



ANDREW GEROW HODGES CHAPEL



BEESON DIVINITY SCHOOL  
SAMFORD UNIVERSITY



SAMFORD UNIVERSITY



## FROM THE PRESIDENT

Dear Visiting Friends,

Welcome to Andrew Gerow Hodges Chapel, one of the most cherished sites on the campus of Samford University. As a center of worship, praise and spiritual formation, Hodges Chapel is symbolic of the unique mission of the Beeson Divinity School. Allow your eyes to survey the beauty of the facility and open your spirit to the stories told within this space. You will be reminded of God's love, made known to us through Jesus Christ.

Our institution is blessed with men and women who have pledged their resources for the benefit of future generations. Ralph Waldo Beeson and Andrew Gerow Hodges remain in our hearts as towering examples of philanthropy and stewardship. May you be inspired by the chapel that resulted from their love for God and for Samford.

Andrew Westmoreland  
President  
Samford University



## FROM THE DEAN

Dear Honored Guests,

On behalf of the faculty, students and staff of Beeson Divinity School, I welcome you to this hallowed house of worship, which is dedicated to the glory of God, the service of His church and the furtherance of His kingdom.

This chapel, redolent with symbols of the faith and decorated with beautiful Christian art, stands at the center of Divinity Hall. Its prominence and location at the heart of the building bears witness to the fact that Beeson is not merely a graduate school for the study of theology, but rather a living community of faith and learning whose highest purpose is *"to know God and to enjoy Him forever."*

Every detail in this chapel has been designed to proclaim the Good News of Jesus Christ: *Immanuel*, "God with us." This message is proclaimed in stone and wood, in color and light, in music and art, in word and sacrament. To visit, to worship, to pray in a place like this puts us in touch with the rich heritage of the Christian faith and gives us a sense that we are part of something greater than ourselves.

As we worship the Lord in the beauty of holiness, mindful of the faith once delivered and a future yet uncharted, may we all be granted the wisdom and courage, by the grace of God, to heed the admonition inscribed on the tomb of Governor William Bradford (1588–1657) at Plymouth, Massachusetts:

*qua patres difficillime adepti sunt nolite turpiter relinquere*

"What our forefathers with so much difficulty secured, do not basely relinquish."

Timothy George  
Dean  
Beeson Divinity School

A community of faith  
hope and  
love

THE MISSION OF BEESON DIVINITY SCHOOL is to prepare persons whom God has called to be ministers of the Gospel for service in the Church of Jesus Christ. In keeping with this purpose, Beeson offers quality theological education in a Christian university setting from an explicitly evangelical perspective.

When the Alabama Baptist State Convention met at Talladega in November 1841, it received a report calling for *“the establishment of a Theological Institution connected with a college hereinafter established.”*

That long-deferred dream was fulfilled in 1988 when Beeson Divinity School opened its doors to an entering class of 32 full-time students. Today, there are more than 200 students enrolled at Beeson in the Master of Divinity, Master of Theological Studies and Doctor of Ministry programs. As a university-based divinity school, Beeson offers interdisciplinary degree

programs in cooperation with the business, law, education, and music schools of Samford University. At Beeson, students study for the ministry in an environment rich with the light and love that led them here, filled with the faith that will lead them on.

Ralph Waldo Beeson, the school’s generous benefactor, was a devout Presbyterian layman. His vision and resources made possible the creation of a new theological school that would be at once confessional and interdenominational; that is, a school committed to the great

principles of historic Christian orthodoxy while at the same time open to students and faculty from a wide variety of denominations. Susan Laney, a graduate, reflects on her experience in the divinity school: *“At Beeson, I learned that no matter what denomination we might be, we all share a common belief in Jesus Christ. That’s what gave us, as students, our connection. The rest is just details. When you have struggled together over Greek and Hebrew, prayed over someone’s dying child, rejoiced over a child who has recovered, the details cease to matter. They are just not enough to separate us.”*



# Andrew Gerow Hodges Chapel

Andrew Gerow Hodges left Geneva, Alabama, for Birmingham more than 60 years ago to attend Howard College. He graduated in 1942 and joined the Liberty National Life Insurance Company. He was a member of the Alabama National Guard, and World War II was raging, but a football injury suffered in college kept Hodges from entering the armed services. Determined to do his part, he volunteered for service with the American Red Cross and was attached to the 94th Infantry Division in France. In that capacity, he proposed and negotiated the freedom of 149 Allied prisoners of war, for which he earned the Bronze Star, the highest military award for a civilian.

Following the war, in 1946, he returned to the insurance business with Liberty National, beginning a distinguished career that ultimately led to the position of executive vice president, from which he retired in 1984. During his years with Liberty National, he became friends with the brothers Ralph and Dwight Beeson, who also became his mentors. The Beesons were among early leaders of the company

that was reorganized by Frank Park Samford.

Hodges was active in supporting numerous local charities, including the Boy Scouts of America. In 1962, he became a trustee of Samford University, where he served for 43 years. During more than four decades on the board, he rendered outstanding service to Samford University and Beeson Divinity School.

Hodges was among the first to draw the attention of the Beeson family to Samford University. "It is not too much to say that the tremendous difference the Beeson family has made in Samford University never would have happened without Andrew Gerow Hodges," said former Samford President Thomas E. Corts, who recently retired after 23 years of service to the university. Hodges personally brought together the Beesons and two Samford presidents, Leslie S. Wright and Dr. Corts.

The Beeson family gave Samford more than \$100 million during their lifetimes and through the estates of the brothers and

their wives, Orlean and Lucille. Among many gifts, Ralph Beeson funded and endowed the Beeson School of Divinity, its building and chapel.

"Recognizing Mr. Hodges' role as close personal friend, charged by Ralph Beeson with 'looking after his investment in Samford,' the Board of Trustees felt it appropriate to honor Mr. Hodges by naming the chapel for him," said Corts at the dedication in 2002. "We believe it is much deserved."

Until his death in 2005, Hodges continued his work in behalf of charitable organizations, including Dawson Memorial Baptist Church where he was a long-time member. He was honored with numerous local and national awards for his civic endeavors. In 1987, he received the Doctor of Humane Letters honorary degree from his alma mater.

Hodges is survived by his wife, the former Mary Louise Shirley; two sons, Dr. Andrew Gerow Hodges, Jr., and Gregory R. Hodges; six grandchildren and five great grandchildren.



