125th year entering House Scholars

Eight individuals were named entering House Scholars for the 2019-20 year:

Ross Allen (MDiv) is a summa cum laude 2015 graduate of Kansas State (BS, Economics), where he was a Truman Scholar and a Rhodes finalist. He grew up in the Church of Christ and later joined a UCC congregation.

Monica Carmean (MDiv) grew up in Fresno, California. She earned a BA from Northwestern University (2007), and a JD from Georgetown University Law Center (2012). She has worked in policy and legislative advocacy, especially at the intersection of health care and justice, in the US Senate and on campaigns. After the 2016 election, she moved to Chicago, where she became active at Gilead Church and has continued to pursue interests in religion and public discourse.

125th Celebration continues at GA

DDH’s 125th anniversary celebration continued at the biennial General Assembly of the Christian Church (Disciples of Christ) in Des Moines, Iowa. Alexis Vaughan Kassim, Alumni/ae Council co-president, welcomed about one-hundred alums and friends to a luncheon on July 23.

The Council wanted to mark the anniversary in a special way, and decided to honor two individuals as Distinguished Alumni. “So many alums are doing great work in academia, local churches, in justice and mission organizations, and our Disciples general ministries,” she explained. “David Vargas and Clark Gilpin exemplify not only the excellence of that work, but also its breadth.”

Mr. Gilpin and Mr. Vargas each spoke in response to the award, and their remarks are published here. Garry Sparks, Associate Professor of Religious Studies at George Mason University, introduced them. Nodding to Mr. Gilpin’s book, A Preface to Theology, Mr. Sparks made his own ethnographic turn by focusing on what Gilpin and Vargas (and implicitly, other alumni/ae who they may represent) have done in relation to three publics: the church, academy, and civic society. Noting, too, the numerous alumni/ae who have spent time with overseas mission partners, he observed that Mr. Vargas “brought with him this decolonial and more global engagement when he first came to Chicago.”

Beau Underwood and Tim Lee, who helped lead the Assembly as its First and Second Vice Moderators, were acknowledged. Disciples General Minister and President Terri Hord Owens brought greetings and spoke of her admiration of the honorees. Dean Kris Culp sounded the theme, “Grateful for what is to come,” in her remarks (excerpted here).

Continuing the anniversary theme, President of the Board of Trustees April Lewton invited participation in the 125th anniversary campaign. The goals support the enduring mission of the House: to provide scholarships and immersive learn-
Inaugural Dr. Geunhee Yu and Mrs. Geunsoon Yu Scholarship awarded

Aneesah Ettress, a second-year MDiv student, has been named the first recipient of the newly endowed Dr. Geunhee Yu and Mrs. Geunsoon Yu Scholarship. The scholarship recognizes high promise for innovative pastoral and intellectual leadership, especially within multicultural contexts.

Selection of the recipient is guided by the examples of Dr. Geunhee Yu and Mrs. Geunsoon Yu, two remarkable individuals whose intelligence, faith, love, and leadership have profoundly shaped the Christian Church (Disciples of Christ) and their own family. From 1992 until his retirement in 2011, Dr. Yu served as the inaugural Executive Pastor of the North American Pacific Asian Disciples (NAPAD). He had been the first among the NAPAD community to earn a PhD in Religion.

Dr. Yu carried forward and imaginatively extended a legacy passed on to him from the founders of NAPAD, David and JoAnne Kagiwada, Soongook Choi, and Harold Johnson. Under his leadership, the number of new congregations grew exponentially, many new cultural and language groups became part of NAPAD, diverse young leaders were nurtured, and educational initiatives were created. Among the leaders whom Dr. and Mrs. Yu have encouraged are alumni/ae Sandhya Jha, April Lewton, Timothy Lee, Vy Nguyen, and John Roh.

Gaylord Yu, a trustee of the Disciples Divinity House, and his brother, Gideon Yu, together with their families, were inspired to establish the scholarship to honor their parents, to celebrate the long partnership between DDH and NAPAD, and to ensure innovative pastoral and intellectual leadership for future generations.

Ms. Ettress was nourished by a richly diverse theological heritage, including four generations of leadership in the Church of God in Christ on her mother’s side and her paternal grandmother’s membership in the Nation of Islam in the 1960s, where she found a faith tradition that empowered the blackness of her family. Aneesah’s own experiences as a child and teen in a megachurch in Southern California, and global experiences and international study provoked discernment and engagement through her undergraduate studies in religion and art history.

Scholarships recognize promise, achievement

“Hundreds of alumni/ae and friends of the House have contributed to these scholarship funds out of a commitment to this institutional idea and association,” observes House Scholar Mark Lambert. “It is truly humbling to recognize how much Disciples Divinity House has invested in me.” This year, twenty Disciples Divinity House Scholars receive significant support for their masters and doctoral studies.

Additional scholarship funds are being raised in conjunction with DDH’s 125th anniversary. The newly established Dr. Geunhee and Mrs. Geunsoon Yu Scholarship is awarded for the first time to Aneesah Ettress. See the accompanying article.

A significant gift from the estate of Katherine A. Dey, a remarkable woman from Arlington, Virginia, adds to two scholarships that she established during her lifetime: the M. Elizabeth Dey Scholarship, which remembers her grandmother, and the Florence Drum and Eleanor Tenant Scholarship, which remembered dear friends. Paige Spencer and Emily Springer, both first-year Masters students, received these awards. See the related articles.

