



# divinity

at Wake Forest University



Wake Forest Divinity students meet with a group of students from the Evangelical Seminary in Matanzas, Cuba. Left to right, the Wake Forest group includes Sarah Weaver, Brandon Jones, Linda McRae, Michelle Meggs, Dr. James Dunn, Robyn Byrd, Tacuma Johnson, Willard Bass, and Tripp Martin.

## Principles into practice

*Master's students immerse in cross-cultural mission experience*

*Editor's note: The Master of Divinity degree at Wake Forest Divinity School requires the completion of a "mission immersion" experience, where students integrate what they are learning in the classroom with a cross-cultural mission context. This past year three immersion experiences were offered—to Appalachia, New York City, and Cuba. Following are reports by students who traveled to Cuba and New York City, with a third report by a student who designed his own trip, to India:*

### Cuba

by ROBYN BYRD, second-year student

OUR FIRST TASK IN APPROACHING ANOTHER PEOPLE, ANOTHER CULTURE, ANOTHER RELIGION, IS TO TAKE OFF OUR SHOES, FOR THE PLACE WE ARE APPROACHING IS HOLY. ELSE WE MAY FIND OURSELVES TREADING ON [PEOPLE'S] DREAMS. MORE SERIOUS STILL, WE MAY FORGET THAT GOD WAS HERE BEFORE OUR ARRIVAL.—JOHN V. TAYLOR, *THE PRIMAL VISION*

FOR WE DO NOT PROCLAIM OURSELVES; WE PROCLAIM JESUS CHRIST AS LORD AND OURSELVES AS YOUR SLAVES FOR JESUS' SAKE. —II Cor. 4:5

During Spring Break I traveled with seven other students and three professors to Cuba. We were there only eight days yet we witnessed and experienced so much about the faith and perseverance of people who have suffered economically and politically. Despite our short stay, we visited six of the 14 provinces on the island, spanning breathtaking scenery and geographical climates. We worshipped in eight different churches during our trip; each one was distinct demographically and ecclesiastically. At each service, we were called upon to give our testimonies, to sing, to preach and even to baptize. A highlight of the trip was our visit to the Evangelical Seminary in Matanzas because we were able to share stories with fellow seminarians there and we learned that our experiences are similar to their experiences.

During the day we met with Cuban pastors and church leaders. Our group met with 11 different leaders and they spoke with us about the history of the Cuban Protestant Church, their relationship with the government as well as the struggle to claim the Gospel for Cubans—not a faith couched in capitalism and democracy brought in by

missionaries from the United States, but a faith that is Cuban, a faith that is their own. These discussions corresponded with the overall theme of our course called "Beyond Missions," in which we explored our role as Christians in a post-missionary age. North American missionaries have been absent in Cuba for over 40 years following the 1959 revolution. Our thesis was to discover how the Cuban church not only survived but in fact thrived during these years. Instead of the way missions have often been perceived, that of bringing something to a people, the new model is a partnership, a mutual responsibility between churches. Certainly, "Beyond Missions" is a much longer and harder road than previous paths of missionary activity, but it is one that presents Christ instead of us.

My favorite part of the entire trip was the constant interaction with the Cubans. One of my most memorable experiences occurred on a Sunday afternoon at a Baptist church in Yaguajay. After the morning Sunday school hour, I sat with two Cubans for over two hours and together we sang songs in both English and Spanish. That afternoon was a holy moment for me, for in singing familiar tunes with perfect strangers, we shared a deep and spiritual connection to a world outside of this one.

Over and over, our group witnessed how the love of God and the power of the Holy Spirit know no geographical boundaries. The trip was a unique and integral part of our theological education at Wake Forest Divinity School because it impacted how we see the world, how we see missions, how we see the future of the Church and how we see God's place for us in ministry.