ANDREW GEROW HODGES CHAPEL



ESLEY

RALPH WALDO  
BEESON  
1900-1990

BEESON

# He gave in **the** spirit **of** love

A GOOD PLACE to begin the tour of Andrew Gerow Hodges Chapel is the Beeson memorial tablet at the center of the chancel directly under the dome. Beeson Divinity School is named in honor of both Ralph Beeson and his father, John Wesley Beeson.

The likeness of both men is cast in bronze beneath the words: *"This hallowed place is consecrated to the spiritual and intellectual preparation of men and women who will minister in Jesus' Name to all peoples to the ends of the earth until the end of time."* Two verses from the New Testament are inscribed on the outer band of the tablet: *"For God so loved the world that He gave His only begotten Son that whosoever believeth in Him should not perish but have everlasting life" (John 3:16); "It is required of a steward that he be found faithful" (1 Corinthians 4:2).*

Ralph Waldo Beeson was born on October 24, 1900, in Meridian, Mississippi,

where his father, a well-known Methodist lay preacher, was president of Meridian College. When the college was destroyed by fire in 1903, John Wesley Beeson declared: *"We must continue classes tomorrow. Somehow, God will show us a way."* John Wesley Beeson passed on to Ralph and Ralph's younger brother, Dwight Moody Beeson, an abiding sense of the presence and providence of God, shaping and guiding the events of our lives, working through us and with us to achieve His purpose in this world.

Ralph Beeson's success in the business world was phenomenal, but his success as a faithful steward and witness to God's love

will endure throughout the ages.

The bequest funding Beeson Divinity School was, at first, anonymous. Ralph Beeson was reluctant to take credit for his magnanimous gesture. *"It's the Lord's money,"* he insisted. *"He gave me the gift of making it. It's His money, and I'm going to give it back to Him."*

Elsewhere on the Samford campus, a statue honoring Ralph Beeson bears the following inscription: *"In a Spirit of Love and Christian Stewardship He Gave Away All that He Possessed . . . To The Glory of God. In the Halls of this University and in the Hearts of its Sons and Daughters, the Christian Charity of Ralph Waldo Beeson Lives on Forever."*



At the end of every pew is a circular medallion displaying the ancient Christian symbol AGNUS DEI, "the Lamb of God." The depiction of the sacrificial lamb bearing the banner of the cross with its head encircled by the nimbus of victory is a composite symbol of Jesus Christ the Redeemer.

A beautiful church is

# a sermon

ALTHOUGH ORIGINALLY SPOKEN of a Greek Orthodox church, these words aptly describe the design of this chapel as well. The chapel reflects the same classical lines and attention to detail that mark the other Georgian-Colonial styled buildings on the Samford campus.



But the chapel also employs classical architectural tools used by 16th-century Italian Renaissance architects, such as Palladio and Viniola, and 17th-century British architects, such as Christopher Wren (moldings) and Robert Adams (coffered ceiling). The building is an original but was inspired especially by Palladio's *Il Redentore*, "The Redeemer," chapel in Venice. Like many churches and cathedrals in Europe, the cruciform shape of the building is a silent witness to the life, death and resurrection of Jesus Christ. The cross is also displayed in two other prominent places: at the apex of the organ casing where it stands encircled by a crown, and on the exterior of

the building, high atop the dome where it pierces the sky 110 feet from the chapel floor.

Throughout the chapel, the deep, rich grain of the cherry wood paneling, pews and organ pipe case recalls the words of the Psalmist: *"Praise the Lord from the earth . . . mountains and all hills; fruit trees and all cedars"* (Psalm 148:7,9). The cherry wood was donated for the chapel by Samford trustee Dr. John P. Mims and his family. It comes from trees grown in northern Alabama. The beautiful graining in the wood is enhanced by a special process of soaking the cherry lumber beneath water for three years.

At the end of every pew is a circular



# in stone

medallion displaying the ancient Christian symbol *AGNUS DEI*, “the Lamb of God.” Traditionally, this symbol has been associated with the ministry of John the Baptist who proclaimed, “Behold the Lamb of God, who taketh away the sin of the world” (John 1:29). The depiction of the sacrificial lamb bearing the banner of the cross with its head encircled by the nimbus of victory is a composite symbol of Jesus Christ the Redeemer who conquered the power of evil through His atoning death and resurrection. “Worthy is the Lamb, who was slain, to receive power and wealth and wisdom and strength and honor and glory and praise!” (Revelation 5:12).

For the murals throughout the chapel, one of the last Old World muralists, Romanian-born artist Petru Botezatu was commissioned. Petru began studying the techniques of Byzantine and Renaissance master muralists in 1977. After being imprisoned by Communist authorities, Petru was removed from the official list of Romanian artists and forbidden to exhibit his work. He subsequently found private commissions to paint the vaults, ceilings and walls of churches, chapels and cathedrals. Under threat of imprisonment, Petru fled Romania with his wife, Cora, and continues as a commissioned painter and sculptor.



*The chapel dome weighs 90,000 pounds. Its exterior diameter is 41 feet and is 110 feet high atop the lantern. Primarily copper in content, it contains 10,000 pounds of 16-ounce sheets laid in 12-inch x 18-inch strips, and 22 tons of steel.*



*The communion table contains beautifully carved symbols of the Trinity and Jesus' words of institution inscribed in Greek. "This do in remembrance of Me."*

# Preach the word **In season** **and** **out of season**

THE PULPIT is the most recent addition to the chapel. Its prominent location at the center of the chancel emphasizes Beeson Divinity School's charge to train "pastors who can preach." Each of the four great preachers featured on the pulpit holds a copy of the Scriptures, indicating Beeson's commitment to faithful biblical preaching. From the supply of Alabama cherry wood donated by long-time trustee Dr. John P. Mims and his family, artisans with the Létourneau Organ Company in Quebec, Canada, carved the pulpit.

The four great preachers featured on the pulpit are from four different periods of church history.

**I. JOHN CHRYSOSTOM (347–407)** Known as John of Antioch until 150 years after his death, he was given the Greek name *Chrysostomos*, meaning "golden mouth," because of his oratory skills and powerful preaching.