The following students also received special recognition:

Mark Lambert is this year’s Edward Scribner Ames Scholar. A PhD candidate in Theology, his dissertation is titled, “The Sacramental Sickness: The Perceptual Interplay between the Eucharist and the Leper-Christ in Medieval Theology.”

(continued on page 4)
Katherine Dey extends an extraordinary legacy

During her lifetime, Katherine A. Dey established two scholarships at the Disciples Divinity House: the M. Elizabeth Dey Scholarship in honor of her grandmother, and the Drum and Tenant Scholarship in honor of dear friends. When she died in October 2017, at age 96, she had provided for a final gift through her estate of $465,601.88. Her gift increased the total endowment for the Dey Scholarship to $365,576, and for the Drum and Tenant Scholarship to $299,616.

Ms. Dey was a lifelong member of the Disciples of Christ in part because her grandmother, who raised her, had seen the need for a congregation in northern Virginia and had become co-founder of the Wilson Boulevard Christian Church in Arlington. Katherine would become one of the first two women elders of that congregation and the first female board chair in the Capital Area region.

Like her grandmother, and also like her friends Florence Drum and Flo’s mother, Eleanor Tenant, Katherine Dey was a doer in the church and in life. She lived modestly in a two-bedroom home across from the public library in Arlington, Virginia. But, to use a phrase from the parable in Luke 12, she was rich toward God and others.

She knew what dedication and hard work meant. During World War II, she had moved to Florida to serve as a “Wendy the Welder”—that is, welding parts of ships and planes before “Rosie the Riveter” could even begin. She drove a car pool for the long commute to Fort Meade, Maryland, during her 32-year career with the National Security Agency. After retirement, she volunteered full-time for the local Red Cross and supported the humane society and the church.

Her generous estate gift was preceded by great generosity and attention during her lifetime. She built the scholarships through annual gifts, beginning in 1979. She corresponded with successive deans at DDH and, after the scholarships were first awarded (in 1993 and 1995), with their recipients.

“Dear Dean Culp,” she wrote in 1995. “To start off with, please call me Katherine. My grandmother, M. Elizabeth Dey (which is pronounced DIE) and I always refer to her as Mom, was born on December 17, 1876, the 4th of 10 children, on a farm in the Shenandoah Valley of Virginia. Being 4th in line she quickly learned how to care for others.”

She continued, “Mom died in July 1968 at 91½ years old and because of her life, her concern for others, her religious convictions and insight into human nature and what she meant to me I felt something should be done to mark this... In 1979, I saw the opportunity to establish a memorial to Mom in a way I thought best reflected her impact upon the church and humanity in general. Thus, the establishment of the M. Elizabeth Dey Fund.”

DDH alumnus Ray Schultz had been the minister at Wilson Boulevard since 1966. His pastorate was important to Ms. Dey, as well as to Ms. Drum, who had served on the pulpit committee that called him.

The first recipient of the Dey Scholarship was Stephanie McLemore, who has now served for many years as the chaplain of the University of Lynchburg. Danielle Cox, one of Stephanie’s students who is now a senior minister in Avon, Indiana, became a recipient of the Drum and Tenant Scholarship. Perhaps most gratifyingly, Lee Hull Moses, another Dey Scholarship recipient, became one of Katherine’s own ministers at the First Christian Church of Falls Church, Virginia. (Lee is now chief of staff in the Office of the General Minister and President.)

“Wow! You sent us a winner!” Katherine wrote on September 19, 2004. “Rev. Lee preached today and I think she went over great.... And do you know what—it’s an irony—or whatever you want to call it—but today would have been Florence’s (Drum) 80th birthday!! Wow—if that’s not something—!!!!”

What an extraordinary gift and legacy Katherine Dey has passed on to next generations of ministers and leaders from her grandmother, her church, her dear friends, and through the accumulation of her steadfast “doing,” generosity, and faithful attention.
Entering Scholars

(Continued from page 1)

Aneseah Etters (MDiv) is the first Dr. Geunhee and Mrs. Geunsoon Yu Scholar (see the related article).

Danny Sanchez (MDiv) is a 2011 graduate of the University of Chicago, where he earned a BA in political science with general honors. He has worked in digital media as a manager and in marketing and campaign management. He comes to the Disciples from his experience at Urban Village UM Church, Hyde Park Woodlawn. He is interested in the why and how of gathering as a human and a religious phenomenon.

Paige Spencer (MA) is a 2019 graduate of Texas Christian University. She began TCU as a chemistry major but added a religion major after finding the academic study of religion to be intellectually transformative. Disciples on Campus and University Christian Church, Fort Worth, welcomed her, and DDH alumna Patricia Duncan became a pivotal role model. She is interested in classics and the history of Christianity, and feminist approaches to religion and religious ethics. She plans to pursue a PhD.

Emily Griffith Springer (MDiv) is a 2019 summa cum laude graduate of Bethany College, where she was co-vedictorian of her class, and received the Harold and Evelyn Watkins Pre-Ministerial award, among other honors. She was an interdisciplinary studies major with a concentration in psychology, religion, and culture, and is considering further pursuit of these interests through a dual degree. She interned at Bethany Memorial Church, and was engaged in numerous extracurricular activities.

Benny VanDerburgh (MDiv) is a 2015 Phi Beta Kappa, magna cum laude graduate of Bates College, who majored in English and was honored for creative writing. After graduation, he worked in Portland, Maine, in social work and education, through American corps and later with public and private schools. He graduated from the University of Chicago’s MAPH program last summer.