### New York City

by STAN CROSS, third-year student

I have had two trips to Metro Baptist Church in the Hell's Kitchen area of Manhattan in New York City. Both have opened my eyes and heart to the tremendous opportunities for the work of the church in the many

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LETTER FROM THE  
*dean*



*All denominations confront declining numbers of ordained ministers, especially those who wind up in parish ministry.*

“**D**emand is Rising for Clergy as Fewer Answer the Calling,” so the headline read in Gustav Niebuhr’s story in the *New York Times*, June 8, 2001. The story chronicled the declining numbers of ministers for a variety of religious groups, Protestant, Catholic and Jewish in the United States. While Niebuhr focuses on the so-called “mainline” Protestants, the truth is that all denominations confront declining numbers of ordained ministers, especially those who wind up in parish ministry. A recent and extensive study by Auburn Theological Seminary suggests that today’s seminarians average 35 years of age, are less likely to have a liberal arts background in undergraduate studies and have often come from work in various professions. It also indicated that while only 10 percent of law students get their “first choice” school, 90 percent of divinity school students are able to get the school of their first choice. While this profile has been evident for several years, it is more pronounced because of the shortage of clergy in major denominations. Many explanations have been proposed for all this. They include low salaries, competing professions in the business, law, medicine, community service and related careers.

What are we to make of all this? First, we must acknowledge the situation and refuse to continue as if the old systems and numbers are still intact. Second, we need to find ways in schools, churches and families to nurture persons in ways that make the ministry a serious option. Third, divinity schools must renew their efforts to recruit students, and to develop internship programs that make the local church a vital, meaningful opportunity for those who sense a call to ministry. Fourth, in spite of these challenges, I believe there is no better time to begin a divinity school at Wake Forest University. The insight of the university’s leaders a decade or more ago led them to recognize the need for scholarships and endowments that would provide tuition for new generations of ministerial students. We are not where we would like to be in securing those funds, but we do have a foundation that allows us to aid students who do not need to graduate with huge debts as they move toward service in Christ’s church. Finally, these realities challenge us to develop programs of

curriculum and community that encourage students to use their good gifts in ministry. At the Wake Forest Divinity School we are only beginning to respond to these issues, but we hope to respond to the needs and opportunities of the moment.

Given those realities, I am happy to report that we have accepted our third group of students into the Master of Divinity Program and that we will graduate our first class in May 2002. We have hired our first full-time New Testament professor, Diane Wudel, who is completing the Ph.D. at the University of North Carolina at Chapel Hill. In the spring of 2002, we will welcome our first Carpenter Professor of Jewish Studies, Carolyn Manosevitz, a former professor at Austin Presbyterian Seminary. She will offer a course in “Spirituality and the Holocaust,” in February and March. In April of 2002, we will welcome the eminent theologian, Professor Jurgen Moltmann, for the third annual Steelman Lecture. In the summer of 2002 we will convene the first gathering of Baptist scholars to discuss the nature of Baptist identity in theological education in the new century. This two-year program is funded through a \$55,700 grant from the Wabash Foundation. Together with our colleagues in the college, we have submitted a grant to the Lilly Endowment that could provide \$2 million for a five-year program to nurture vocational identity for service among undergraduates who might serve as ministers or as laity.

In short, these are exciting days at the Wake Forest University Divinity School, days when we provide academic rigor, spiritual encouragement, and community service opportunities for a new generation of students who have decided to “buck the trends” and take a chance on the ministry. I am glad they have chosen to join us in this endeavor. I hope we can prove worthy of our own calling to prepare them for service.

**Bill J. Leonard**  
DEAN AND PROFESSOR  
OF CHURCH HISTORY

GIVING  
*news*

THE DIVINITY SCHOOL now boasts forty-six endowed funds for program internships and scholarship support. Our endowed scholarships and programs are totaling \$5 million in current funds thanks to the generous support of many alumni and friends who have been supportive of theological education at Wake Forest University. New endowed scholarships added this year are:

**John Cecil Daniels Scholarship** by Mary Margaret Daniels Ware of Memphis, TN. This scholarship will support Baptist students from Georgia pursuing a ministerial calling.

**Mason-Pittman Scholarship** established by William and Celeste Pittman '67 from Rocky Mount, NC. This fund will support student students from eastern North Carolina.

**The Priscilla and Aquilla Fund** was established this year to support students from North Carolina and Virginia.

Did you know that these funds combined with University aid underwrite students attending the Divinity School with almost 70% tuition concession?

In order to inquire how you can establish at scholarship/internship in honor or memory of a family member contact L Wade Stokes, Director of Divinity Development at 800.752.8570.