He lived four years as a monk and two years as a hermit in a cave, practicing extreme asceticism which led to poor health for the rest of his life. He served as a priest in Antioch for fourteen years until he was ordained against his will as Bishop of Constantinople. Chrysostom's criticism of

corrupt religious and political leaders led to his exile in the region of Eastern Turkey. After three years, orders came for him to be moved to a remote village on the shore of the Black Sea, but he died en route on September 14, 407. More than 600 of his sermons and 200 of his letters survive.

**II. JAN HUS (1372–1415)** Born to a peasant family, Hus became the greatest

Bohemian Reformer. Educated in Prague and ordained as a priest in 1400, he soon became a well-known Czech preacher at the Bethlehem Chapel. Hus supported many of the doctrines of John Wycliffe and devoted himself to translating many of Wycliffe's writings. His violent sermons against the morals and abuse of the clergy provoked hostility. The sermons were denounced at



Rome in 1407, and Hus was forbidden to preach. In February 1411, he was excommunicated, removed from Prague, and left to find refuge among his supporters in the Czech nobility for two years.

His appeal of the decisions against him led to the Council of Constance in 1414, where he found his liberty threatened. Hus might have been left indefinitely in prison, but his followers insisted that he be given the hearing that had been promised to him. Refusing to recant, Hus was condemned to be burned at the stake. After his death, he became a national hero, and many of his teachings were adopted by Martin Luther one hundred years after Hus' death.

### III. JOHN KNOX (1513–1572)

John Knox, likewise, is famous for his preaching but was in the beginning a reluctant preacher. People considered him strange and frightening, and he was known as narrow-minded and intolerant. But in the pulpit, he possessed a remarkable power, and by it, he started the religious revolution in Scotland where he rallied Protestants to victory when they became discouraged.

After graduating from the University of Saint Andrews, Knox was ordained a priest in 1536 and converted to Protestantism in 1543. Because of his preaching against abuses in the Church and the monarchy, he was imprisoned as a galley slave in France and was forced into hiding in Geneva some years later when Catholic Mary Tudor became queen. He was eventually condemned for heresy in Scotland in 1556. His preaching against idolatry in 1559 led to rebellion and ultimately to reform. Knox's cause found its greatest triumph after his death in 1572.

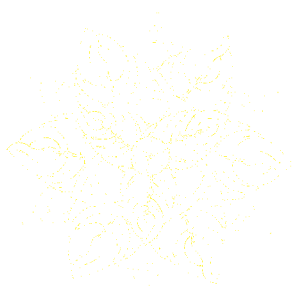


**IV. GEORGE WHITEFIELD (1714–1770)** George Whitefield, a Methodist evangelist, was born at Gloucester of humble parentage. At Oxford, he came under the influence of Charles and John Wesley, following them to Georgia after his ordination in 1736. He worked closely with the Wesleys in the Great Awakening and remained friends with them despite their differences in theology.

Church historians recall Whitefield as Anglo-America's most popular 18th-century preacher and its first truly mass revivalist. As a preacher, he commanded huge audiences across two continents without institutional support. He wrote best-selling journals and drew audiences that likely numbered in the millions. Beyond his public appearance, Whitefield embodied the message he proclaimed. He was a man of integrity whose charitable efforts left him nearly bankrupt.

In the name of the  
father  
son and  
holy spirit

ALL CHRISTIAN CHURCHES—Catholic, Protestant and Orthodox—profess faith in the one triune God who from all eternity has subsisted in three divine persons, the Father, the Son and the Holy Spirit. This cardinal doctrine of the Christian faith has been represented in various ways in the art and iconography of the chapel.



*The ceiling coffers are centered with medallions of acacia leaves, a symbol of everlasting life, and the triquetra and circle, the three-cornered symbol of the Trinity.*

**THE TRIQUETRA.** The ceiling coffers are covered with medallions containing the triquetra, an encircled, three-cornered symbol of the Trinity. This classic geometric form is set against the background of acacia leaves, a symbol of everlasting life.

**THE APOSTLES' CREED.** The trinitarian structure of Christian belief is also reflected in the Apostles' Creed. This historic confession of faith is engraved on a stone tablet with gold relief above the balcony on the west wall of the chapel. At the top of the arch containing the Apostles' Creed is another trinitarian symbol, the image of a triangle superimposed on three interpenetrating

circles. This symbol represents the doctrine of *perchoresis*; that is, mutual love and reciprocity without loss of unity within the divine Godhead. Three shields, each representing one of the Divine Persons of the Trinity, surround the Apostles' Creed. At the top, a circular disc displays the open hand of God the Father, Maker of heaven and earth. To the left, an angelic figure bears a shield with a crown and the letters *IHS*, the Greek initials for "Jesus." On the right, a second angelic figure bears a shield with the imprint of a descending dove, a biblical symbol of the Holy Spirit.



*Martin Dawes of Cherryllon Studios produced the chapel's stonework, including the four pendentive discs and the Apostles' Creed. Each is made of polyester combined with marble dust. The pendentive discs (below) depict symbols of the four evangelists. The Creed (left) depicts two seraphic figures surrounding a tablet containing the credo of the Christian faith. This projects from the wall through a bed of ivy, a vine with branches symbolizing Christ.*

Along with the Ten Commandments and the Lord's Prayer, the Apostles' Creed has been a standard feature of catechetical instruction for Christians of all traditions through the centuries. Each new semester at Beeson Divinity School is opened by a community-wide recitation of this ancient confession of faith.

**THE FOUR GOSPELS.** The large, circular pendentives at the four corners of the dome supports depict traditional symbols of the four evangelists. The figures are based on the four living creatures described in Ezekiel 1:5, 10: *"and in the fire was what looked like four living creatures. . . Their faces*

*looked like this: each of the four had the face of a man, and on the right side each had the face of a lion, and on the left, the face of an ox; each also had the face of an eagle."*

The same motif is repeated in the Book of Revelation 4:7: *"The first living creature was like a lion, the second was like an ox, the third had a face like a man, the fourth was like a flying eagle."*

In illuminated manuscripts of the Middle Ages, such as the famous Book of Kells, these figures became associated with the four gospels and were used to signify, respectively, the humanity, royalty, sacrifice and divinity of Jesus Christ.

The Winged Man stands for Matthew, whose gospel emphasizes the humanity of Jesus throughout.

The Lion, representing Mark, is a traditional symbol of strength, royalty and courage, traits of Christ stressed in this gospel.

The Ox is for Luke. The ox was a prominent, sacrificial animal of Israel and alludes to the atoning sacrificial work of Christ, which is emphasized in Luke.

