective preaching and a church that grew spiritually as well as numerically. I remember he advised me once that it was inevitable that the preacher

◀ Kenneth Mathews, Professor of Divinity at Beeson Divinity School, teaches Old Testament. His most recent book is *Leviticus: Holy God, Holy People*.



will make mistakes and offend members. But, he told me, they will be prone to forgive you if you do but two things well: first, feed them and, second, love them.

Although we may not think that evangelists and missionaries are scholars, a survey of Christian leaders will disabuse us of that misconception. The father of modern missions to India, William Carey, was apprenticed to a shoemaker as a young teenager, but he taught himself many languages and had a vast knowledge of the natural sciences. As a youth, he borrowed a Greek grammar and taught himself New Testament Greek. In India he translated the Scriptures into Bengali and Sanskrit.

More recently, we have another example in the evangelist Angel Martinez (who referred to himself as “a little shoeshine boy from San Antonio”). He memorized the whole New Testament and could quote any part of it at request. It is little known that he also selected a topic for study each year in addition to his biblical preparations, such as the sciences and American or European history. He educated himself far above his formal education.

When I was in seminary in the 1970s, the most popular facility on campus was not the break room, but the bookstore. Students spent hours browsing the stacks and would squeeze out of their meager incomes discretionary dollars for books—books that were not required for classes. That they would buy class textbooks was a given, but students studied additional volumes that would be instrumental to their life-long commitment to ministry. We learned at seminary that a long-term investment in tools was needed to equip us for the life to



which God had called us.

When I speak of “tools,” I am reminded of how important tools are to a craftsman in any specialized trade, such as car repair or carpentry. I can do neither well and therefore I never bought good tools. Because of this, whenever I do a repair, my work is not as good as it could be. If

you don’t have the right tools, the product will show it. If a minister is to produce better products, that is, sermons and leadership, he must have the right tools.

But the buying of books can be undertaken haphazardly or strategically. Every dollar spent must be invested well—getting the biggest bang for your

**Whether you are naturally inclined to study or not, it is a part of the calling of ministry...**

## If a minister is to produce better products, that is, sermons and leadership, he must have the right tools.

buck. Fundamental resources far outweigh the shelf life of lighter (sometimes shallow) devotional books or “how to” manuals. Language resources, Bible introductions, Bible dictionaries, atlases, concordances, theologies, and serious text-driven commentaries are the fundamentals of the craft. These are works that will stand the test of time. Once you have purchased the basics as your solid foundation, then you can turn to a second

tier of collateral resources, such as special studies in backgrounds, culture, and word study. In the third tier are biographies, devotional readings, and pragmatic topics.

One of my relatives who was an engineer visited my office at Beeson years ago and saw the many books on my shelves. He asked me a very pragmatic question: “Ken, have you read all these books?” Of course, I would like to have said “yes,” but it was not so. Rather, I

explained to him that these were in effect reference books that were all used but usually in small bites.

Actually, my collection is quite meager compared to many I know. Since I am on a campus with a theological library, it is a blessing to have ready access to many resources. This may not be the case for you now, and you really don’t know what God has in mind for your future. You may be in a setting where there is no theological library within a hundred miles or more. It’s important to have a library of your own.

A common objection to purchasing a book is the hard economic times that many seminarians face. Yet a quick inventory of contemporary student life will sometimes exhibit investments that are not necessary but are collateral, such as a myriad of electronic devices. One professor in my seminary days asked what we typically invested in a car. Of course, most would take out a loan and make monthly payments. He rightly pointed out that there is no commodity that depreciates faster than an automobile, especially a recent model. How much more should we be willing to invest in the tools of a minister’s trade that will benefit us for years to come!

Married ministers need to work with their spouses to find room in the family budget for book purchases so that book buying doesn’t become tinder for arguments. Some spouses may see books as an indulgence rather than a needed item. What may help the spouse understand is the analogy of other professions, such as law and medicine. Lawyers and doctors must have resources to practice their profession successfully. Law libraries and medical journals are a staple for such professions.

Romans. Before we add yet another commentary on Romans, we might consider what books of the Bible have little to no representation.

