



# The Disciples Divinity House of the University of Chicago

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DDH Bulletin

Fall 2017

## Terri Owens elected GMP



Alumna Teresa Hord Owens was elected as the General Minister and President of the Christian Church (Disciples of Christ) in the United States and Canada by an overwhelming majority at General Assembly on July 9. She is the first African-American woman to lead a mainline US denomination; she succeeds Sharon Watkins.

## We are the Americas

Distinguished Alumna Address  
By Daisy L. Machado

*The Alumni/ae Council presented the Distinguished Alumna Award to Daisy L. Machado on July 11. Ms. Machado is Professor of Church History at Union Theological Seminary. She earned her PhD in 1996 from the University of Chicago Divinity School as a Disciples Divinity House Scholar.*

*The award commends her: "For excellence in teaching in and beyond the classroom; for tenacious, transformative leadership in theological education; for inspiring and guiding emerging scholars, especially through the Hispanic Theological Initiative; for wise advocacy for*

*Latino/a faculty members; for advancing the historical and conceptual study of borderlands; and for courageous dedication to those who are forgotten and pushed aside, to *Las Desapercidas*."*

I am deeply honored to be the recipient of this year's Distinguished Alumna Award. I am aware of the cloud of witnesses that surround this event today and of the colleagues who went before me, so let me say to all who made it possible for me to stand before you, ¡muchas gracias!

Since this award recognizes "the varied forms of service and ministry"

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## A heritage of strength and action

In a quiet and determined way, Katherine A. Dey established two scholarships at the Disciples Divinity House. Through them, she sought to pass a heritage of strength and action to next generations of ministers and leaders. She died on October 5 in Arlington, Virginia. She was 96.

A lifetime member of the Christian Church, Ms. Dey was elected the first female board chair of the Capital Area and served as one of the first two female elders at Wilson Boulevard Christian Church in Arlington. She later joined the First Christian Church of Falls Church, Virginia.

She established the M. Elizabeth Dey Scholarship in 1979 to remember her beloved grandmother, "Mom." She saw the opportunity to remember her in a way that reflected "her life, her concern for others, her religious convictions and insight into human nature, and what she meant to me."

A second scholarship, the Drum and Tenant Scholarship, fulfilled her friend Florence Drum's desire to honor her own mother, Eleanor Tenant. All four women—Katherine and Elizabeth Dey, Flo Drum and Eleanor Tenant—were "doers" associated with the Wilson Boulevard Christian Church. DDH alumnus M. Ray Schultz was the pastor of the church during a formative period.

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## Divinity School honors Toulouse

Mark G. Toulouse, historian of Christianity and leader in theological education, has been named the Divinity School Alumnus of the Year for 2018. He received his PhD in the History of Christianity in 1984.

From 2009 until his retirement this spring, Mr. Toulouse was Principal and Professor of the History of Christianity of Emmanuel College at the University of Toronto as Principal. Under his leadership, Emmanuel introduced several new academic programs and created Muslim and Buddhist Studies programs. For the prior twenty-three years, he served at Brite Divinity School, including eleven years as Dean and then Executive Vice-President. He previously taught at Phillips Theological Seminary.

He has written or edited ten books, including the popular text, *Joined in Discipleship: The Shaping of Contemporary Disciples Identity* (1992 and 1997); *Walter Scott: A Nineteenth-Century Evangelical* (1999); and the award-winning *God in Public* (2006).



Most recently, he co-authored *The Altars Where We Worship: The Religious Significance of Popular Culture* (2016).

An ordained minister of the Christian Church (Disciples of Christ), Mr. Toulouse regularly speaks to audiences about North American Christianity, Disciples history and theology, religion and public life, and theological education. The Alumnus of the Year lecture will be given at the Divinity School on April 19, 2018. ☞

## Strength and action

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Born March 21, 1921, Katherine Dey and her sister Frances were raised by their paternal grandparents, M. Elizabeth and Edward S. Dey. Her grandmother was one of the founders of the Wilson Boulevard Christian Church. "Her religious beliefs were



very clear and strong and she was always concerned for others," Katherine recalled. "She could really cook old fashioned meals and never got flapped over the number at their table.... She loved the Lord and His church and no one could do anything to hurt those if she could prevent it."

In 1942 Ms. Dey moved to Jacksonville, Florida. For two and a half years, she worked as a Class A Welder at the St. John's River Shipbuilding Company, where 61 Liberty Ships were built and launched. "That tour was the hardest work I ever have done," she later wrote. "But I truly wanted to help my country and all the men had to go to war...and I thought building Liberty Ships would be great!"

When the contract completed, she went to work as an aircraft mechanic for a year at the Jacksonville Naval Air Base, repairing war-dam-

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of the **UNIVERSITY OF CHICAGO**

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aged fighter aircraft. In 1948, she returned to Arlington and began her 32-year service with the Department of Defense, National Security Agency, retiring in 1980.

In 1983, she became a volunteer driver for the Arlington chapter of the American Red Cross; three years later, she became volunteer Transportation Coordinator, continuing for over 10 years. In recognition of her exemplary volunteer service, Katherine was awarded the first Chapter Board Chairman's "Inspiration Award" in 1994. In 2010, she was recognized for 27 years and 23,375 hours of volunteer service to the Arlington Red Cross Chapter.