The eagle stands for John the Evangelist who soars to heaven and *"gazes on the light of immutable truth with keen and undazzled eyes"* (St. Augustine).





S. PETRUS



S. ANDREW



S. JOHANNES



S. BARTHOLOMAEUS



S. PAULUS



S. MATTHEUS



S. JAMES MAG.



S. THOMAS



S. SIMON



S. PHILIP



S. ANDREW



S. PETRUS

# A foundation laid by the apostles

THE SHIELDS OF THE APOSTLES, carved by J. Wippell & Company Limited of Exeter, England, are traditionally placed in the nave rather than the chancel to signify the “*Church Militant*,” God’s people still struggling on earth against the powers of darkness, while the “*Church Triumphant*” rests with Christ in heaven above.

**ST. PAUL.** Start with the shield of the apostle Paul. The apostle to the Gentiles is represented by a sword and an open Bible with the phrase *spiritus gladius*, Latin for “sword of the spirit.” Paul himself used this phrase in his letter to the Ephesians (6:10–18) with reference to God’s Word as an integral part of “*the full armor of God.*”

**ST. JAMES THE LESS.** The shield of James the Less shows a vertical saw with three stones, which recalls his horrible martyrdom in Jerusalem: After being led to a precipice of the Temple and pushed off, still alive, he was then stoned and beaten to death. Finally, his corpse was sawn in pieces.

**ST. JUDE.** This apostle is said to have been a tireless missionary, having visited Arabia, Syria and Macedonia with the good news of Christ; thus, he was given a sailboat with a cross-shaped mast for his symbol. Jude is also referred to sometimes as Thaddaeus and Lebbaeus.

**ST. BARTHOLOMEW.** Also known as Nathanael, Bartholomew was reportedly flayed alive, crucified and once dead, decapitated for his faith and message; hence

the flaying knife and the open Bible came to be his symbol.

**ST. JOHN.** The shield of St. John the Apostle shows a serpent wriggling forth from a chalice, which depicts one of the many attempts made upon his life: According to early writers, John was made to drink from a poisoned chalice, from which the Lord delivered him. John is believed to be the only apostle who died a natural death.

**ST. MATTHEW.** Three money bags signify the original vocation of Matthew as a tax collector before he was called to follow Christ.

**ST. JAMES THE GREAT.** The shield of St. James the Great is adorned with three scallop shells, which traditionally have been associated with pilgrimage. Legend has it that James was the first to take the gospel to Spain (Compostella); hence, he became the patron saint of Spain.

**ST. THOMAS.** It is believed that Thomas preached the gospel in India, where he was martyred, and that he erected a church building in East India with his own hands; hence the three stones and leather girdle commonly worn by builders.

**ST. SIMON.** The symbol of a fish lying upon a book alludes to St. Simon’s success as a “*fisher of men*” through the power of God’s Word. He was a companion of St. Jude on many of his missionary journeys.

**ST. PHILIP.** The cross with a carpenter’s square is a traditional symbol for St. Philip. The cross indicates death by crucifixion, and the carpenter’s square, which symbolizes the building of the Christian faith, may represent Philip’s position as the first disciple called by Jesus.

**ST. ANDREW.** The symbol of St. Andrew is the combination of two fish crossed over a boat hook, signifying Andrew’s original occupation before being called to become a “*fisher of men*,” and the manner in which he is traditionally believed to have died, on a cross, while preaching the gospel in Greece.

**ST. PETER.** The shield of the apostle Peter shows two large keys crossed like the letter X, the Greek initial for “Christ.” These recall Peter’s confession and our Lord’s response regarding the office of the keys, which he committed to Peter (Matthew 16:13-19).



# A time of grace in the year of

AT THE HEART of the Christian message is the declaration that *“in the fullness of time God sent forth his Son”* (*Galatians 4:4*). The Christian year, which is depicted on the ten murals of the chancel apses, celebrates the redemption of time in the person and work of Jesus Christ.

**ADVENT.** *Panel I* depicts the prophet Isaiah pointing forward to the coming of Christ. The prophet bears a scroll on which is written in Hebrew the text of Isaiah 7:14, *“Behold a virgin shall conceive. . . .”* This mural is based on an ancient Christian fresco discovered among the catacombs of Rome. The Tree of Jesse serves as a symbolic divider between the old and new dispensations; that is, between prophecy and fulfillment. At the top of the Jesse Tree, a verdant rose bursts forth against the snowy background of winter. This is a traditional symbol of Advent as

reflected in the medieval German hymn, *Ses Ist Ein Ros*, “Lo, how a Rose e’er blooming.”

**CHRISTMAS.** *Panel II* depicts the birth of Jesus which Christians celebrate at Christmas, the Festival of the Incarnation. The Savior entered the world in the humble surroundings of a rough animal shelter, but his birth was a cosmic event that attracted the attention of angels.

**EPIPHANY.** *Panel III.* Traditionally, the Christian church has commemorated the nativity of Christ and *Epiphany*, Greek for “manifestation,” as a unified, 12-day

celebration from December 25 to January 6. This painting depicts the coming of wise men to worship the newborn King.

**FOOT WASHING.** *Panel IV.* Jesus gave His disciples a new commandment to *“love one another as I have loved you”* (*John 13:34*). On Maundy Thursday, from the Latin *novum mandatum*, “new commandment,” Christians remember Jesus’ enactment of loving servant-leadership in His washing of the disciples’ feet.

**CRUCIFIXION.** *Panel V.* Here, the crucifixion is portrayed against the backdrop



VI



VII



VIII



IX



X

# our Lord

of Jerusalem and the darkness that enveloped the sky above. The inscription above Jesus' cross, *INRI*, is an abbreviation for *Jesus Nazarenus Rex Iudaeorum*, Latin for "Jesus of Nazareth, King of the Jews."

**RESURRECTION. Panel VI.** "Where, O Death, is now thy sting? Where thy victory, O Grave?" This prophecy, adapted by Paul from the prophet Hosea (13:14), was fulfilled on the third day after the crucifixion when Jesus rose from the dead. The painting depicts the message of the angel who delivered the first Easter sermon, "Why do you look for the living among the dead? He is not here, He is risen, just as He said." (Luke 24:5-6).