Scholarships

(Continued from page 2)

is teaching “Religion, Medicine, and Illness” in the College as the recipient of the Divinity School’s Alma Wilson Teaching Fellowship.

The William Barnett Blakemore Scholarship, which recognizes academic promise and ecumenical vision, was awarded to Jack Veatch for study at the WCC’s Ecumenical Institute in Bossey, Switzerland. The award supplements funding through the Council on Christian Unity of the Christian Church (Disciples of Christ). He is a 2019 MDiv graduate who was ordained at the First Christian Church of Stow, Ohio, in July.

The Alumni/ae Council selected Victoria Wick, third-year MDiv student and member of the Christian Temple in Baltimore, as the William Daniel Cobb Alumni/ae Scholar. She is DDH’s Head Resident and co-president of Ivy, the Divinity School student organization for female scholars of religion. Her outstanding promise has also been recognized by the Walker Ministerial Award, University Christian Church in Fort Worth, and as a recipient of the Edgar DeWitt Jones Scholarship, Central Woodward Christian Church, Troy, Michigan.

The Bernard F. and Annie Mae Cooke Scholarship, established by a spirited lay woman from Houston who prized excellence in ministry, was awarded to Sarah Zuniga, a second-year MDiv student. She is completing field education at Chicago Regional Organization for Anti-Racism. She co-leads DivOut, a student organization that supports the LGBTQIA+ community in Swift Hall.

The Henry Barton Robison Scholarship has been awarded to Rachel Abdoler, a third-year PhD student in History of Christianity, and an MDiv alumna. Her work focuses on medieval Christian texts from majority Muslim contexts. This summer, she continued her study of Arabic in Amman, Jordan.

Second-year MDiv Hiatt Allen was awarded the M. Ray and Phyllis Schultz Scholarship, which recognizes promise for congregational ministry. He interned with the Division of Overseas Ministries in Indianapolis this summer. He is DDH’s worship coordinator and treasurer of the Divinity Students Association. His field education site is LaSalle Street Church.

Three additional entering scholars have been recognized with named awards: The Oreon E. Scott Entering Scholar is Landon Wilcox; the William N. Weaver Entering Scholar is Ross Allen. The Rolland and Laura Frances Sheafor Scholarship, which was established by a longtime DDH trustee who was the founding president of the Christian Church Foundation and his wife, was awarded to Danny Sanchez. Read more about them in the accompanying article on new scholars. 
Preparing for what is to come

Remarks by Kris Culp, July 23, 2019

One hundred twenty-five years ago, Herbert Lockwood Willett, the newly appointed dean of the newly created Disciples Divinity House of the University of Chicago, welcomed the first entering class of Disciples Divinity House Scholars.

There was no physical “house” when the fall quarter opened – nor would there be one for another 35 years. In fact, neither was there much of a university.

The founders had an idea of what it could mean to bring Disciples students to this promise of a great university, and they set about preparing for what was to come.

We are grateful for what their preparations would mean for the next generations. We are grateful for the legacy that we have been given from deans Willett, Garrison, Ames, Blakemore, Browning, and Gilpin; grateful for the legacy that has been passed to current students from distinguished alumni/ae including Arthur Azlein, Dan Genung, Bob Thomas, Frank Mabee, Ian McCrae, Bill Crowl, Michael Kinnamon, and David Vargas, and others in this room.

Today we honor two of these alumni/ae, David Vargas and Clark Gilpin.

We are grateful for their teaching and leadership, for what their work and lives have meant for us and for so many others, and for what we know of loyalty and faithfulness because we know Clark and David.

We are grateful for emerging leaders who receive and are still transforming this legacy – including recent graduates Jack Veatch and Ellie Leech, who are here, and the eight members of the entering class of 2019.

And yet, when we say today that we are grateful for what is to come, we are still a lot like our founders. We cannot possibly know what the next 125 years will bring. What will ministry be like? What will teaching and learning be like?

We do know that circumstances mostly beyond our control will create challenges and possibilities in a future that we can only begin to imagine. There are reasons enough to be afraid or anxious. To say that we are grateful for what is to come does not mean simply to be optimistic about what may come.

Our charge in this 125th anniversary year is to set about preparing for what is to come: to imagine what ministry and leadership may be needed, to transform the gifts of the past into footholds for the future, and to prepare women and men to be the critical thinkers and bold, creative leaders that the church and wider world need now – and for whatever comes.

Yu Scholarship

As an MDiv student, she asks how works of art have allowed for “sacred attunement” (Michael Fishbane’s term), and “how we might learn from these historical practices to make sacred attunement possible to those who are marginalized or excluded from the church today.” She is pursuing this question in a dual field education placement at the University’s Smart Museum of Art and at Root and Branch Church, a new Disciples congregation in Wicker Park where she is now a member.

Ms. Ettress is a 2016 graduate of Occidental College. A post-baccalaureate fellowship supported her work on an initiative to transform Occidental College’s Arts & Humanities curriculum. She is co-president of Alchemy in Color and serves on the Diversity Committee at the Divinity School. Recently she was selected as the Hannah Holborn Gray Graduate Student Fellow in Digital Scholarship at the University of Chicago Library.