Be careful about buying a whole commentary series. Most commentary sets are uneven in their quality. It is better to buy individual volumes from different sets. The books may not look as pretty on the shelf but they will be more effective tools. Obtain recommendations from teachers, scholars, pastors, and friends. There are some publications especially given to weighing the quality of books, which can be used as guides, such as Tremper Longman’s *Old Testament Commentary Survey* (Baker 2007) and John Glynn’s *Commentary and Reference Survey* (Kregel 2003).

Electronic resources such as BibleWorks, Logos, or Accordance

can also be a good investment. But be as careful about software purchases as you are about books. The investment is greater in terms of dollars, and paying the cost of the recurring updates may not be worth the additional expense.

The challenge and responsibility for pastors is greater today than ever since Americans love the Bible but don’t know its story. In a recent *Christianity Today* article, “Why Johnny Can’t Read the Bible,” the author explains that we preach to an alarming number of biblical illiterates, and we address people who do not know the big picture (meta-narrative) of the Bible’s message of redemption.

So save those shekels God has given you and make the most of the “talents” the Master invested in you (Matthew 25:14-30)! ✚

Remember, ministers are caretakers of souls. That’s no light assignment!

The best way to guard against overindulging in book buying is to develop a purchasing plan. Budget a yearly amount for books. Look for the deep discount sales and used books. I recall one seminarian who was leaving the ministry; he pulled up to the seminary parking lot and opened his trunk for business. I was able to purchase some important items rather cheaply. Relatives and friends can also ease the financial blow. At Christmas and other occasions, request specific resources or cash to go toward a bigger purchase. As you plan your purchases, consider where you are skimpy in resources and heavy in others. Typically, our resources for books like Ecclesiastes wane compared to

...ministers are caretakers of souls. That’s no light assignment.

### R E C O M M E N D E D



#### Some Recommended Commentaries on the Old and New Testament

By Ken Mathews and Frank Thielman

- *Exodus* by Douglas Stuart (B& H 2006)
- *Judges, Ruth* by Daniel Block (B& H 1999)
- *Proverbs 1-15 and Proverbs 16-31* by Bruce Waltke (Eerdmans, 2004, 2005)
- *Psalms* by G. H. Wilson (Zondervan, 2002)
- *The Minor Prophets* edited by Thomas McComiskey (Baker, 1992-98)
- *Matthew* by D. A. Carson (Zondervan, 1995)
- *The Gospel according to John* by D. A. Carson (Eerdmans, 1991)
- *The Spirit, the Church, and the World: The Message of Acts* by John Stott (InterVarsity, 1990)
- *The Epistle to the Romans* by Douglas Moo (Eerdmans, 1996)
- *The Book of Revelation* by G. K. Beale (Eerdmans, 1999)

# Beeson Portrait

Paula Davis

By Betsy Childs

Paula Davis started hearing the call of God around the time she graduated from Cumberland School of Law at Samford University. She had never before entertained the idea of going into full-time ministry, and she had plenty of reasons to dismiss the idea. “I went to law school!” she kept telling

herself (and God).

In addition to being on the cusp of a legal career, Davis was in the middle of a health crisis. After years of suffering from lupus, her kidneys failed. She had to spend four hours at a time, three days a week, at a dialysis center. Although she knew God was calling her into some sort of

ministry, He had not been specific about what that would be, and she figured that she wasn’t ready yet.

In spite of her health problems, Davis went on to found a family law practice. She switched from hemodialysis to peritoneal dialysis, which allowed her to receive treatment at home on her own schedule. Week after week, she stood up in court and tried to help parents regain custody of their children. She saw the system work, and she saw it fail, but even in the best of outcomes, success felt hollow. Davis could help her clients regain custody of their kids, but she couldn’t turn them into good parents or transform their broken lives. “There was only so much the law could do,” she said. “The only thing that could truly help people was knowing Jesus Christ.”

Meanwhile, it seemed like every time she turned on the radio, Davis heard a sermon on rebellion or running from God. In spite of the fact that she was using her law degree and helping people every day, she knew deep down that she had not fully surrendered to God’s plan for her life.

Davis started thinking about applying to seminary. “I want to be the best servant that I can be for Christ,” she said, “to be thoroughly trained and equipped.” At that point, she had been waiting for a kidney transplant for several years. While she still hoped a kidney would become available, she decided she couldn’t put life on hold forever. She says she figured

◀ Paula Davis

God could use her even while she was on dialysis.