**ASCENSION. Panel VII.** When Jesus ascended to heaven from the Mount of Olives, His disciples were perplexed at His

going away. As they stood gazing into the sky, an angel brought words of comfort, "This same Jesus, Who has been taken from you into heaven, will come back in the same way you have seen Him go" (Acts 1:10-11). The ascension of Christ has stood as a pillar of encouragement to the church through the ages, reminding believers of the presence of Christ at the Father's right hand and the promise of God's ultimate triumph over every form of evil.

**PENTECOST. Panel VIII.** Fifty days after passover and the crucifixion, on the day of *Pentecost*, Greek for "fifty," the early Christians received the empowering gift of the Holy Spirit who came upon them, as shown here, in flames of fire amidst rushing wind.

**PROCLAMATION. Panel IX** depicts the missionary and evangelistic activity of the early church. Paul is shown preaching to the learned Greeks on Mars Hill while new believers are being baptized in the name of the Father, the Son and the Holy Spirit. A symbol of the Trinity can be seen in the clouds above.

**REFORMATION. Panel X** shows Martin Luther posting his 95 Theses on the castle church door in Wittenberg, Germany. This event occurred on October 31, 1517, which Protestant Christians commemorate each year as Reformation Day. The first of Luther's 95 Theses is shown in Latin: "When our Lord and Master Jesus Christ said, 'Repent . . .,' He meant for our entire life to be one of repentance."

# Surrounded by a great cloud of witnesses

*THEREFORE, since we are surrounded by such a great cloud of witnesses, let us throw off everything that hinders and the sin that so easily entangles, and let us run with perseverance the race marked out for us. Let us fix our eyes on Jesus who for the joy set before Him endured the cross, scorning its shame, and sat down at the right hand of the throne of God.*

With these sacred words from chapter 12 of the book of Hebrews, the theme for the dome was set. As you raise your eyes to the top of the dome, you'll feel almost like you're looking at heaven. Floating 90 feet above the chapel floor, in the best classical style, is a scene of the heavenly host. At the center of this glorious scene stands the Savior, bearing the marks of suffering in His hands, with arms outstretched to embrace the world. Behind Him, in a cloud of faces, are thousands of witnesses, ordinary Christians throughout the ages, most of them unknown by name, but fully a part of the Church Triumphant in heaven.

Below them, but still high above, a ring of sixteen witnesses spanning across denominational, ethnic and gender lines oversee the work to be performed in this

place of worship. Each depiction serves as a testimony to God's power in the lives of vessels completely committed to Him.

#### **PERPETUA AND FELICITAS.**

Perpetua, the earliest witness to God's love depicted in the chapel dome, was a noble woman in ancient Carthage. Her faith in Christ, and refusal to deny Him, caused authorities to put her and her slave, Felicitas, to death in 202 A.D. *"The Acts of Perpetua and Felicitas"* was a popular martyr story in the devotional literature of the early church.

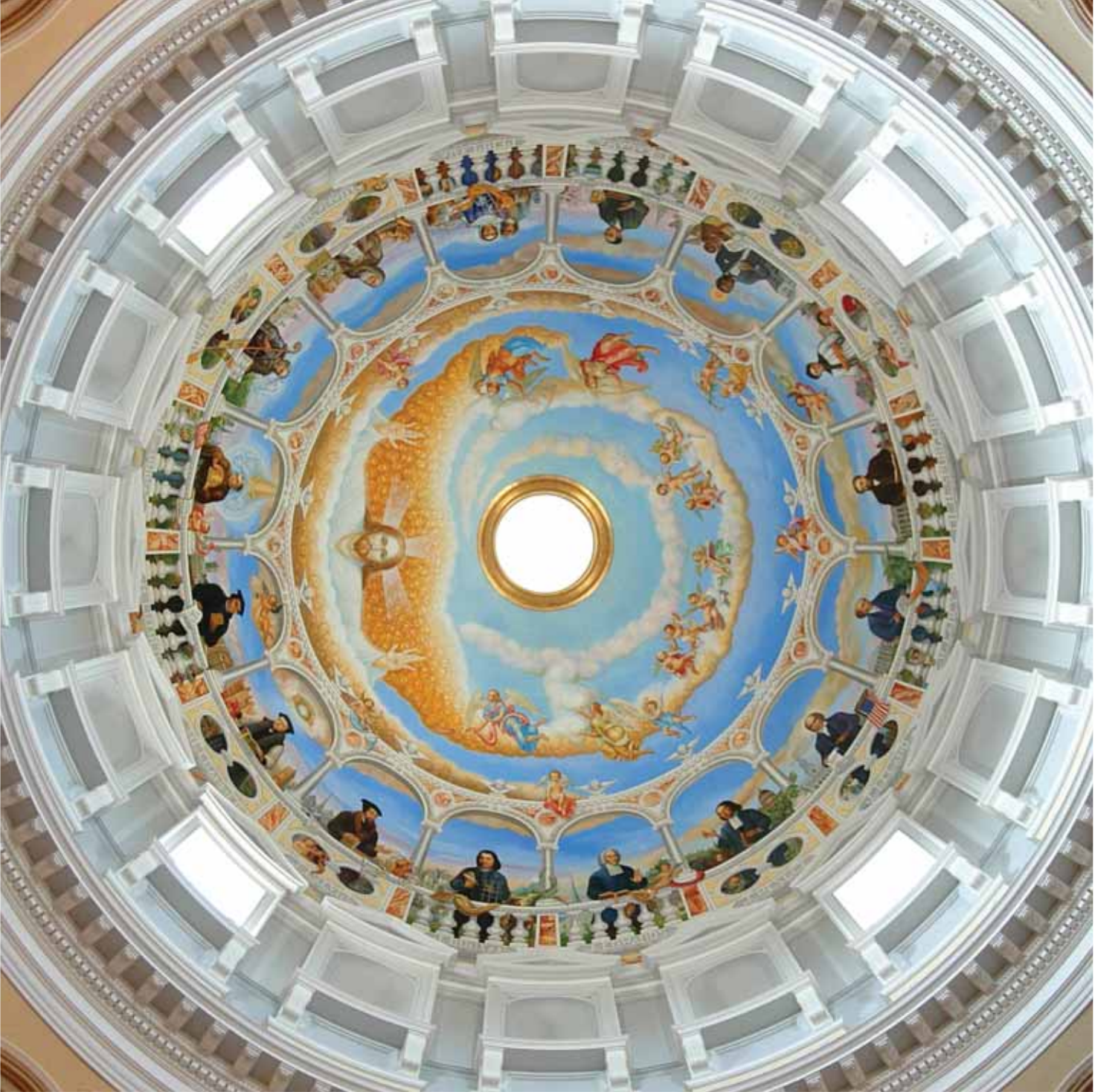
In the face of great persecution, Perpetua and Felicitas were sustained by their vision of heaven, represented here by a ladder, with angels climbing up and down. *Perpetua* means "for all times" in Latin, and *Felicitas* means "happiness."