The newly endowed Dr. Geunhee and Mrs. Geunsoon Yu Scholarship will help to ensure full tuition, stipend, and housing for innovative religious leaders and emerging scholars and to make possible opportunities for extended internships and study-travel for generations to come.
David Vargas: “Sacred Spaces” and Altars of Hope
Response to the 2019 Distinguished Alumnus Award; Introduction by Garry Sparks

The son of a pastor within the Iglesia Cristiano (Discípulos de Cristo) de Puerto Rico, David Vargas’s leadership in congregational ministry began in 1966; he was ordained in 1970. He pastored three Discípulos congregations before he, Margie, and their young son moved to Chicago in 1971 for him to pursue further graduate studies. Even during his time at the Divinity School, he served as interim pastor of First Hispanic Lutheran Church, Chicago.

Within the Christian Church (Disciples of Christ) of the US and Canada, he has served the general expression in DHM and Obra Hispana, and, most visibly, the Division of Overseas Ministries (DOM) and, by extension, Global Ministries with the United Church of Christ. Beginning in 1983, he served DOM as the Area Executive to Latin America and the Caribbean, as Vice President, and then as President until his retirement in 2011. In recent decades and until the last few years, David Vargas, along with Dennis Landon, has been the face of DDH on the denomination’s general stage.

In his mission to make the Disciples a more global church, he translated the Latin American liberationist concept acompañamiento not just into a praxis of interpersonal solidarity, but as a structural vocation of “critical presence.”

He majored in history at the University of Puerto Rico and earned his MDiv at the Evangelical Seminary of Puerto Rico, where he also received an honorary doctorate in 2003. Almost like an academic dean, Mr. Vargas’s tenure at DOM emphasized a very pedagogical approach to the global mission field, one predicated on mutual relationships of trust, in the vein of Paulo Freire, with missionaries more as students than teachers. His commitment to popular education has ranged from the funding of scholarship programs for indigenous youth to earn university degrees in medicine, law, and education, to providing refuge in the US to Latin American, and especially native, intellectuals who were violently targeted for what they teach.

When time came for a sabbatical, which he could have taken anywhere in the world given his global relationships, he went to a Disciples congregation in Hammond, Indiana, Hope Christian Church. Like the Disciples and UCC missionaries that he shepherded through the Americas for 28 years, he went to listen and learn from the congregation much more than to teach or lead.

The Distinguished Alumnus Award commended David A. Vargas “...for voicing and exemplifying the call to acompañamiento through partnership, solidarity, and critical presence; for service to the global church through Overseas Ministries, especially in the work of presiding and ad-ministering, going before and with others in mission and witness; for sustaining and being a living bridge between Disciples in Puerto Rico and in the US and Canada.” It also cited his “distinguished service to the Disciples Divinity House as alumnus, trustee, and passionate advocate for theological education and its necessary role in shaping critical pastoral knowledge and engagement.”

My dear Disciples Divinity House family, it is an honor for me to share with Clark Gilpin the 2019 Distinguished Alumnus Award. Clark has been a great inspiration for me; a brilliant scholar and a great friend. Many years ago, he was also a patient and tolerant neighbor, when we both lived in the same apartment building on 61st Street. Also, with Nancy’s help, he was an excellent baby sitter for our son, Dabdy, who will be 50 years old in three weeks.

Believe it or not, in 1971, the year I arrived at DDH and the Divinity School of the University of Chicago, I was a young, slender, good looking short guy with curly black hair – in good health and with a lot of energy. In 1969, I had completed my MDiv degree at the Evangelical Seminary of Puerto Rico, and a year later I was ordained by the Christian Church (Disciples of Christ) in Puerto Rico. Having accomplished those two milestones, I was convinced by that time that I was ready for the next chapter in my ministerial journey.

When I moved to Chicago, I was accompanied by my lovely wife, Margie, and our twenty-two month-old son, Dabdy; but also, I was accompanied by a dream and a very detailed blueprint of what I wanted to do with the rest of my life.

It was an amazing moment in my life, a moment when I looked into a future that seemed to have no limitations. Besides my love for the Church and its ministry, very early in my life I also became passionate about the arts and, especially, about architecture. And that’s the reason why, after completing my basic seminary training, my big dream was to explore ways to establish a relationship (a connection) between my theological knowledge and my passion for architecture and the arts.

When in my second year of seminary I read for the first time some of Mircea Eliade’s writings, I became so fascinated with his understanding of how important “sacred spaces” have been throughout the history of humanity, that I said to myself, “Ok! This is it! Chicago is the right place to work on my dream and to accomplish my goal,” without really knowing how cloudy and cold Chicago was most of the time, and not even knowing what was the Disciples Divinity House.

For me, to go to Chicago meant an opportunity for in-depth research (continued on page 8)
W. Clark Gilpin: The “Unfinished Highway”
Response to the Distinguished Alumnus Award, July 23, 2019

W. Clark Gilpin is the Margaret E. Burton Distinguished Service Professor of the History of Christianity and Theology, emeritus, at the University of Chicago Divinity School. A native of Oklahoma, he received his undergraduate degree from the University of Oklahoma, before earning his MDiv at Lexington Theological Seminary. He earned MA and PhD degrees from the University of Chicago Divinity School, where he entered as a Disciples Divinity House Scholar in 1970. Upon graduation in 1974, he taught at Kenyon College in Ohio and then at the Graduate Seminar of Phillips University, returning to Chicago in 1984 as the sixth dean of the Disciples Divinity House.