Ms. Dey is survived by loving cousins and devoted friends who cherish her legacy of humor, generosity, and faith. Her sister, Frances, predeceased her. ☞

## Gavel passed from Hull Moses to Lewton

Lee Hull Moses will conclude her service as President of the Board of Trustees and her membership on the Board on December 30. She has served three years as President, leading with insight and grace. Prior to that she served as Vice President and Secretary. An alumna who received her MDiv from the Divinity School in 2004, she was first elected a trustee in 2007. She will continue on DDH's 125th Anniversary Committee.

Lee Hull Moses is the Senior Minister of the First Christian Church of Greensboro, North Carolina. She was an invaluable mentor to Thandiwe Dale-Ferguson and Judith Guy, who completed full-time internships in Greensboro while they were DDH Scholars. She is the author of several books: *More than Enough: Living Abundantly in a Culture of Excess* (2016), *Hopes and Fears: Everyday Theology for New Parents and Other Tired, Anxious People* with Bromleigh McCleneghan (2012), and *The Gifts of Gilead* with Amy Lignitz Harken

(2005). She is a regular contributor to the *Christian Century* magazine.

The gavel passes to April J. Lewton, alumna and Vice President of Development and Marketing at the National Benevolent Association (NBA). She was elected to the Board of Trustees in 2010, and has served as the chair of the Development Committee for the past two years.

An ordained Disciples minister and 2007 MDiv graduate of the Divinity School, Ms. Lewton is known for her leadership in the general, regional, and local church. She is the former Moderator of the North American Pacific Asian Disciples (NAPAD) and has served on the General Board of the Christian Church and its Administrative Committee.



Continuing members of the Executive Committee are Vice President Pamela James Jones, a professor at Central Michigan University, an MDiv and PhD graduate of the Divinity School, and a former DDH resident; Secretary Paul Steinbrecher, an architect with Interactive Design Architects (IDEA) in Chicago; and Treasurer Mareta Smith, a Kansas City-based attorney. ☞

## New Alumni/ae Council officers and members elected

Thandiwe Dale-Ferguson and Alexis Vaughan Kassim are the newly elected president and vice president of the Alumni/ae Council. Knowing the value of working together from their student days (both are members of the 2009 entering class), they have adopted a shared approach to Council leadership. Kansas City area new church pastor Kristin Johnson Dow is the secretary.

The Council consists of twelve members who are elected to four-year terms. The officers and new members were elected at the Disciples Divinity House luncheon at General Assembly. Dennis Landon, Joy Omslaer, and Allie Lundblad will begin service in

January. Elected to a term beginning in 2019 were Ken Brooker Langston, McKinna Daugherty, and Ayanna Johnson Watkins. Continuing members are Chuck Blaisdell, Erica Brown, Don Burk, Doug Job, Santiago Piñón, and Beau Underwood.

Special thanks to immediate past president Lindy Wood and to outgoing members Vy Nguyen, Brent Reynolds, and Nancy TannerThies for their outstanding service.

The Council works to enhance relations among alumni/ae and to connect alums with current House Scholars. It selects the recipient of the Distinguished Alumna/us Award and helps to shape various initiatives. ☞

## CTP video asks, “What is reconciliation?”

A new video considers reconciliation, theology, and race. It was filmed by the members of the Constructive Theologies Project (CTP), a group of young adult Disciples thought leaders from across the United States and Canada, when they convened this summer in Indianapolis on the campus of Allisonville Christian Church and Iglesia Cristiana Casa del Alfarero.

Watch the video and learn more at [constructivetheologies.org](http://constructivetheologies.org), the CTP blog. The project, directed by Yvonne Gilmore, is supported by a grant from the Oreon E. Scott Foundation and by DDH. ☞



## Awards recognize promise and achievement

Disciples Divinity House Scholars receive tuition, stipend, and housing support. Eleven named scholarship awards, plus several outside awards, provide additional recognition and support for House Scholars.

The *Edward Scribner Ames Scholarship* for high academic achievement was awarded to **Andrew Packman**, a PhD candidate in Theology and MDiv graduate. His dissertation, entitled “*When I want to do what is good, evil lies close at hand*”: A Theological Inquiry into Moral Motivation, Affectivity, and the Recalcitrance of American Racism, explores why racism has proven so recalcitrant to moral suasion and political subversion. He serves on the leadership team of the Constructive Theologies Project.

The *William Barnett Blakemore Scholarship*, which recognizes academic promise and ecumenical vision, was awarded to MDiv student **Jonathan Cahill**. A travel grant from DDH and support from Global Ministries enabled him to go to the Democratic Republic of Congo this summer to study “partnership” as viewed by the Disciples of Christ in the Congo and enacted with Disciples in the US and Canada.

The Alumni/ae Council selected MDiv student **Virginia White** as the *William Daniel Cobb Alumni/ae Schol-*

*ar*. Last year, she furthered her understanding of nonprofit organizations and engaged in theological reflection through a full-time internship sponsored by DDH with Week of Compassion, the Disciples disaster relief and humanitarian assistance program fund, and with the Oakland Peace Center.