If this were a parable, you would expect Davis’s health to turn around at this point. It seems right that things would get easier after she surrendered to God’s call. But that has not been the case. After enrolling at Beeson Divinity School, Davis developed vascular disease, which required heart surgery. Poor circulation (a result of the vascular disease) led to a toe amputation. She’s still waiting for a kidney. I asked Davis how many times she’s been hospitalized in the couple of years she has been in seminary. She wasn’t sure of the exact number, but she knows she’s had at least seven hospital stays.

“Did you think about quitting?” I asked. She nodded. “I prayed

about stopping, but I didn’t get an answer, so I pushed through.”

I asked Dr. Paul House, professor of divinity, about Davis, and he testified that her efforts, even in the midst of such serious health problems, have been wholehearted. “Paula Davis has been an inspiration to us all,” he said. “She once called me and asked me to tell her teachers that she could not be in class the next day. When I asked why, she told me she was having a heart procedure in the morning. She just wanted us to know why she would be gone. I have had her come to my class in great pain, and I have been challenged by her determination. I have been in higher education for 25 years, and I have not had a more conscientious student.”

Throughout her illnesses, the Beeson community has cheered Davis with cards, calls and visits. “What keeps me going is the encouragement and support of the saints,” she said.

After graduation, Davis hopes to work in some sort of inner-city context. She would like to be part of a ministry that works to teach and holistically equip people to be disciples of Christ. She might even end up working with some of those same parents she stood beside in court; this time, the help she can offer won’t be limited by the constrictions of the legal system. She’s still praying for a kidney. But she’s not going to let the waiting get in the way of answering God’s call. ✝

## FACULTY BOOKSHELF

**Carl Beckwith** contributed a chapter on Athanasius for the book *Shapers of Christian Orthodoxy*, ed. Brad Green (Intervarsity Press, November 2010).

**Gerald Bray’s** book *Translating the Bible* was published by the Latimer Trust in July 2010. Bray contributed the chapter on Tertullian in *Shapers of Christian Orthodoxy* (Intervarsity Press, November 2010).

**Mark DeVine** contributed the chapter “Emerging or Emergent?” in the book *Southern Baptists, Evangelicals, and the Future of Denominationalism* (April 2011). **Timothy George** contributed the chapter “Baptists and Their Relations with Other Christians.”

**Lyle Dorsett** served as an advisory editor for the C. S. Lewis Bible from HarperOne. He wrote the article “City Missions” in the *Encyclopedia of Religion in America* (CQ Press/Sage, 2010).

Kregel Academic published *The Post-Racial Church: A Biblical Framework for Multiethnic Reconciliation* by **Kenneth Mathews** and **Sydney Park** in February 2011.

**Frank Thielman’s** commentary *Ephesians* was published by Baker Academic as part of the Baker Exegetical Commentary on the New Testament in November 2010.

**Douglas Webster’s** book *Second Thoughts for Skeptics* was published by Regent in June 2010.



# Community News

News and Updates

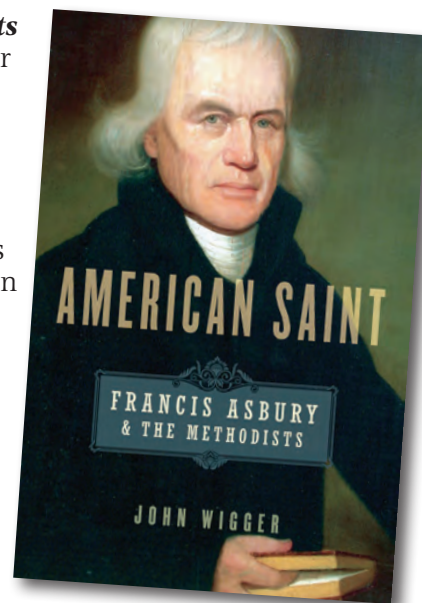
## Thielman Speaks to Evangelical Theological Society on Justification



Beeson Divinity School Professor **Frank Thielman** gave one of the plenary addresses at the annual meeting of the Evangelical Theological Society in Atlanta, Georgia. Thielman's address was called "God's Righteousness as God's Fairness in Romans: The Oldest Perspective on Paul." He joined Dr. N. T. Wright (University of St. Andrews) and Dr. Thomas R. Schreiner (The Southern Baptist Theological Seminary) in a panel discussion on justification. Conference organizers boasted a record attendance of more than 2,500 people.