Mr. Gilpin served as a member of the Divinity School faculty from 1984 to 2011. As Dean of the Divinity School from 1990-2000, he oversaw the establishment of a new curricular structure, a transition from the DMin to a flourishing MDiv program, and numerous faculty appointments, including in the study of Judaism and Islam. Subsequently, he directed the Martin Marty Center at the Divinity School and the University’s Nicholson Center for British Studies, and served as a member of the executive council of the University’s Scherer Center for the Study of American Culture. He was also appointed in the College and, from 1992-1996, Clark and Nancy Gilpin were the resident masters of Burton-Judson undergraduate residence hall.

Clark Gilpin studies the cultural history of theology in England and the US in the modern era. His first book was an intellectual biography of Roger Williams, the seventeenth-century advocate of religious freedom. His second book, A Preface to Theology (1996), focused on the relation between religion and education in American culture. His more recent research has explored the relationships among religion, theology, and literature, including Religion Around Emily Dickinson (2014), a recently completed study entitled, The Letter from Prison: Testimony and Literary Form in Early Modern England, and, with Catherine Brekus, the co-edited volume American Christianities: A History of Domination and Diversity (2011).

Garry Sparks observed, “A testament to Clark Gilpin’s vision within the academy is the proliferation of the use of this plural—Christianities or Catholicisms—by other scholars that signals a diversely descriptive rather than an implicitly normative approach. For many of us, he interlaced this approach through courses where he strove to diversify the readings on the public church, shepherded MDiv senior ministry projects, and compelled many of us to continue to research on our own in this vein, such as Sandhya Jha and her antinacist history of the Disciples of Christ.”

The inscription on the award cites him: “For contributions to the historical, cultural, and theological study of religion that have shifted perceptions and reoriented practice and reflection; ... for exemplary leadership of the Divinity School of the University of Chicago and in theological education and the wider academy; for distinguished service to the Disciples Divinity House as alumnus, dean, and trustee, including teaching a generation and more of Disciples Divinity House Scholars to think deeply, broadly, and critically about their own tradition’s legacies, empowering them to preserve and to transform what they have received.”

Eighty-four years ago in 1935, a group of Northern Baptists and Disciples of Christ affiliated with the University of Chicago published a compact volume entitled The Church at Work in the Modern World. If we were to publish a similar book today, I suppose we would need to name it “The Church at Work in the Post-Modern World.” Nonetheless, that earlier generation of writers and religious leaders captured a vision of the church-in-the-world that evokes for me the crucial features of Disciples Divinity House across its 125-year history.

The Disciples religious educator William Clayton Bower introduced the purpose of the book by stating that the authors conceived the task of Christianity “in its relation to society to be creative. Its work is not only to be carried on in the present changing social scene, but if it is to exert an effective spiritual influence upon society, it must relate itself in a dynamic and creative way to the other social forces that are at work in the modern world.”

Edward Scribner Ames, dean of Disciples Divinity House, minister of University Church, and professor of philosophy at the University of Chicago—casting about for a way to fill his spare time—took up the challenge of interpreting Christian worship and its “work in the modern world.” I find it the most evocative essay in the entire volume.

“Religion,” Ames wrote, “is an experience of individuals, but it involves an associated life with other persons” in a “never completed” process of growth and aspiration that defines “the drama of human life.” This collective pilgrimage has “no finished highway ahead,” its goals are sometimes “disastrous,” and they regularly fall short of realization. Yet, throughout the centuries, pilgrims held fast to “a vision of...” (continued on next page )
Vargas remarks
(Continued from page 6)
on the history and nature of “sacred spaces” throughout the world, but also it meant the possibility of visiting one day and experiencing firsthand the greatest houses of worship we see very often only in magazines and calendars, the famous (and ancient) cathedrals of Europe, and the magnificent temples of other cultures and religions.

Very soon after I entered the Divinity School, I found myself on the way to reach that goal, thanks to the knowledge and influence of great teachers and mentors, such as Martin Marty, Robert Grant, Charles Long, Dean Blakemore of DDH, Mircea Eliade, of course, and many other great scholars.

At that time, I certainly could not think of a better place to be than where I was.

One day, however, around 1973-74, my life began to change drastically. At a time when it seemed that everything was moving smoothly and in the right direction, I felt a deep vacuum in my life. Suddenly, I decided to leave the Divinity School and DDH, and put on hold indefinitely my academic plans and expectations. To be honest, that has been one of the most difficult decisions I have made in my life, especially because I was convinced that such decision would mean that my possibilities to reach the great dream and goals that brought me to Chicago were over. But that was not what happened, thanks to God!

Instead, when I least expected it, the rest of my church (that is, the church of which DDH is part of) came to my rescue. And thanks to the prophetic vision and ministry of our church, a few years later I found myself not only resuming but also expanding the research project I started in the Divinity School, by discovering and being a witness to other very different “sacred spaces” in our world which had not been listed in the official text books of the academy. I began to discover, for instance, places in our own nation where poor and undocumented sisters and brothers worshiped and felt the presence of God (my God, your God) with tremendous faith and strength, not necessarily in impressive buildings, Gothic temples or cathedrals, but rather in dilapidated storefront rooms turned into holy houses for the Divine — places without pipe organs, without colorful stained glass, and even without a heating system or an air conditioner.

Thanks to my church’s prophetic vision and ministry, during the past four decades I have been forced out of my comfort zone to meet areas of the world devastated by war, hurricanes, tsunamis, economic misery, racial discrimination and political repression. And there, in the midst of tragedy, in refugee camps, in detention centers, and even in garbage dumps and other dangerous and neglected corners of our planet, I have discovered altars of hope, true “sacred spaces,” where the presence of the resurrected Christ is evident, both within Christian communities, as well as among Muslims, Jewish, Buddhists, and people of other faiths.