The *Bernard F. and Annie Mae Cooke Scholarship*, established by a spirited lay woman from Houston who prized excellence in ministry, was awarded to **Jack Veatch**. His experiences include campus ministry at Ohio State, participating in the National Benevolent Association’s XPLOR program, and counseling at Camp Christian in Ohio. He is completing his field education at Ellis Avenue Church in Chicago.

**Devon Crawford** received the *M. Elizabeth Dey Scholarship*, which was established by Katherine Dey in memory of her grandmother. During the 2016-17 academic year, he served as a Humanity in Action Senior Fellow at the NAACP’s offices in Baltimore, which allowed him to consider “what 21st century advocacy must look like for the millennial generation.” He is completing his field education at Trinity United Church of Christ.

The *Florence Drum and Eleanor Tenant Scholarship*, also established

by Katherine Dey, was awarded to MA student **Shelly Tilton**. A former associate minister of Saguaro Christian Church in Tucson and an MDiv graduate of Vanderbilt, she is pursuing questions about sacredness, aesthetics, philosophy, and religion. She coordinates chapel services at DDH.

The *Henry Barton Robison Scholarship* has been awarded to **Andrew Langford**, a PhD candidate in Bible and an AM alumnus. He focuses on the New Testament and Early Christian Literature. In October, he successfully completed the review of his dissertation entitled, *Diagnosing Deviance: Pathology and Polemic in the Pastoral Epistles*. For the past two summers, he has taught “History and Religion of Early Christianity” at Pepperdine University.

**Hannah Fitch** was awarded the *M. Ray and Phyllis Schultx Scholarship*, which recognizes high promise for congregational ministry. She is Vice President of the Divinity Students Association and Director of Alternative Worship at LaSalle Street Church in Chicago. Her MDiv thesis explores Hildegard of Bingen as theologian and composer.

**Burton Guion** was awarded the *Rolland and Laura Frances Sheafor Scholarship*. A graduate of Drury Uni-  
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# Entering Scholars



(l to r) Luke Soderstrom, Victoria Wick, and Rachel Abdoler.

Three individuals were named entering Disciples Divinity House Scholars for the 2017-18 year. They join fourteen returning scholars.

**Rachel Abdoler** has entered the PhD program in the History of Christianity to study late medieval Christian texts written in Arabic in areas surrounding Palestine and Syria—a time and place in which Islam was reaching mature formulation and wider influence. Her particular interest is how “these now ‘Arabized’ Christians conceived of and adapted to their thoroughly Islamicized environment.” An MDiv graduate, she formerly interned with Congregation Beth-El Zedeck in Indianapolis.

**Luke Soderstrom** was just joining a Disciples congregation in Michigan when he began his MA studies last year. He became eligible

to become a Disciples House Scholar this year—and he was also elected president of the House Council. An MDiv graduate of Western Theological Seminary who serves part-time as an assistant to HELM President Chris Dorsey, Mr. Soderstrom plans to pursue PhD work in theology.

**Victoria Wick** enters the MDiv program. After graduation from St. John’s College in Annapolis in 2015, she joined the college’s staff as Student Services Coordinator and Summer Academy Co-Director. Her home church is Christian Temple in Baltimore. She explains, “I want to cultivate communities that delight in God and in life. I believe this is done by enjoying the relationships we have with one another, by sharing our awe of the created world, by daringly facing life’s hardships and vulnerable moments.” ☒

## Named awards

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versity who brought experience in intentional communities of service and action, he is interested in public theology and social transformation.

This year’s *Oreon E. Scott Entering Scholar* is **Luke Soderstrom**, and the *William N. Weaver Entering Scholar* is **Rachel Abdoler** (see “New Scholars”).

Ms. Abdoler and three additional students receive *University of Chicago*

*Doctoral Fellowships*. **Joel Brown**, a PhD student in Religions in America, edits the *Religion & Culture Forum* for the Divinity School’s Martin Marty Center. **Hyein Park** is a PhD student in Theology; Ms. Park and Mr. Brown, are both studying for PhD qualifying examinations this year. **Mark Lambert**, also a PhD student in Theology, passed his exams in November; he studies medieval attitudes about leprosy and addresses the ongoing stigmatization of illness.

## Machado address

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I’d like to share with you a bit of the story of my journey that has led me to this place. To share our stories is to build bridges, as Chérie Moraga, Chicana writer and activist, reminds us. So let me begin: I was born in Cuba, raised in New York City, more specifically in “Crooklyn” as Spike Lee has called that large and interesting borough.

I am not part of the first great wave of Cuban refugees that began arriving in the early 1960s at the port of a then small insignificant southern city called Miami. My father and mother did not flee Castro but fled poverty and unemployment and government repression. And like the millions of immigrants from Europe before them, they believed that in the United States life would be different and perhaps even better.