**ATHANASIUS.** Athanasius, bishop of

Alexandria, Egypt, is depicted on the dome with a symbol of the Holy Trinity and a document representing the Creed of Nicea, a classic statement of Christian belief.

During the Council of Nicea, called by the Emperor Constantine in 325, Athanasius strongly defended the doctrine of the Trinity. During his life, he was persecuted and often exiled for his faith. He is remembered for proclaiming the truth of the gospel and standing firm *contra mundum*, "against the world."

**AUGUSTINUS.** St. Augustine of Hippo lived from 354 to 430 A.D. He helped form Christian theology and is considered the greatest of the Fathers of the Church. His mother, Monica, was a devout Christian and influenced him strongly throughout his life. A representation of Monica's presence can be seen in the painting.



After his conversion and baptism on Easter Day, 386, Augustine became a priest and then a bishop, living a life of austere self-discipline. His *Confessions* and *City of God* are great classics of theology.

**THOMAS AQUINAS.** St. Thomas Aquinas, a Dominican monk and scholastic teacher, lived in Europe from around 1225 until 1275. He is still recognized by the Roman Catholic Church as its greatest theologian and philosopher. His *Summa Contra Gentiles* and *Summa Theologiae* represent the summit of Christian thinking in the Middle Ages.

Near the end of his life, St. Thomas had an extraordinary vision of Christ, depicted in this painting by the infusion of heavenly light. After this experience he said, "I can write no more. I have seen things which make all my writings like straw."

**MARTIN LUTHER.** Martin Luther never intended to start a new church. To the end of his life, he considered himself a faithful minister of the one, holy, catholic and apostolic church. His aim was to call the church back to its biblical and evangelical foundation.

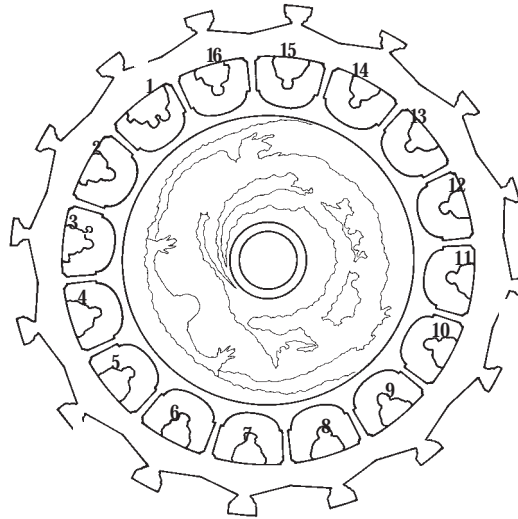
On October 31, 1517, Luther boldly nailed his 95 Theses to the door of the church in Wittenberg. The act set off a storm of controversy.

Excommunicated, Luther translated the Bible into German, and spent the rest of his life writing, studying and preaching. Today, the critical edition of Luther's work, the *Weimer Ausgabe*, runs to more than 100 volumes. In the painting, Luther's struggle

with the devil is symbolized by an ink-splattered demon on his left.

**THOMAS CRANMER.** Thomas Cranmer was the first Archbishop of Canterbury of the reformed Church of England and was responsible for creating the *Book of Common Prayer*.

When the Roman Catholic Queen Mary I ascended to the throne, Cranmer



1. Perpetua and Felicitas
2. Athanasius
3. Augustinus
4. Thomas Aquinas
5. Martin Luther
6. Thomas Cranmer
7. John Calvin
8. John Bunyan
9. Jonathan Edwards
10. John Wesley
11. John Leland
12. William Carey
13. Charles Spurgeon
14. Lottie Moon
15. William J. Seymour
16. Toyohiko Kagawa

was accused of promoting Protestantism and tried for treason. Convicted of heresy, he was burned at the stake, in spite of a last-minute recantation. In the painting, Cranmer is shown placing the hand that signed the recantation in the fire.

**JOHN CALVIN.** Born at Noyon, France, in 1509, John Calvin was a second-generation reformer. He adapted the

Reformation ideas of Luther and Zwingli to the civic setting of Geneva, where they took on a life of their own and developed into an international movement reaching from Hungary to Scotland and New England.

Calvin's *Institutes of the Christian Religion* became the classic handbook of Protestant theology. Calvin is shown here with the Swiss Alps in the background. The impact of Calvin's reform is reflected in the motto, *post tenebras lux*, "after the darkness, light."

**JOHN BUNYAN.** John Bunyan was known as the "tinker of Bedford" because of his humble origins. He became a preacher at a time when only university graduates could obtain a preaching license, and this led to his arrest and imprisonment. He could have been released at any time by promising not to preach, but he told them, "If you let me out today, I will preach again tomorrow."

John Bunyan is the author of several important books dealing with the spiritual life. *The Pilgrim's Progress* is one of the most remarkable works of English literature, and a beautiful and powerful religious allegory. The painting shows the novel's hero,

Christian, on his way to the Celestial City.

**JONATHAN EDWARDS.** Jonathan Edwards was a pastor, missionary and perhaps the greatest theologian in the history of American Christianity. A graduate of Yale College, he became pastor of the Congregational Church in Northampton, Massachusetts, where the fires of the First Great Awakening began in the 1730s.

Edwards' famous sermon, *"Sinners in the Hands of an Angry God,"* and his account of the revival, *A Faithful Narrative of the Surprising Work of God,* are great literary classics.

Near the end of his life, Edwards became president of Princeton University. The painting in the dome depicts Edwards with the distinctive architecture of Colonial America in the background.

**JOHN WESLEY.** At Oxford in the early 1700s, John Wesley, his brother Charles and some friends formed a group known as the *"Holy Club."* Their self-discipline and methodical approach to their faith led their fellow students mockingly to call them *"Methodists."*

On a stormy sea voyage, John witnessed the steady faith of some of his fellow passengers and attended their church when he returned to London. He began to preach the saving power of Christ as he understood it, and soon organized his converts into bands for prayer and worship.