Today, I have to thank God for the intellectual insight, the spiritual freedom and the openness that the Divinity School and the Disciples Divinity House brought to my life as a Puerto Rican young minister who was trying to discern academically what it really meant throughout history to worship and feel God’s sacred presence in our physical world. But also, I am grateful today for the opportunity I have had to witness to Jesus the Christ in those other extra-curricular and less sophisticated “sacred spaces” I have experienced in God’s creation.

Almost half a century after I abruptly left the Divinity School, I now realize that discovering and experiencing those other “sacred spaces” that we don’t find registered in text books of religious art and architecture was precisely what I needed to complete the project I left unfinished the day I decided to conclude my academic work at that prestigious and beloved educational institution.

Therefore, it is with that understanding and profound personal conviction, that I accept today with deep gratitude the gracious decision of the Alumni/ae Council of the Disciples Divinity House of the University of Chicago. Thank you. Gracias.

Gilpin remarks
(Continued from page 7)
the great life of which they were a part, and by which they were sustained” in the “comradeship” of the journey. Ames urged that “religious ceremonials”—hymns, sermons, baptism, the Lord’s Supper—should be “conceived as the imaginative representation” of “the creative and expanding life” of humanity.

Ames’s striking refrain is that worship celebrates our collective pilgrimage, the “highway” on which we are travelling, and the destination that we seek. Ames counsels us, in short, to be “grateful for what is to come.”

Which reminds me of the present day: In the weeks since the 125th anniversary celebration for Disciples House, May 24-26, I have been reflecting on Larry Bouchard’s keynote address, on the whole series of thought-provoking panelists and storytellers, and on the celebration’s theme, “Grateful for what is to come.” The 125th anniversary resonated with many themes from the writings of our early deans—not only Edward Scribner Ames, but also Herbert Lockwood Willett and Winfred E. Garrison—and it honored that early vision by creatively transforming it.

The transformation of the MDiv program described by Cynthia Lindner,
Gilpin remarks
(Continued from previous page)

suggests to me that respectful, sustained multi-religious dialogue could become the model around which Disciples House might conceive “what is to come” for its role as a residential educational center. Bonnie Miller-McLemore commented that “learning thrives amid narrative,” in no small measure because stories both evoke and orient emotions. Stephanie Paulsell emphasized learning as an experimental space, which is both reflective and open to creative possibility. Robert Franklin urged moral reckoning with “the full past” as an integral component of orienting ourselves toward the future. Otherwise, we may well be “destined to produce chaplains of the status quo.”

I initially thought of these transformative ideas enunciated at our anniversary celebration as contemporary echoes of our history, as exemplified in “the drama of human life” portrayed by E. S. Ames. But echo is the wrong metaphor. We—the Disciples Divinity House of the University of Chicago—are a living body, travelling what Ames called the “unfinished highway.” And the experience of our communal pilgrimage deepens and extends both our social engagement and our sense of self.

Living toward the future is thus a collaborative act of moral imagination, imagination arising from an attentive receptivity to our spatial and temporal “surroundings.” It dares to be receptive to the future as sheer promise; to invest our mental and physical resources in the future, even if its contours are largely unknown. Moral imagination does not fear that institutions will stifle it but, instead, builds them in the confidence that those institutions are the “earthen vessels” in which and through which it will create and re-create, yet again.

I am grateful for the many ways that the creative imagination of Disciples Divinity House has shaped my life across forty-nine years; I am grateful to share with David Vargas this honor today; but most of all I am grateful for what is to come.

Uncommon good:
Remembering Esther and Carl Robinson

Esther L. Robinson, widow of alumnus Carl B. Robinson (1944), died in Ojai, California, in early August 2019, just shy of her 101st birthday. Esther and Carl, who died in October 2013, had shared 71 years of marriage. They raised two daughters, Jo Ann and Jean, who survive them.

Esther Lhamon and Carl Robinson were born in Iowa and married in 1942. Two years later they moved to Chicago where Carl enrolled in the University of Chicago Divinity School through the Disciples Divinity House. At that time, neither women nor married men were eligible for House scholarships. However, Dean Ames granted a provisional scholarship to Carl, which was later extended. Mr. Robinson completed the three-year BD degree in 27 months. In 1949, they returned to Iowa, where Carl ministered in Red Oak and Des Moines. Esther drew on her background in music and business in the decades of leadership in the church that followed.

The Robinsons shared an unshakable commitment to justice, peace, the integrity of persons, and the well-being of society. Their commitments came to exemplary expression in Fresno, where they moved in 1962. Some observed Esther as being more low-key and patient than Carl, who pushed for immediate, concrete results—though both preferred to call attention to the challenges at hand rather than to themselves.

The Robinsons marched with Martin Luther King Jr and organized for low-income housing. Some leaders of the congregation Carl was serving became unhappy with his involvement in the community and fired him. The Robinsons then joined with others to start the Fresno House Church (Disciples of Christ).

In 1970, they were founding members of the Fresno Metro Ministry. They each worked with area peace and justice groups and were pioneers in interfaith work. Esther also worked with the League of Women Voters, Church Women United, and the regional Christian Women’s Fellowship.

In 2005, Fresno Metro Ministry, together with the Interfaith Alliance of Central California and the Fresno Ministerial Association, established the Carl and Esther Robinson Award for the Common Good. In 2009, the Robinsons were named the third recipients of the Northern California-Nevada region’s Martin Luther King Jr Award to recognize their lifelong work for justice and reconciliation.