I am also not Roman Catholic. I am a second-generation Protestant. My parents chose to leave the Roman Catholic tradition and became Protestants, specifically Pentecostals, as a result of the great waves of missionary work done by many North American denominations in the Caribbean throughout the early to mid-twentieth century. They represent that early generation of new “converts” to Protestantism becoming part of what many missionaries called the “spiritual harvest” that resulted from the great missionary enterprise that began in Puerto

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Finally, **Colton Lott** is the recipient of the *Granville and Erlene Walker Ministerial Scholarship*, which is associated with University Christian Church in Fort Worth and recognizes promise for preaching and ministry, and of a *Phillips University Legacy Foundation Seminary Scholarship*. His MDiv thesis is entitled, “A Theological Exploration of the So-Called ‘Dying Church.’” He is DDH’s Head Resident. ☒



## Machado address

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Rico in 1899 right after the Spanish-American War. But there is more.

I was ordained in 1981 in the Christian Church (Disciples of Christ), where I have belonged since 1972. Through the decades, I have actively participated in that community called the Latino or Hispanic Disciples, and I consider the Disciples of Christ to symbolize my denominational identity.

Yet I am also representative of the ever changing and diverse world in which the Disciples (and all other

church bodies in the United States) live where church membership has become extremely fluid. So, even though I profess to belong to a U.S. denominational body, I was not born in the United States. Even though I claim the Christian Church as my religious home, I was not raised a Disciple.

As a matter of fact, my father's mother practiced *santería*, which is the modern-day Cuban expression of the ancient *Yoruba* religion of the West African slaves who were brought to the Caribbean in the sixteenth and seventeenth centuries (which I think complicates the current mainline interreligious dialogue that does not include or even consider Afro-Caribbean and other indigenous religions).

I have taught at two Disciples seminaries and served as academic dean in one of them. Through the years, I have served as a member of various national and regional boards of the Christian Church and even managed to preach at a General Assembly.

However, I have always ministered in the margins of my denomination.

That is because I have always ministered in an urban context, which is not the place where Disciples were formed or where they have historically served. I have ministered to the economically disadvantaged and neglected communities of Latinos in Spanish Harlem, New York, in Bushwick, Brooklyn, in southeast Houston, and in the north side of Fort Worth, Texas—all places that have been historically marginalized in our denomination and have been mostly invisible despite their demographic reality.

My ministry has taken place amongst people, many of whom did not speak English; some who lived on public assistance, received food stamps, had children who belonged to urban gangs, had family members who were victims of urban crime. Many could not read; others were considered “illegal” by the federal government; some were migrant farm work-

# Daisy Machado, Spelunker

An introduction by Santiago Piñón, Alumni/ae Council member and Assistant Professor of Religion, Texas Christian University

*Me da un gran orgullo de introducir a la Dr. Daisy Machado, mi mentora y amiga.* It gives me a great honor to introduce Rev. Dr. Daisy Machado as the recipient of the Distinguished Alumna Award. She is Professor of Church History at Union Theological Seminary, where she also served as academic dean.

Her life has embraced momentous occasions, such as we have experienced at this General Assembly with the election of our new General Minister and President, Rev. Teresa Hord Owens. At this moment, we celebrate another momentous occasion.

Dr. Machado is the first Latina to be ordained in the Christian Church (Disciples of Christ). She is the first US Latina Protestant to receive a PhD in the study of religion, which she received from the

University of Chicago in the History of Christianity.

Dr. Machado was the first Director of the Hispanic Theological Initiative, a multi-million dollar initiative funded by the Pew Charitable Trusts, which seeks to increase the number of Latinos/as faculty in religious studies.

She is the first Latina to direct the Hispanic Summer Program. Through it, Dr. Machado is involved in healing the divisions and misunderstandings within the Hispanic community, as well as healing the rift between Hispanics and non-Hispanics.

These momentous occasions have inspired many to characterize her as a trailblazer. A trailblazer is someone who goes into a wilderness in order to mark a trail. But we should recognize her for what she truly is: a *spelunker*.

Having grown up in Texas and in

southern New Mexico, I know firsthand the wonderful and beautiful Carlsbad Caverns in the Chihuahua desert at the Guadalupe mountains. Over 120 miles of caves have been explored and mapped. The person who does that is known as a *spelunker*.

A spelunker goes into uncharted territory and can only see as far as the beam from the flashlight reaches. There are no maps for the spelunker as she is in the process of producing the map. They have no idea where they are going, nor do they know if anyone will follow. A spelunker simply goes without knowing where they will end.

People prefer trailblazer because it sounds sexier. Nonetheless, Dr. Machado is a spelunker. She goes before others. She draws a map. And leaves it for others to follow. A spelunker never worries if others will follow the map. They simply move forward and keep mapping.

I want you to know, Dr. Machado, that your spelunking has not been





Alumni/ae Council President Lindy Wood and Dean Culp present the award to Daisy Machado

ers; some came to this country fleeing the Contra Wars in Central America in the 1980s; most lived on salaries that were well below the poverty level.

The congregations I have served struggled to keep open their doors, not because they were “dying” or losing members, but because the income levels of the people were not always sufficient to cover the expenses of an inner-city church. Most of these

journey let me ask you a question: What does my story tell you about me and my community? If you have listened carefully you will have noticed that the history I shared with you is about belonging and not belonging, about centers and margins, about national identity and national rejection, about how others see me and my community and how they interpret our existence.

Fernando Segovia, *New Testa-*

ment scholar at Vanderbilt University, has described this reality of Latinx life in the United States as being “the eternal Other.” The Latinx community in this country is both citizen and foreigner, it has been conquered and colonized. The Latinx community in the United States is an imagined community, and by this I mean a community that has been created or imagined by those outside our community.