In the painting, he is shown preaching to coal miners in front of St. Paul's Cathedral.

**JOHN LELAND.** John Leland is best remembered for his work among the Baptists in the colony of Virginia beginning in 1776. Leland and other Baptists strongly influenced James Madison, architect of the Constitution of the United States, moving him to add the Bill of Rights, which opens with a defense of religious liberty.

Leland wrote, *"Every man must give an account of himself to God, and therefore every man ought to be at liberty to serve God in a way that he can best reconcile to his conscience."* The American flag in the dome painting symbolizes the contribution that Leland and other Baptists made to the cause of religious freedom in the United States.

**WILLIAM CAREY.** William Carey is revered by Christians around the world as *"the father of modern missions."* A poor journeyman shoemaker, he was blessed with a remarkable gift for languages and a desire to share the good news of Jesus Christ with those who had never heard.

His admonition to *"expect great things from God; attempt great things for God"* has become the watchword of the present-day missionary movement. Carey spent 41 years in India, where he translated the Bible into Bengali and many other languages and dialects of the East. The lush greenery to his left in the painting is a symbol of his time in India.

**CHARLES SPURGEON.** Charles Haddon Spurgeon was a dominant figure in the 19th-century English Baptist church. Called as pastor to an old, struggling church on the south bank of the River Thames, he soon attracted huge crowds to hear God's Word.

In 1861, the Metropolitan Tabernacle was built, a symbol of church growth and precursor to today's megachurch. Spurgeon urged his students to remember that winning souls must be their passion and highest priority of their ministry.

**LOTTIE MOON.** Charlotte Moon, better known as Lottie Moon, had a privileged upbringing as the daughter of a Virginia plantation owner. She offered herself for foreign missions in 1873.

Moon soon learned Chinese. She suffered the starvation and deprivation common in China at the time but held fast to her vision of developing a Christian school system in China. She inspired Baptist women of the South to raise money for famine relief, and the Woman's Missionary

Union was founded in 1888 as a result. The loaf of bread in her hands represents her tireless efforts to feed the hungry.

**WILLIAM J. SEYMOUR.** William Joseph Seymour was prone to dreams and visions as a young man. When he lost the sight of one eye due to illness, the experience led him to accept a call from God to preach. He moved from place to place, finally discovering a home in Los Angeles. Preaching in the Pentecostal tradition, Seymour attracted great crowds with his exuberant calls for the gift of the Holy Spirit, and his new church soon moved to an old church building on Azusa Street.

What made the Azusa Street Revival movement remarkable was its unity. People of virtually every race, nationality and culture heard God's call through Seymour. In the painting on the dome, a scene from turn-of-the-century Los Angeles is depicted.

**TOYOHICO KAGAWA.** Toyohiko Kagawa was an evangelist, Christian leader, author, social worker, poet and pacifist. He brought his message to millions in Japan and around the world through his many books and speaking engagements in the United States.

Kagawa was not born in the Christian faith. His father was a Buddhist, and Kagawa was first introduced to the Bible in his teens, as a means of studying English. He learned more than the language, stating that the Scriptures, *"opened up vistas of a new and ever-enlarging life."* He spent years in the slums of Shinkawa, preaching and doing all he could to improve conditions for its residents. The cherry blossoms in the painting symbolize his native country.

# They were witnesses unto death

THESE SIX TWENTIETH-CENTURY Christian martyrs, one from each continent, memorialize the faith attested to by all believers. Although most of us will never have our lives at stake for what we believe, their example should stir us to faithfulness and thanksgiving. It has been said that the seed of the church is the blood of the martyrs.

Because of these martyrs' fearless courage and faithful service, the Gospel has been furthered even to the *"very ends of the earth."* As we give tribute to their lives, we honor the One who enabled them to be obedient even unto death.

## **ROMULO SAUÑE (1953–1992).**

Raised in the small shepherd village of Ayacucho tucked in the Andes Mountains of Peru, Romulo Sauñe was never expected to amount to much. As a young boy, he was kicked in the head by a horse, and villagers called him *"Deaf and Stupid One."* Yet years later, he accepted the first Religious Liberty Award from the World Evangelical Fellowship recognizing his tireless and courageous efforts to proclaim the gospel among the Quechua Indians. Despite threats from the brutal terrorist group known as the Shining Path, Sauñe faithfully helped translate the entire Bible in the Quechua language.

In September 1992, Sauñe and other family members traveled to a small village near Ayacucho to visit the grave of Sauñe's

grandfather who had been brutally murdered by the Shining Path two years earlier. During their trip home, they were stopped by a Shining Path roadblock. The terrorists showered Sauñe and those with him with machine gunfire, killing Sauñe and more than 15 others. Sauñe's dedication to the cause of Christ led to his obedience unto death. His life served as a shining path for the Quechua people and an inspiration for all Latin American Christians.

## **MAY HAYMAN (1905–1942).**

May Hayman was a native Australian missionary to Papua New Guinea. The sixth child in a family of eight, she was trained as a nurse in Adelaide and Sydney. She then served with the Anglican New Guinea missionary staff from 1936 until her murder in August 1942. With a true love of humankind and full of laughter, friendliness and generosity, Hayman was aptly suited for service among the defenseless natives of Papua New Guinea. In July of 1942, the imperial Japanese bombarded the Gona Mission where

Hayman was staying. After escaping briefly to the jungle bush, Hayman and another nurse were betrayed by hostile natives and delivered to the invading Japanese. They were murdered together on August 11, 1942, and buried in a trench at a coffee plantation.

**BISHOP HAIK HOVSEPIANMEHR (1946–1994).** Bishop Hovsepianmehr mysteriously disappeared in January 1994. While serving as superintendent of the Assemblies of God churches in Iran and chairman of the Council of Protestant Ministers, his role had become increasingly volatile in the atmosphere of militant Islamic control. Bishop Hovsepianmehr was the spokesman for Christians in Iran. A few months before his disappearance, Bishop Hovsepianmehr had requested to meet with the United Nations special reporter on Iran to discuss increasing violations of Iranian Christians' human rights. His request prompted a United Nations investigation which, in turn, caused Iranian authorities to pressure churches even further.