Esther and Carl Robinson were faithful to the House in small and large ways. They planned for a bequest from their estate—“not to pay a debt, but to ensure a future,” as they explained. Their planned gift arrived in late October, totaling over $40,000. During their long lives, they kept their eyes on the future. They were uncommon agents for the common good of all.
A recognition of generosity

The Disciples Divinity House of the University of Chicago is pleased to present our annual report and our interim report on the 125th anniversary campaign in the following pages. We are deeply grateful for gifts received from the following individuals, churches and foundations between July 1, 2018, and June 30, 2019.

Gifts from alumni/ae and friends continue to grow, as do opportunities for learning, thinking, and sharing the legacy of DDH. These generous donors helped to foster excellence in ministry, leadership, and scholarship.

Yvonne Gilmore, Associate Dean

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In celebration of our engagement

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Karen R. Brown
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Karim Weaver
William Weaver Fund
Jim and Lois Whitaker
Ann White
John N. and Lucy S. Williams
In honor of Clark Williamson
Carol Wilson
In memory of Dan and Frances Genung
Deborah and Johnny Wray
In honor of Tabitha and Shane Isner
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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Permanent Funds

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.

Endowment Funds

<table>
<thead>
<tr>
<th>Name of Fund</th>
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<td>Ella L. Ford</td>
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<td>M. Elizabeth Dey Scholarship</td>
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<td>Melvin Ray and Phyllis Ann Schultz Scholarship</td>
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<td>Drum and Tenant Scholarship</td>
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<td>Orson E. Scott Entering Scholarship</td>
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<td>William N. Weaver Entering Scholarship</td>
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<td>William F. Rothenburger Memorial Scholarship Fund</td>
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Established as part of the Centennial Endowment 1993-96

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<td>Lotus M. Mclemore Fund</td>
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<td>Chester I. and Lois Miller Fund</td>
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<td>Thelma Vaden Northcutt Fund</td>
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<td>Kunihiko and Rebecca Onishi Fund</td>
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<td>Rolland H. and Laura Frances Sheafor Scholarship Fund</td>
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<td>Paul G. and Ruth S. Wassennich Fund</td>
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<td>S. F. and Mary Elizabeth Freeman, Sr., Fund</td>
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<td>Barbara and Clark Williamson Fund</td>
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Building Funds

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<td>Myrrilla A. Colbert Jones</td>
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<td>William Darnell MacClintock</td>
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<td>Gertrude Gary Sutcliffe</td>
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<td>Burris Dickinson</td>
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<td>L. Del and Ann Butterfield</td>
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<td>Hoover Foundation</td>
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<td>Herbert L. Willett, III</td>
<td>1995</td>
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<tr>
<td>Chapel 75th Anniversary Renewal</td>
<td>2005</td>
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<tr>
<td>Capital Area Library Refurbishment</td>
<td>2009</td>
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</tbody>
</table>
The trustees have launched a $4 million campaign to undergird scholarships and immersive learning opportunities and to enhance the welcome and accessibility of DDH’s historic building.

Gifts and pledges as of November 1, 2019:

UNRESTRICTED GIFTS
Thomas W. Andrews
Pierre V. and Jeanette E. Autrey
L. Arvil Bass
Joan Bell-Haynes
Donna Barr
Amy and Roger Bertschausen
Ben Bohren
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Maria Perez and Nancy Brink
Kenneth and Emily Brooker Langston
Robert L. and Ann K. Bromley
Peter D. and Carol Browning
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Dolores Highbaugh
Laura Hollinger Antonelli
Richard J. and Linda Hull
Jennifer Jesse and John Dungan
Angela Kaufman and Jack Poehlman
Michael Kinnamon and Martine Davis
Edward H. Kolbe
Timothy S. and Yeawha C. Lee
Cynthia G. Lindner
Bethany Lowery and Joseph Zelinski
Ron McNeill
Geraldine C. Miller
Lee Hull Moses and Robert Moses

FOR ENDOWMENT FOR SCHOLARSHIPS AND INTERNSHIPS

Unrestricted Endowment
L. Arvil Bass
Kristine A. Culp
J. Marshall and Barbara Dunn
W. Clark and Nancy Gilpin
G. Philip and Loris E. Points
Katherine Raley
Mareta J. Smith

Kristine A. Culp Scholarship
Constance U. Barte
Ben Bohren
Donald V. and Margaret C. Burk
Kristin M. Johnson Dow and John P. Dow
Verity A. Jones and William S. Wagnon

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Vy and Linh Nguyen
Bonnie and Irami Osei-Frimpong
Stephanie Paulsell and Kevin Madigan
Mareta J. Smith
Gaylord and Jenny Yu

M. Elizabeth Dey Scholarship
Katherine A. Dey†
Ann C. Cole

Drum and Tenant Scholarship
Katherine A. Dey†
Caroline Jackson

Martin Family Scholarship
Chad and Crista Martin
Jerry D. and Donna H. Martin

Amy A. Norheutt Scholarship
See previous report on giving during the 2018-19 fiscal year

Jim and Peggy Powell Scholarship
Jerry L. and Eva T. Bohannon
Leigh Britt
Kathleen P. Burger
Steven Caress
Robert L. and Joyce B. Coalson
Christa Crane
Leah Estes
Shirley E. Estes
Brian W. and Claudia Grant
Doug Halverson
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To date, nearly $3 million has been committed. Will you join us with your gift or pledge by December 31?