Having given you this brief glimpse into my

in vain. Women and men, young and old, look to you and the maps that you are drawing in order to gain some kind of direction for our own agendas in both academia and ministry. Spelunkers never know who is reading their maps, but on this momentous occasion we want you to know there is a great cloud of witnesses who has recognized your maps.

It is because of you and your work that so many of us have direction. Your book, *Of Borders and Margins: Hispanic Disciples in Texas, 1888-1945*, demonstrates the importance of reaching across differences as we allow ourselves to be influenced by others.

Your chapter, “The Unnamed Woman: Justice, Feminists and the Undocumented Woman,” in *A Reader of Latina Feminist Theology*, which you co-edited, has influenced countless students and professors. I know this to be a fact because every semester I assign your chapter as required

reading in all my courses. Your correlation between the unnamed woman of Judges 19 and Elena, a real person who has had her nose cut off and was raped repeatedly, shows us how we can use the biblical text to address real life situations.

Your projects such as *God Behind Bars*, which examines the religious realities of Latina and African American women inmates, motivates us to seek justice and minister to those who are forgotten.

And, your praxis is clearly evident by the fact that every place you have lived, you have started a Disciples congregation—and each remains vibrant even after you leave. As a friend of mine stated, “Her testimony is as important as her scholarship.” You produce works that are not only scholarly in nature, but also practical, in that you address real life situations.

On this momentous occasion, I ask that our spelunker pause for a moment. Turn your attention behind

you. There, you will see many people who are benefitting from your mapping. We are following the paths that you have laid out before us.

In one of my favorite poems, *Ode*, Arthur O’Shaughnessy writes, “We are the music-makers / And we are the dreamers of dreams.” On this momentous occasion, I want you to know that you are the music-maker. You are the Dreamer of Dreams. It is because of this that the Alumni/ae Council of the Disciples Divinity House of the University of Chicago has recognized you, Dr. Daisy Machado, with the Distinguished Alumna Award. ☞

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## Machado address

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is in the United States.

And so, while it is true that Latinx are a mosaic of pigmentation and racial *mestizaje*, while it is true that there is a distinctiveness to our cultures, once we enter the shores of this nation we are imagined by the dominant culture in particular ways that make us into an undefined mass—cactus or palm tree, we are all the same.

As a result, while the history of the Latinx community is in many ways similar to the story of all immigrants, it is also very different in particular ways. In reality, Latinx never stopped being “foreign” to the Euro-American citizens of this nation and this was made remarkably clear during this last presidential campaign.

It is this very paradox of belonging yet not really belonging where the history of Latinx can begin to be understood, not just nationally but also within our own denominational history. It is also where we need to begin our analysis of what this paradox implies for the future of the twenty-first century United States and for us here today, what this means for the Christian Church (Disciples of Christ), as well as for our Disciples seminaries and Disciples-related colleges and universities.

This analysis is crucial for our denominational and our educational leaders for the following important reasons: 1) because a seminary-trained Latinx pastor will bring to the congregation a social capital that will help those congregants to better understand the culture and society in which they live ultimately benefiting the wider community; 2) because if we as Disciples pastors and educators are to provide a serious response to the reality of the Latinx presence throughout this country and in our denomination, we cannot ignore the pressing need for seminary trained ministerial leaders for that community; 3) Disciples-related colleges and seminaries have been called to serve the commu-

nity through education which means that to value and promote inclusivity, diversity, and hospitality are ultimately issues of justice and stewardship.

The pressing need to fully engage and to include the Latinx reality in the work we do whether in the congregation, or in a national/regional office, or in a seminary classroom, requires that we make some conscious shifts. One has to do with how we talk about race, which must now mean to talk about more than just the black and white racial dichotomy that has become normative but is useful given the great diversity of the nation.

What this also means is that to talk about nationhood and citizenship now requires that we also analyze how the Latinx community has been historically imagined by the dominant culture as foreign or marginal and thereby made invisible while being exploited for its labor. And we must also consider and ask why still today this community rarely sits at the table where structural/institutional decisions are made.

We are more than  
illegals and political exiles...  
We are *the Americas*.

I suppose it is this very marginal reality that makes it necessary for Latinx living in the U.S. to engage in daily border crossings. This is not only how we learn to survive but also how we are able to be who we really are and this is because these border crossings are not only about geography, but are also about language, culture, race, and religion.

Because the work of Latinx theology understands the diversity of our communities as normative and as an asset, our theological task is one that must seek to balance reason or skill development and social justice—it is faith and it is praxis. And this faith and praxis are intimately connected to the economic deprivation found in our barrios; it is intimately connected

to the reality of *mulatez* as a racial category not yet understood in the discourse on race that goes on in this country; it is intimately connected to the critical examination of the true meaning of citizenship and the protection such citizenship offers.

This makes the Latinx scholar a border crosser, moving between the demands of her/his scholarship and the need to acknowledge and articulate the faith of our people, a deep and vibrant faith that has sustained and nurtured our communities despite the history of colonization, despite the poverty, despite the marginalization, despite the racism, despite the violence, despite the imposed status of alien/other.