The last month of his life was spent advocating on behalf of one of his pastors who had recently been sentenced to death after nine years of imprisonment. As a result of Hovsepianmehr's persistence, international outrage was great, and the pastor was released. Apparently, the bishop's associations with imprisoned Christian leaders and his vigorous defense of Iranian Christians' human rights resulted in his assassination. There are strong suspicions that Bishop Hovsepianmehr's murder was an official act of high political circles. No one has been charged or apprehended in relation to his murder.

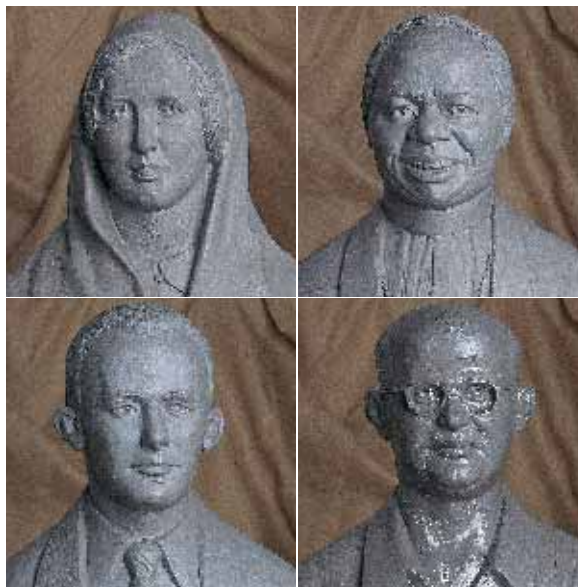
**ARCHBISHOP JANANI LUWUM (1924–1977).** In Uganda, the seed of the church truly was the blood of martyrs. The Church in Uganda began with the martyrdom of Archbishop James Hannington and his companions in 1885. In 1971, General Idi Amin seized control of the government and began a policy of intolerance against dissension. He arrested or killed anyone suspected of not supporting him. After a small army rebellion in January of 1977, Amin determined to stamp out all traces of dissent in the country. Archbishop Luwum called on Amin to address the arbitrary killings and unexplained disappearances of many people. Amin responded by accusing Luwum of treason, producing a document supposedly written by the former president attesting to his guilt. He had the archbishop and two cabinet members, who were also outspoken Christians, arrested and held for military trial. They were permitted to pray briefly and were never seen

alive again. Luwum was buried in the capital of Kampala next to the previously martyred Archbishop Hannington. The following June, about 25,000 Ugandans came to the capital city of Kampala to celebrate the centennial of the first preaching of the Gospel in their country. As a result of seeing the courage of

to the Nazis, and organized and directed a seminary that continued in disguised form until 1940. In 1938, he became politically involved in the resistance movement and worked under cover of employment in the Military Intelligence Department, which was a center of the resistance seeking Hitler's overthrow. He was arrested and imprisoned in April 1943 for helping smuggle a number of Jews into Switzerland. After the failed attempt on Hitler's life on July 20, 1944, the discovery of documents linking Bonhoeffer directly with the conspirators led to further interrogation and his eventual hanging in April 1945.

**BILL WALLACE. (1908–1950).** William Lindsey Wallace was from Knoxville, Tennessee, and served with the Foreign Mission Board of the Southern Baptist Convention in South China for 17 years. He was a surgeon at Stout Memorial Hospital in Wuchow, China, during World War II and the Communist invasion from Korea. In December 1950, Wallace was accused of being an American spy by the Communist army. A gun

was planted in his bungalow to prove his guilt. He was very popular and well known among the people of South China. The Communists were, therefore, intent on Wallace making a full public confession of his guilt. He was imprisoned, and after several weeks of isolation and intense brainwashing, he died alone in his cell. Buried quickly in a shallow grave, his supporters later set up a gravestone inscribed with the words, *"For me to live is Christ, and to die is gain."*



*Clockwise from top: May Hayman, Archbishop Janani Luwum, Dietrich Bonhoeffer and Bill Wallace*

Archbishop Luwum and his companions, many were encouraged to turn to Christ.

**DIETRICH BONHOEFFER (1906–1945).** Dietrich Bonhoeffer was a German Lutheran pastor and theologian known for his support of ecumenism. From the first days of the Nazi accession to power in 1933, he was involved in protests against the regime and its anti-Semitism. He became a leading spokesman of the Confessing Church, the center of German Protestant resistance



Soli Deo Gloria!

# glory to God alone

*SOLI DEO GLORIA!* “To God Alone be the Glory!” Johann Sebastian Bach, the greatest of all composers for the organ, regularly inscribed his scores of sacred music with these words.

Carved in gold relief on the central tower of the chapel organ, these words also sum up the highest purpose of Beeson Divinity School, and the end for which these beautiful instruments are dedicated.

Orgues Létourneau of Ste. Hyacinthe, Québec, Canada, is the builder of the organ. Under the direction of Fernand Létourneau, founder and president of the company, the tonal and visual design of this organ evolved. The stoplist was drawn up by H. Edward Tibbs, professor of music and university organist, in consultation with Fernand Létourneau and Dudley Oakes, vice president of the company. The case design was developed in the Létourneau workshop in consultation with Neil Davis, architect, and

Timothy George, dean of Beeson Divinity School. It is decorated with Christian symbols drawn from the Holy Scriptures, as well as the monogram of J. S. Bach and Martin Luther’s symbol, the rose. The front pipes are 70-percent polished tin. The case is solid cherry, provided by Dr. John P. Mims and his family. The interior pipes are placed in two chambers fitted with venetian shutters. The console is also cherry and the keys, maple and rosewood. The console controls are by Solid State Logic, and contain eight modes and a capture system of adjustable combinations. The organ is planned for use in all aspects of congregational worship as well as recital repertoire.

In 1856, Steinway and Sons built their

first grand pianoforte. They had emigrated from the Duchy of Brunswick seven years previously and had quickly become the premier builders of pianos in this country. In 1865, Theodore, the eldest son, began a series of inventions, making the Steinway firm the benchmark for German makers of the day. Since then, there has been little doubt that the Steinway name carries the top honors in its field. The nine-foot Model D heard in Andrew Gerow Hodges Chapel was chosen in the New York showrooms of Steinway and Sons by Betty Sue Shepherd, professor of piano in the Samford University School of Performing Arts, and is a continuing testimony to the superb craftsmanship of the “*Prince of Pianos.*”



*Beeson Divinity School  
800 Lakeshore Drive  
Birmingham, Alabama 35229  
[www.beesondivinity.com](http://www.beesondivinity.com)*