## Wigger Receives Pollock Award

The 2010 John Pollock Award for Christian Biography was awarded to Dr. John Wigger for his book, **American Saint: Francis Asbury and the Methodists** (Oxford University Press, 2009). Wigger is associate professor of history at the University of Missouri. Of the book, historian Mark Noll has said, "Francis Asbury was one of the three or four most important religious leaders in American history, but until now he has lacked a comprehensive biography. John Wigger fills this gap splendidly. But much more than filling a gap, Wigger's rich account of the man who created American Methodism as the marvel of its age also reveals a great deal about the United States in its formative decades. This is a terrific book on a major figure."



## Students Minister Cross-Culturally



▲ Student Kennerly King in Ghana

In 2010, 41 students traveled to 18 countries to complete Cross-Cultural Ministry Practicums. Beeson Divinity School requires all M.Div. students to participate in a Cross-Cultural Ministry Practicum, where they have the opportunity to reside and minister in a culture different from their own while being supervised by on-site mentors.

The Global Center sponsored trips to Jordan and India in 2010. In 2011, Global Center teams visited Kenya in January and plan to visit England in July. Students were able to share pictures, stories and insights from their experiences at the Global Center's weekly Prayer for the Nations meetings. To see more photos of student trips, go to [www.beesondivinity.com/globalcenter](http://www.beesondivinity.com/globalcenter).

## Park Attends Lausanne Congress



**Dr. Sydney Park** was chosen as a delegate to the Third Lausanne Congress on World Evangelization, held in Cape Town, South Africa, in October 2010. She served as a table group discussion leader. Park said, "The congress was a rich offering of multiple critical subjects facing the modern-day church. I learned that the work of the Kingdom is much greater than I ever imagined." She was surprised to realize how similar the struggles faced by churches in Alabama are to struggles faced by churches throughout the world. "Hearing the testimonies of lives changed by the Gospel message compels me forward to adhere even more closely to the words of Scripture," she noted.

## Podcast

The Beeson Podcast launched on October 26, 2010, with a conversation between Charles Colson and Dean Timothy George. Episodes have included interviews with Alistair Begg, Sinclair Ferguson, Cliff Barrows and many other Christian leaders. Throughout 2011, the podcast also will include a series of model sermons analyzed by George and Robert Smith, Jr. To listen or subscribe for free, go to [www.beesondivinity.com/podcast](http://www.beesondivinity.com/podcast).



## Chapel Series on Barmen Declaration

During the spring semester of 2011, the Beeson Divinity School community will study the Barmen Declaration, a document of Christian confession adopted by Christian leaders (who would later become known as the Confessing Church) under Nazi rule. The theme for the community worship services is "To the Winds Thy Fears" from a hymn text by Paul Gerhardt. Each week in Hodges Chapel, we will listen to sermons on the significance of the Barmen Declaration today. This series also will include a special art exhibit and a contemporary film festival. For more information on speakers, go to [www.beesondivinity.com/communityworship](http://www.beesondivinity.com/communityworship).

## Go Global Mission Fair



The Global Center partnered with Samford's University Ministries to host the fourth annual Go Global mission fair in October. Representatives from nearly 20 mission agencies attended. **Paul** and **Rebekah Kim** spoke during a university convocation and a divinity school chapel. The Kims founded Berkland Baptist Church in Cambridge, Massachusetts, in 1981. Paul is an active leader in

## Upcoming Events

- **April 5-6** World Christianity Emphasis with Brian Stanley and BDS alumni missionaries
- **April 7** Art in April with artist Emmanuel Garibay



▲ *Thinking Chair* by Emmanuel Garibay

- **May 4** Service of Commencement and Consecration
- **July 18-22** 24th Annual Beeson Pastors School

the Southern Baptist Convention, having served as a trustee of the International Mission Board and president of the New England Baptist Convention. In addition to her role as director of spiritual formation at BBC, Rebekah serves as a chaplain at Harvard, where she teaches the Bible on Friday nights. In the divinity school convocation, Paul challenged divinity students by saying that Americans must recover a sense of God's holiness and righteousness.