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## Missions

*Continued from Page 1*

multicultural urban centers of the world. The spirit of unity in diversity permeates all that Metro Baptist does. It has partnered with the City of New York to distribute groceries to local residents and it works with the city to provide dental care to immigrants. Metro also coordinates with other churches around the country to provide clothing to those in need.

Under the guidance of Rev. David Waugh ('71), its pastor (and a graduate of Wake Forest), the church has a wide range of ministries, from feeding and housing the homeless to innovative and surprisingly effective social justice partnerships like the Harlem Congregations for Community Improvement. It is a small and diverse congregation of about 60 church members, yet it provides ministry for the people in its neighborhood far in excess of what might be expected for a church of this size. For example, it serves children by providing a Head Start site and an after-school homework center for children of immigrant parents with their homework.

When a theology that supports reconciliation and celebrates God's creative diversity is the foundation of the church, the inner city becomes a birthplace of all kinds of new life. We must remember that God creates out of chaos and, what looks like chaos to humans, is in many cases, God's organic order.

In many ways, Metro Baptist Church is a model for the future of the church in the city. Pastor Waugh and others are helping open up new pathways and are revealing new vistas of the way ahead.

### India

by JOSHUA GOOCEY, *second-year student*

I have been in Richmond Town Bangalore, India for five days now. Today I have finally gotten over my jet lag, but now I am really sick from the food or the water. The strangeness of this place is wonderful, but often I live in a state of information overload. The culture, and this city especially, are teeming with new images, sounds and smells and there is never a moment when I can live on autopilot.

The people I am working with are amazing confessional Christians. I am convinced that they are



Dean and Dorothy Kaufman, left and center, are pictured with Rev. J. David Waugh ('71,) pastor of Metro Baptist Church, New York City. The Divinity School's urban ministries internship provides hands-on experience in the Clinton South Community of Manhattan. Dean was Associate Minister at Metro Baptist before retirement.

ministering to me more than I am ministering to them and helping them with their ministry. There is no doubt in my mind that God is doing wonderful work here, and it is a great joy to be a part of it.

Never before have I felt like such a foreigner. It is impossible to blend in, and sometimes I miss the comforts of home. The differences in living conditions are staggering. Just today we were turning into the driveway and there was a man asleep on the side of the road. The roads are covered in dirt and trash.

This is a culture that seems to resist productivity and advancement. Their religious positioning challenges them to be content in any circumstance, and this attitude breeds a fatalism that unfortunately surrounds them. Many of the locals seem comfortable with watching handicapped people live a life of humiliation and poverty; they are comfortable with leaving trash everywhere in the streets; they are comfortable watching women become nothing more than housemaids and pleasure tools. This encourages complacency in the face of desperate need for change. On the other hand, my customary drive for production keeps me so busy and focused that there is little time for contentment.

The danger of complacency and contentment is that we ignore the necessary and powerful work that God longs to do through us; the danger of productivity (even if it is the productivity of ministry) is that we become so busy that we lose focus of who is guiding us and in what direction we are going. In productivity we forget to be still and know who God is, and in so doing we often end up doing our own work instead of God's work.

The difficulty of ministry here is staggering to me. Most of the time here I feel as though I am "doing" nothing, but then I am forced to reevaluate what it means to abide in Christ. Nouwen writes "Products need constant maintenance in order to prevent breakdowns. Fruits, on the hand, ask only for the rich soil, water, air and sunlight of a caring environment in order to flourish." Here, in this place so far from my Christian family, the only rich environment for my soul is the scripture. I find myself longing with a holy passion for the spiritual nourishment that I can only get from the Word. In that I must rest in the hope that through cultivating the soil of my soul my fruit will be abundant. This is the promise of Christ!

▲ Would you like more information about opportunities for giving to the Divinity School at Wake Forest University?

▲ Are you interested in establishing an endowed scholarship fund?

▲ Are you interested in receiving information on planned gifts to the Divinity School at Wake Forest University?

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L. Wade Stokes ('83), Divinity  
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### Emphasis in Baptist, Presbyterian denominational studies created

The Divinity School has created a denominational studies emphasis allowing Baptist and Presbyterian students to study specific courses as they explore ministry in a denominational setting.