I am glad to report that there are now several generations of Latinx scholars in theology who are claiming this voice as they share their experience and the faith journey of their communities as an integral part of their academic work and of their contribution to the academy. We claim this right because we understand that if the theological education found in our seminaries has as its goal to prepare students to live, to teach, to minister in a diverse and multicultural world, then the experience, worldview, and faith journey of over 57 million Latinx cannot be ignored or kept in the cubby hole designated for “special problems courses.”

I truly believe that the Latinx community of the twenty-first century is in a very unique place in its historical journey. We are no longer a people who do not know and so we are using the learnings from our collective journey to begin to imagine ourselves.

If knowledge is indeed power, and history, as historian Joyce Appleby says, “exercises that power by awakening curiosity, stretching imagination, deepening appreciation, and complicating one’s sense of the possible,” then the Latinx community is boldly taking possession of that knowledge of who we are as a people by recover-

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# Annual Report:

## A recognition of generosity

The Disciples Divinity House of the University of Chicago is deeply grateful for gifts received from the following individuals, churches, and foundations between July 1, 2016, and June 30, 2017.

Annual gifts from individuals totaled \$86,641.58. Additional annual support of \$41,652 came from the Disciples Mission Fund, Christian Church (Disciples of Christ). Contributions from foundations and corporations totaled \$15,600, and additional gifts from churches totaled \$8,562.77. Contributions to permanent funds totaled \$110,339.20 last year.

These gifts are a reflection of the remarkable lives, visionary leaders, partnerships, and sustained commitments to theological education that activate and extend the ethos of Disciples Divinity House. These generous gifts help to foster excellence in ministry, leadership, and scholarship.

*Yvonne Gilmore, Associate Dean*

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(continued on next page)

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**Machado address**

*(continued from page 8)*

ing the diversity of the history of both Americas, the one to the North and the one to the South. This recovery is really about the issue of power, the important power to imagine ourselves, the power to name and define ourselves, the power to embrace diversity as a gift and not a deficit.

By daring to free ourselves from the restrictions imposed by the ideological imperatives of an idealized history which has imagined us as the eternal outsiders, we will be able to overcome one of the most daunting hurdles of our journey as Latinx living in the U.S. By daring to imagine ourselves and refuse to be imagined by the dominant group, we will have contributed to our own liberation and we will have begun to establish a foundation upon which the coming generations of Latinx will build their identity and claim their self-worth.

It is this theological task that drives me, this is what fills my heart, and this is what keeps me doing what I have done for over thirty years and will continue to do whether in an inner-city church or in a seminary classroom or as I am now doing as the director of the Hispanic Summer Program.

Yes, there is still a long road ahead and I hope to continue to contribute and to collaborate with the many colleagues and friends in the Latinx communities around this nation who are raising their voices to say: We are more than illegals and political exiles. We will no longer remain invisible. We are *the* Americas. In our veins can be found the blood of people of all the colors and races of the Americas. We will not be defined as marginal, as other, as foreigner.

*¡Nosotros también somos Americanos!* [We too are Americans.]

We are the Americas. 🇺🇸



## 2017-18 Disciples Scholars

Rachel Elizabeth Abdoler  
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Joel Alan Brown  
PhD, Religions in America  
Jonathan Hamilton Cahill  
MDiv  
Devon Jerome Crawford  
MDiv  
Hannah Elizabeth Fitch  
MDiv  
Burton Dale Guion  
MDiv  
Cheryl Payne Jackson  
MDiv  
Mark Michael Lambert  
PhD, Theology  
Andrew Mark Langford  
PhD, Bible  
Colton Dean Lott  
MDiv  
Andrew Michael Packman  
PhD, Theology  
Hye In Park  
PhD, Theology  
Luke Edward Soderstrom  
MA  
Shelly Lynn Tilton  
MA  
Jack Paul Veatch  
MDiv  
Virginia Johnston White  
MDiv  
Victoria Rose Wick  
MDiv

## Residents

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Drew Chaboyer  
Nadan Cho  
Kate Gerike  
Savannah Gross  
Joshua Menke  
Yanjie Niu  
Ra'idah Noohu  
Uk Ryel  
David Soper

## The Gertrude Gary Sutcliffe Society

*Established in 1994, the Sutcliffe Society recognizes individuals who ensure the mission of Disciples Divinity House by providing for a gift through their estate. It is named in tribute to the woman whose vision and gifts built the original endowment, furnished the building, and completed the chapel. The Society encourages others to follow her example and honors those who carry forward the tradition of vision and action.*

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Don S. and Carol L. Browning<sup>†</sup>  
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Kristine A. Culp  
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The following represent gifts to the endowment fund or to build, furnish, or renovate the building of \$10,000 or more (\$5,000 or more before 1975). These gifts sustain the mission of the Disciples Divinity House. We are deeply grateful for the faithfulness and foresight of these donors.