# Beeson Alumni

## News and Updates

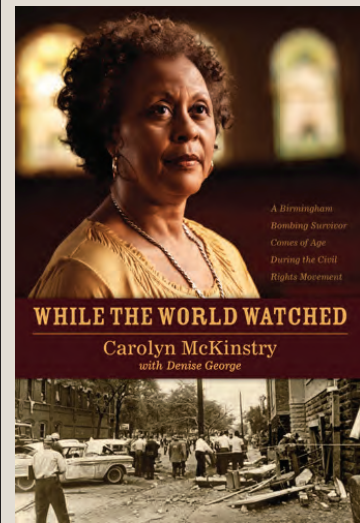
### 2011 Distinguished Alumni



**David Smith (M.Div., 2004)**  
David Smith has been the Correctional Chaplain at the Hamilton Aged & Infirm Correctional Facility in Hamilton, Alabama since 2007. Smith also serves as the Student Minister in his home church of South Hamilton Baptist. Smith has worked with the Extension Division of Beeson Divinity School since 2009 to offer

classes within the prison, and the classes have become very popular among the inmates. David and his wife, Heather, have two children, Emerson Claire (5) and Owen Patrick (11 months). Smith was honored on January 25 during the opening convocation service of the Spring 2011 semester.

**Russell J. Levenson, Jr. (D.Min., 1997)**  
Russell Levenson is rector of St. Martin's Episcopal Church in Houston, TX. Prior to accepting his current position, Levenson served churches in Alabama, Louisiana and Florida. While a student in Beeson's Doctor of Ministry program, he was Associate Rector at St. Luke's Episcopal Church in Birmingham. He is the author of the 2009 book *Provoking Thoughts*. Levenson and his wife, Laura, have three children, Evelyn (23), Jones (22) and Luke (16). Levenson was honored on March 8 during the Conger Lectures on Biblical Preaching.



### Carolyn McKinstry Tells Her Story

On September 15, 1963, a bomb exploded in the Sixteenth Street Baptist Church in Birmingham, Alabama, killing four girls who were in the church bathroom getting ready for Sunday school. Carolyn Maul had left the bathroom a few minutes before and was on her way upstairs. She survived, but she lost four friends and paid a high personal cost in the struggle for civil rights. For years after the bombing, she lived in fear and suffered from depression. Thirty-nine years later, she was called to testify at the trial of the surviving Klansmen who had planted the bomb.

**Carolyn Maul McKinstry** graduated from Beeson Divinity School with a master of divinity degree in 2008. She now serves on the ministerial staff at Sixteenth Street Baptist Church. McKinstry has teamed up with author Denise George to tell her story in the book *While the World Watched* (Tyndale House 2011). In addition to her ministerial responsibilities, McKinstry maintains an active speaking ministry and also serves on the Board of Overseers for Samford University.

## Updates

**Eddie Gibson (M.Div. 1993)** continues to work as the Executive Director of Eddie Gibson International Ministries, which focuses on missions and education



in his home country of Liberia. He has helped establish the Marla H. Corts Mission School, named for the widow of former Samford University President Dr. Thomas Corts, in Gbee, Liberia.

**Donna Herrick (M.Div. 1994)** resides near Chattanooga, Tennessee. Earlier this year, she began serving as Supervisor of the Clinical Pastoral Education program serving the Erlanger Health System.

**Dr. Tracey Jessup (M.Div. 1994)** has assumed a new role at Gardner-Webb University in Boiling Springs, North Carolina as Vice President for Christian Life and Senior Minister to the University. After completing his studies at Beeson, Jessup earned a Ph.D. from the University of Nebraska-Lincoln. He teaches in Gardner Webb's undergraduate department of religious studies and serves the local church through interim pastorates, pulpit supply and preaching revival services.

**Mark Price (M.Div. 1994)** celebrated 10 years of ministry at Church on the Eastern Shore, a congregation planted in Fairhope, Alabama by Mark and his family.