The programs are designed to help students prepare for ordination in their denominations, said Jill Crainshaw, director of vocational development for the Divinity School and a Presbyterian clergy member.

The Baptist students will focus on Baptist history, theology, polity, ministry and evangelism. Bill Leonard, dean of the Divinity School and professor of church history, said the program will encourage Baptist students to examine their roots and the diversity within the faith as part of their preparation for ministry in Baptist churches and related ministries.

An advisory board of Baptist clergy and lay leaders will provide assistance with professional formation and



Jill Crainshaw, assistant professor of ministerial studies and director of vocational development (shown here with second-year student Willard Bass of Winston-Salem), will lead the Presbyterian studies program.

placement upon the students' graduation.

The Presbyterian program will use guidelines from the Presbyterian Church (U.S.A.) to help students who seek ordination as "ministers of the Word and Sacrament." An advisory board of Presbyterian clergy and lay leaders will also assist the students.

Leonard said the Divinity School also has enlisted advisors to help Methodist, Moravian and Lutheran students with professional development and placement upon graduation.

### Grant supports creation of Baptist educators conferences

The Wabash Center for Teaching and Learning in Theology and Religion has given the Divinity School a \$55,700 grant to support two summer conferences for Baptist educators.

The Wabash Center is funded by Lilly Endowment Inc. and is based at Wabash College in Indiana. It supports educational programs for religious scholars across the country.

Through the grant, the Divinity School will host two five-day conferences for Baptist scholars titled, "Consultation on Baptist Vocations and Identity in Theological Education." Fifteen scholars will be invited to attend the first session in summer 2002, and

they will return for a second session in summer 2003.

**The conferences will provide an opportunity for scholars from several different Baptist traditions to meet to discuss Baptist identity and heritage in the theological education**



James Dunn, visiting professor of Christianity and public policy, will teach in the Baptist Studies Program and participate in the Wabash Conference at Wake Forest over the next two summers. He is pictured here with divinity students (left to right) Brian Ammons, Michelle Meggs and Josh Helms.

### setting, said Divinity School Dean Bill Leonard.

"We are honored that the Wabash Center would aid us in responding to the challenges facing Baptist theological education in the new century," Leonard said.

**Leonard and grant co-director Dianne L. Oliver hope that materials developed during the conferences will lead to a book that would benefit churches and educational institutions. Oliver is an assistant professor of religion at the University of Evansville.**

### Jewish scholar post funded

The E. Rhodes and Leona B. Carpenter Foundation of Philadelphia has given the Divinity School a \$100,000 grant to support a new Visiting Professor of Jewish Studies position for three years.

The professorship will bring established Jewish theologians and scholars to the Wake Forest Divinity School to teach one semester for each of three academic years. They will teach two courses per semester. One course will be for Wake Forest students, and one will be open to the community. The professors will also serve as resources to local synagogues and churches.

"The Carpenter Foundation board was intrigued with the idea of the

Divinity School learning from a variety of Jewish voices, and helping to build an understanding and appreciation of the Jewish faith among its ministers in training," said Joseph A.

O'Connor Jr. of the Carpenter Foundation.

Divinity School Dean Bill J. Leonard said

the new position will enhance the master of divinity program and "extend interfaith dialogue in the University."

The Carpenter Foundation grant will support the professorship for three years while the Divinity School raises money to endow the post. The full endowment will cost \$700,000.

The Carpenter Foundation has also pledged an additional \$212,000 toward the endowment. That gift will be given after the University raises \$488,000.

The University has already raised \$100,000 through a gift from the Herbert and Ann Brenner Fund. The Brennens are former members of the Wake Forest Board of Trustees. The late Herbert Brenner was the first Jewish member of the board.

"The establishment of a permanent Visiting Professorship in Jewish Studies is an excellent reminder of the importance of pluralism and our commitment to hearing a number of voices," Leonard said.

The Divinity School already has partially endowed professorships in biblical studies and homiletics. "I see this new Jewish studies position as a benefit to the whole University and to our area," Leonard said. "All of our professors are called upon to participate in religious communities and lectures throughout the area."