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	<i>Year established</i>		
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Old Endowment Fund	1906	Barbara and Clark Williamson Fund	1998
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Nell B. Ford Torrey	1906	Jo M. and Rebecca M. Riley Fund	1999
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Gertrude Gary Sutcliffe	1930	Robert and Frances Sulanke	2004
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Edward Scribner Ames Scholarship	1979	William E. and Patricia V. Crowl Fund	2015
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Drum and Tenant Scholarship	1983	Amy A. Northcutt Fund	2017
Oreon E. Scott Entering Scholarship	1987		
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## Building Funds

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Myrtila A. Colbert Jones	1923
William Darnell MacClintock	1923
Samuel Sweeny MacClintock	1923
William Henry Hoover	1923
Gertrude Gary Sutcliffe	1928
Illinois-Wisconsin Capital Funds Appeal	1965
Burrus Dickinson	1992
L. Del and Ann Butterfield	1994
Hoover Foundation	1995
Herbert L. Willett, III	1995
Chapel 75th Anniversary Renewal	2005
Capital Area Library Refurbishment	2009

## In Memoriam

**John “Jack” Wesley Divine** died August 18. He was 82.

Born in Perry, Oklahoma, his ministry began in 1957 and included a long career as a chaplain in the Veterans Administration. He served on the Lansing, Kansas, City Council and ran for the Kansas State Senate and the Kansas House.

He received a BA from Phillips University and a BD from Phillips Theological Seminary. He met his first wife, Wendy Matson, at Phillips, and they were married in 1959. They traveled through Europe, and served together at a camp for displaced Hungarian women in Austria. He studied at the Graduate School of Ecumenical Studies in Bossey, Switzerland. He entered the University of Chicago Divinity School as a Disciples Divinity House Scholar in 1961, completing the MA in 1965.

He traveled to Mississippi to join the clergy march from Selma to Montgomery on “Turnaround Tuesday” in 1965. From 1965-72, he served as minister of the Community Church of Gurnee, Illinois. In 1970, he was appointed as a staff chaplain at the VA Hospital in Chicago.

In 1973, Jack Divine married Anne Frances Benjamin; they would share 44 years of marriage. They moved to Danville, Illinois, where he was a chaplain at the VA Hospital. From 1978 until his retirement in 1996, he served as a chaplain and chief of chaplains for the Veteran Administration Medical Center in Leavenworth, Kansas. He was a long-time member of the First Christian Church of Leavenworth, and also served it as an associate pastor.

A lover of sports, conversation, and good stories, he is survived by his wife; his children, Jennifer (Laureen France), Mary (Greg Myers), and John Wesley “Sean” (Deb Malmon); and four grandchildren.

**James Dwight (Jim) Johnson** died on August 11 at Carolina Meadows in Chapel Hill, North Carolina. He was 85. He was an alumnus of the

Divinity School and a former resident and organist at the Disciples Divinity House. From 1967-89 he served as the organist-choirmaster of St. Paul’s by the Sea Episcopal Church in Chapel Hill. He was a distinguished piano teacher. Mr. Johnson is survived by his sister, Gwen Finlayson, and a host of family and friends.

**Mary Ruth Kolbe**, wife of alumnus Edward H. Kolbe, died on March 27 in Arlington, Texas. She was 79.

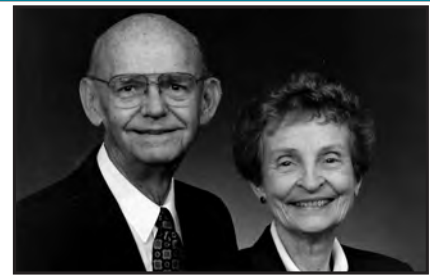
Mary Ruth was born December 24, 1937, in Seymour, Indiana. She received a Bachelor’s degree in nursing from Indiana University, and a Master’s degree in nursing from the University of Nebraska. She taught nursing on the community college and university level in Indianapolis, Indiana; Warrensburg, Missouri; Lincoln, Nebraska; Corvallis, Oregon; and retired from Tarrant County College in 2002. She also worked as a director of nurses in nursing homes.

In Warrensburg, she helped to start a Planned Parenthood clinic; in Bedford, Indiana, she helped to start a Girls Club. She was an active member of the Christian Church (Disciples of Christ) her entire life, most recently, of First Christian Church in Arlington.

She is survived by her husband; their children, Ruth Cooper (Brian), Charles Thornton-Kolbe (Jennifer), and Tom (Laura Salem); six grandchildren; a brother and two sisters. Together, the Kolbes supported the mission of the Disciples Divinity House. A generous gift in her memory ensures that their support will continue for future generations.

**Dorothy Coffman Messenger** died on November 5 in Edmond, Oklahoma. She was 102.

Born March 4, 1915, in Dallas, Texas, she attended Texas Christian University, where she met G.L. “Andy” Messenger. They were married August 27, 1936, and both graduated from TCU in 1937. She earned the Bachelor of Science Degree in Business.



After college, they moved to Chicago, where G.L. entered the University of Chicago as a Disciples Divinity House Scholar. She was employed at the International Council of Religious Education. Her responsibilities included meeting arrangements for scholars working on the Revised Standard Version of the Bible. In *My Faith Journey*, she explains how their Chicago experience “opened up whole new worlds.”