**George Sherman (M.Div. 1995)** has served as the Senior Pastor of Shady Brook Baptist Church in Charlotte, North Carolina since October 1995. The church has been involved in a number of

short-term mission initiatives, especially to Lapila, Haiti. Their most recent trip involved medical missions, construction, and pastoral training and teaching and took place in April, 2010. Sherman is currently completing his thesis to earn a D.Min. from Gordon-Conwell Theological Seminary

**Brent McDougal (M.Div. 1996)** serves as pastor of Cliff Temple Baptist Church in Dallas, Texas. Previously, he served as the State Coordinator of the Alabama Cooperative Baptist Fellowship.

**Brian Waters (M.Div. 1996)** serves as Minister to Students at Fellowship Baptist Church in Rome, Georgia.

In June 2009, **Terry Beaird (M.Div. 1997)** planted a church called The Bridge in Town Creek, Alabama.

**Dr. David Parks (M.Div. 1997)** of Charleston, West Virginia has recently published a new book, *Flashback: Understanding the life of Jesus through Old Testament Stories*.

**Dr. David B. Riker (M.Div. 1997)** completed his Ph.D. at the University of Aberdeen and has returned to his home country of Brazil where he now serves as president of the Equatorial Baptist Theological Seminary.

**Dr. Bill Nikides (M.Div. 1998)** lives in Billings, Montana where he serves as Director of East Asian Ministries for i2 Ministries, an organization that trains people working throughout the Muslim world.

**Renee Pitts (M.Div. 1998)** and **Brian Pitts (M.Div. 1999)** both



serve in ministry at Samford University. Renee is Minister to Students for Global Involvement, and Brian is Minister to Students for Spiritual Formation. The couple spent June 1 – July 9 in Malaysia and Indonesia. They led a team of eight students—including three Beeson Divinity students—to focus on relational evangelism in conjunction with other missionaries in the area.

**Riley P. Green, III (M.T.S. 1999)** has served with the Alabama Baptist Children's Homes and Family Ministries since 1996



and in his current position, Vice President of Administration, since 1998. After graduating from Beeson, Green completed the Doctor of Education degree from Nova Southeastern University. He has served as an elder at the Church at Brook Hills in Birmingham, Alabama for several years and has participated short-term mission trips to the Philippines, Peru, Venezuela, and most recently, the Sudan.

**Kelli Wommack (M.T.S. 1999)** serves on the staff at Christ Community Church in Columbus, Georgia.

**Craig Clayton (M.Div. 2000)** has served as Minister of Missions at the First Baptist Church of Norfolk, Virginia since January 2008.

**Richard Wright (M.Div. 2000)** has served as Minister to Families at the First Baptist Church of Memphis, Tennessee since 2003.

**Asangla Ao (M.Div. 2001)** and her husband **A.K. Lama (D.Min. 2002)** continue to work in northeast India planting churches.

**John Birchett, Jr.** (M.Div. 2001) has served as Senior Pastor of Broadway Baptist Church in Lexington, Kentucky since July 2008. He is also pursuing a D.Min. in Christian leadership from Southeastern Baptist Theological Seminary.

**Matt Madison** (M.Div. 2001), has returned to the Army as a Chaplain for the 1st Battalion, 504th Parachute Infantry Regiment in Fort Bragg, North Carolina. Previously, Madison was the Family Minister at North Phoenix Baptist Church in Phoenix, Arizona.

**Don Boshell** (M.Div. 2002) has served since June 2008 as Senior Pastor of St. John's United Methodist Church in Blacksburg, South Carolina.

**Jeffrey Gissing** (M.Div. 2002) was ordained as a Minister of the Word and Sacrament in the Presbyterian



Church USA. The service was held at the First Presbyterian Church of Winston-Salem, North Carolina on May 16. Jeff's wife, **Anna Moseley Gissing** (M.T.S. 2003), is an Elder at First Presbyterian Church and served on the Administrative Commission of Salem Presbytery conducting the ordination. Jeff has been ordained to serve as a Campus Minister at Wake Forest University with InterVarsity Christian Fellowship's Graduate and Faculty Ministries.

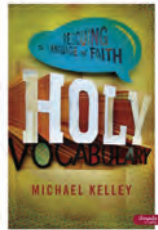
**Tommye Lambert** (2002) has served Hunter Street Baptist Church in Birmingham, Alabama as Minister to Median Adults since 2004.