Their first full-time pastorate was at Canyon, Texas, where they began serving in the fall of 1939 and where their daughter, Myrna (Ranney), was born. Two more Texas pastorates followed, and the birth of their two sons, MacDiarmid and Scribner, at Denton. They served in Peoria, Illinois and then in Oklahoma at First Christian in Stillwater, Disciples Christian Church in Bartlesville, and First Christian, Woodward. She was also employed for 28 years in the accounting field.

She was active in all phases of church life. She was moderator of the Oklahoma region from 1982-84, president of the Oklahoma Christian Women’s Fellowship, and an elder and elder emerita. She taught church school classes with all ages, led retreats and numerous workshops, and spoke in churches across Oklahoma.

Dorothy Messenger was predeceased by her husband, to whom she had been married for almost 67 years. In 2005, she created the G.L. “Andy” and Dorothy Coffman Messenger Fund at the Disciples Divinity House. She is survived by her daughter and two sons, and by numerous grandchildren, great-grandchildren, and great-great-grandchildren. A memorial service was held on November 16 at Southern Hills Christian Church in Edmond. ☞



# News

Find more news and more details at [ddh.uchicago.edu](http://ddh.uchicago.edu) and on Facebook

Congratulations to **Rachel Abdoler (current Scholar)** and Matt Brothers, who were married September 30 in Providence, Rhode Island.

More than 200 people gathered on July 11 to hear true stories told live during General Assembly. Co-sponsored by DDH, DDH@Vandy, and Week of Compassion, the event was curated by **Rebecca Anderson (2007)** and hosted by **Yvonne Gilmore (2001)**. Pictured below, **Michael Karunas (1995; trustee)**.



On November 26, First Christian Church of Colorado Springs honored **Chuck Blaisdell (1976)** on his retirement as Senior Minister. He is starting a congregational consulting business, [www.growagain.net](http://www.growagain.net).

**Joe Blosser (2005)** received tenure at High Point University in North Carolina, where he is the Robert G. Culp, Jr. Director of Service Learning.

**Kristel Clayville (2001)** is Visiting Assistant Professor of Religion at Eureka College and a fellow at the MacLean Center for Clinical Medical Ethics at the University of Chicago.

First Christian Church of Texas City, Texas, was among churches affected by Hurricane Harvey. Pastor **Danielle Cox (2012)** and the church are working closely with Week of Compassion to be a local base for volunteer response.

**Kris Culp (1982; dean)** was one of 35 international scholars who presented their research results at the Enhancing

Life Project Capstone Conference, August 4-6, at the University of Chicago.

Former resident **Darryl Dale-Ferguson** and current Scholar **Andrew Packman** each gave “night talks” as part of the Enhancing Life Project Conference on August 4 in Chicago.

J. Kwest, aka **Julian DeShazier (trustee)**, performed at Wrigley Field for HBCU Day, September 29.

**Spencer Dew (1998)** spoke at a DDH forum about his research on “Aliite” religious communities in October.

Sympathy to **Kerry Waller Dueholm (2000)** and **Ben Dueholm** on the death of Kerry’s mother, Kathy Waller on September 30.

**Jeremy Fuzy (2012)**, a religion journalist, returned to the Divinity School October 27 to participate in a panel on education about religion beyond academia.

**Yvonne Gilmore (2001; associate dean)** preached and led a workshop on “The Practice of Testimony” on September 24 at First Christian Church, Jefferson City, Missouri, where **Beau Underwood (2006)** is the senior minister. The event was part of a series funded by a grant from the Calvin Institute of Worship.

Sympathy to **Nancy and Clark Gilpin (1970; trustee; former dean)** on the death of Clark’s mother, Jo Ann Gilpin, in Tulsa on October 3. She was 94. She was a Christian educator and church leader.

**Judith Guy (2013)** was installed as the pastor of Mackinaw (Illinois) Christian Church on November 4. **Cynthia Lindner (1978; trustee)** preached.



**Joan Bell-Haynes (1995)** participated in the dedication of the Disciples of Christ Historical Society’s recently reinstalled Oscar Haynes Exhibit on African American Disciples of Christ.

**Tabitha Isner (2005)** has launched a campaign to become the Democratic nominee for Alabama’s 2nd Congressional District. The election is November 6, 2018.



**Sandhya Jha (2001)** has written *Transforming Communities: How People Like You are Transforming Their Neighborhoods* (Chalice Press).

**Trustee JoAnne Kagiwada’s** life, work, and activism are featured in “The Extra Ordinary Case of JoAnne Kagiwada” by Sarah D. Park in *Inheritance* magazine.

**Alexis Vaughan Kassim (2009)** is now Associate Pastor of Little River United Church of Christ in Annandale, Virginia.

**Allie Lundblad (2012)** preached for DDH’s opening chapel service on October 2.

**Daisy Machado (1989)** gave the 2017 Cole Lectures at Vanderbilt Divinity School on October 27-28.

**Ritch Savin-Williams (1971)** is the author of *Mostly Straight: Sexual Fluidity among Men*, published by Harvard University Press in November.

Former resident **Braxton Shelley** was featured in a *Harvard Gazette* article, “Giving Harvard a little more groove.”

In September, **Melinda Keenan Wood (1997)** became Senior Minister of Pilgrim United Church of Christ in Durham, North Carolina.

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Disciples Divinity House students and alumni/ae in service, leadership, and partnership at the 2017 General Assembly