**Jacob Helsley** (M.Div. 2009) serves as Pastor of Pine View Baptist Church in Blythewood, South Carolina.



**Kevin Thompson** (M.Div. 2002) serves as Lead Pastor of Community Bible Church in Fort Smith, Arkansas.

**Marcus Murphy** (D.Min. 2002) is the Senior Pastor at Oakwood Baptist Church in Lubbock, Texas.



*Holy Vocabulary: Rescuing the Language of Faith*, written by **Michael Kelley** (M.Div. 2003), is a Bible study published by LifeWay Christian Resources in its *Threads* series geared toward college students and young adults.

Earlier this year, **Rachel Dove** (M.Div. 2004) began serving as Director of Preschool and Children's Ministries for Highland Baptist Church in Meridian, Mississippi.

**Jay Watson** (M.Div. 2002) began serving as the pastor of Life Community Church in Nolensville, Tennessee in June 2007.

After five years of full-time work with Wayfarer Ministries, **Chris Brooks** (M.Div. 2004) and his family have moved to Tuscaloosa,



Alabama. He will continue to do some work with Wayfarer while also serving as the College Minister at Calvary Baptist Church.

**Chris Kinsley** (M.Div. 2004) has served as a Content Creator with Student Life, Inc. in Birmingham, Alabama since 2001.

After defending his thesis, "Hermeneutics and the Church: In Dialogue with Augustine," last fall, **Jake Andrews** (M.Div. 2005) earned his Ph.D. in Theology from the University of Aberdeen in Scotland. Currently, he works part-time for the After Augustine project at the University of St. Andrews while his wife, Chris, completes her Ph.D. in Literature.

**Marcus Davidson** (M.Div. 2005) is currently in the writing phase of his D.Min. studies in Black Church Leadership at The Southern Baptist Theological



Seminary. He serves as Senior Pastor of Florida's largest African-American congregation, the New Mount Olive Baptist Church. He also serves as the Assistant Treasurer of the National Baptist Convention, USA, Inc.

**Justin Wainscott** (M.Div. 2005) serves as pastor of the First Baptist Church of Jackson, Tennessee.



Since June 2008, **Mark Goodman** (D.Min. 2006) has served as the Senior Pastor of Rabbit Creek Community Church in Anchorage, Alaska.

**Casey Giddens** (M.Div. 2006) has been ordained as a teaching elder in the Presbyterian Church

in America. He serves as assistant pastor at the Cahaba Park Church in Birmingham, Alabama.

**Mari Beth (Shoemaker) Poor** (M.T.S. 2006) and serves as the Director of Young Adult and Young Married Ministries at Mountain Top Community Church in Birmingham, Alabama.



**Thomas Beavers** (M.Div. 2007) has served as the Assistant Pastor of the New Rising Star Missionary

Baptist Church in Birmingham, Alabama, and was called by the congregation in May to be their senior pastor. He also speaks in a variety of spiritual and community settings through Taking Cities, a ministry he founded in 2005.

**Josh Brooks** (M.T.S. 2007) began serving the St. Andrew's United Methodist Church of Cullman, Alabama as Associate Pastor in January 2009.

**Jerry Light** (D.Min. 2007) has been



called to serve as Senior Pastor of the First Baptist Church of Selma, Alabama.

**Michael Rodgers** (M.Div. 2007) has accepted the pastorate at Mount Olive Baptist Church in Norfolk, Virginia. He will be serving as Senior Pastor and will also be teaching philosophy and religion to undergraduates at Hampton University in Hampton, Virginia.

**John H. Spencer, Jr.** (D.Min. 2007) is the pastor of the First Baptist Church of Englewood, New Jersey.

**Nashaunna (Brumfield) Sanders** (M.Div. 2008) is stationed at Camp Lejeune, North Carolina, where she serves as a Chaplain in the United States Navy.

**Dan Stockum** (M.Div. 2008) serves as Campus Minister with the Fellowship of Christian Students at Georgia Tech. He also serves part-times as a Youth Ministry Associate at John's Creek Baptist church in Alpharetta, Georgia.

**Jonathan Venable** (M.T.S. 2008) has served as Youth Director for Ford's Chapel United Methodist Church in Harvest, Alabama since March 2009.

**Carl Addison, Jr.** (D.Min. 2009) has been the Executive Director of Earthen Vessels Ministry, Inc. in Anderson, Indiana since January 2008. Founded by Carl and his wife, Valerie, Earthen Vessels is a ministry with a focus on the health of pastors, their spouses, their marriages, and their families.

**Philip Coffman** (M.Div. 2009) is stationed in Norfolk, Virginia as a Chaplain in the United States Navy.

**Bryan Gill** (M.Div. 2009) resides in Memphis, Tennessee where he serves the Tennessee Baptist Convention as the Baptist Collegiate Ministry Director for the Metro Memphis area. In addition to his work with college students, Bryan also writes for Student Life.



**David Hudspeth** (M.Div. 2009) is Senior Pastor of St. Matthew's Anglican Church in Lapeer, Michigan.

**Josh Keel** (M.Div. 2009) and



his family moved to Little Rock, Arkansas for Josh to begin serving as youth director at Covenant Presbyterian Church.

**Mary Moss** (D.Min. 2009) is the pastor of the Saint Alma Baptist Church in Lakeland, Louisiana. She and her husband, Carl, have three adult daughters: Michelle, Rachelle, and Nicole.

**Jacob Simmons** (M.Div. 2009) joined the Beeson Divinity School staff as Alumni Relations Officer in October 2010. He spent the previous year in London working as a missionary with the London City Mission.

**Micah Simpson** (M.Div. 2009) serves as Campus Pastor at Southeastern Bible College and as Minister to College Students at Brookwood Baptist Church in Birmingham, Alabama.

**Noel Forlini** (M.Div. 2010) began working on a Ph.D. in Biblical Studies and Early Christianity at Drew University in Madison, New Jersey in 2010.

**Doug McNutt** (M.Div. 2010) and his family have recently moved to Utah to plant churches. He is working with Mission Utah, a church planting movement of the Presbyterian Church of America.



# Every Person a Pastor

By Douglas D. Webster

**P**astors are set apart by a Spirit-led congregation to teach the Word of God and exercise spiritual authority in the household of faith. Most Christians also believe in every-member ministry, shared leadership, the distribution of the gifts of the Spirit among all believers and the mutually received call to ministry. Every member of the household of faith is in some way a pastor, a missionary, a theologian and a servant leader. In Christ, we are all called to take up our cross and follow Jesus.

When I think of the priesthood of all believers, Lori Meals, a neonatal intensive care nurse and a gifted leader in the church, comes to mind. Several years ago when I was a pastor in San Diego, we received an urgent call to help a young couple in need. Their newborn was very ill, and they were flying from their home in Hawaii to San Diego to receive the specialized medical care their baby needed. Our church was asked to minister to this family. Because of Lori's years of experience with gravely sick children and her spiritual maturity, we turned to her to befriend this family and to minister to them. Lori became a very special pastor to them, sharing Christ's love with them,

praying for them and helping them through what became for all involved a horrendous ordeal. When she was with the family, she laid aside her normal ministry as a nurse and became their pastor—a

to be there for this family and for others in our congregation facing a crisis. Thankfully, I am older and a little more biblical now. Lori's spiritual depth and willingness to be used made her a natural for this challenging responsibility.

There were times throughout that stressful year that I felt guilty for asking her to undertake such a difficult ministry. The daily challenges were great, but each time we discussed the situation, she assured me that she felt called to do it. I had not given her this task; the Lord had. A few nights before the baby's memorial service, Lori called me, and we talked through the meditation she was writing. I realized that her deep biblical insights were born of months of praying, befriending, witnessing and loving. She was standing at the intersection of the mystery of God and the mess of the human condition and preaching Resurrection hope, a

privilege not reserved for those of us who stand in the pulpit on Sunday.



▲ *The Power of the Resurrection* by Jae-Im Kim

pastor with a very helpful medical background.

At the outset of my ministry career, I doubt if I would have thought of asking Lori to pastor this family. She had her job, and I had mine. Even if I had been pulled in 20 different directions, I would have felt it was my responsibility

■ **Douglas Webster teaches Pastoral Theology and Christian Preaching at Beeson Divinity School. He also serves as senior pastor of Central Presbyterian Church in Manhattan.**

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