We are grateful for you, for your consideration, and for your partnership.

WAYS TO GIVE
Cash gifts may be made through pledges that will be fulfilled over the next three years. And any estate gift that evidences the House as a future beneficiary will be included in the campaign.

Give a gift online at dhh.uchicago.edu, set up a recurring gift, give a gift by transfer of stock or mutual funds, arrange for a gift through your will or other planned giving instrument or mail a check to Disciples Divinity House, 1156 E 57th Street Chicago, IL 60637-1536
“Wilderness” is an epic theme that spans history, geography, and the mind/body/spirit continuum. As such, there are wildernesses, and there are wildernesses.

Plop me in the middle of any major city in the world and, while it might take some time and a patient interpreter, I believe I would be confident, happy, even giddy exploring my new terrain. But parachute me into a rural or even suburban setting, and my palms get clammy.

But even in cosmopolitan locations which so seem to be my natural habitat, I discovered that there are still wilderness qualities for me there. For example, even though I arrived at my first ministry at Park Avenue Christian Church in New York City directly out of seminary and considered myself pretty intelligent, I never imagined being pastor to seminary professors, nonprofit executives, Broadway stars, investment bankers, and philanthropists.

Alas, I wasn’t prepared when, after one of my very first sermons, a top chemist at a major biochemical company walked up to me after the service with my sermon in hand (it was the practice at that congregation to have the printed sermon at the door of the church for worshippers to read along). He had marked my grammatical and factual mistakes, extensively, with a red pen. As he handed the red ink-laden paper to me he said matter-of-factly, “I anticipate this will improve in the future. Am I correct?” It would be fair to say I felt deep in wilderness territory.

Cleveland was a new wilderness territory that, quite frankly, took me by surprise. I had to speak the vernacular of the social location in which I found myself. It is fair to say my learning curve was steep. I still remember painfully the time that in an early sermon, attempting to use the language of the people, I referenced a type of auto repair to illustrate a point. After the worship service a woman came up to me, shook my hand and, grinning from ear to ear, explained that what I had described was actually “wheel alignment,” but that my point was still understandable. I blushed.

When I moved to Cleveland, I had to get smarter and more educated, but in a constitutionally different way than I had before.

The reasons to do so were all the more pressing. I found a deep hunger for a type of Christian faith that was both plain-spoken and inclusive. They were committed to living the faith without the trappings of racism, sexism, ageism, ableism, classism, and heterosexism/homophobia that seemed inherent in most of the established church.

I stayed for fourteen years. I taught them, and they hungered for more. I believed these people, written off by the church and society alike, deserved the very best quality education in the faith that everyone else deserved. But as much as I taught them, it was also my job to live among them, learn from them, laugh with them, love them – be changed by them – so that together we would build the Beloved Community about which Christ spoke and worked so eloquently.

The founders of the Stone-Campbell movement found themselves on what European Americans called and thought of as the western “frontier.” Many of the folks they met and hoped...
to attract to the church were persons who did not necessarily have the same educational credentials or cultural background that they did. But they still yearned to know God, follow Christ, and experience the transforming power of the Holy Spirit.

Those early Disciples spoke of faith seeking understanding. I like how author Thomas Williams interprets Anselm’s phrase to mean something akin to “an active love of God seeking a deeper knowledge of God.” This goal was a challenge at the beginning of the 19th century as leaders like Barton Stone, Thomas and Alexander Campbell, and Walter Scott sought to hold in balance the spiritual ecstasy of the Second Great Awakening with the intellectual curiosity of the Enlightenment.

I would propose that not simply balancing but also integrating and living an active love of God with a deeper knowledge of God is the wilderness imperative for NOW, for HERE, and for us ALL.

In his work, Disciples in the Bible: A History of Disciples Biblical Interpretation, M. Eugene Boring reminds us that our forebears in the Stone-Campbell movement held a clear ambivalence towards theology, even as they were consummate theologians themselves. Barton W. Stone, who would hold in resilient tension the charismatic preaching and ecstatic conversions of the Cane Ridge revival with his extensive theological treatises warned of a “scholastic divinity” which seemed to dismiss scripture as authoritative and reinforce a divide between the everyday believer and the very God explored and expounded upon in those scriptures. Both Stone and Alexander Campbell would call for a reasonable faith and a common understanding of the biblical text.

Ronald Osborn reminds us that when the early Disciples popularized the slogan, No creed but Christ, no book but the Bible, no law but Love, they never intended for the “Christ” in that motto to be vacuous, but rather a term given richness of content by the vibrant and profound witness of Scripture. Likewise, Boring urges us to hear “common” in “common understanding” as the wisdom and good sense possessed in community, the sensus communis.

This same urgency to integrate faith and understanding is seen throughout the Hebrew and Christian scriptures themselves. Psalm 119 reminds us that we can be revived from the dust only by understanding the way of God’s precepts and meditating on God’s wondrous works.

What I discovered in my move from New York City to Cleveland, and reaffirmed in my move from Cleveland to the Capital Area, was not that I had to acquire new skill sets, or new knowledge, or even a new perspective in my new geography, although some of all three came along in the process. What I discovered was the central importance of relationships to the goal of faith seeking understanding. Because, as you already realize, the territory to which I had ascribed the label “wilderness” was not, in fact, a wilderness to those who were already residents there nor was it wilderness to those who had inhabited those lands generations before them.

If it was wilderness, it was only wilderness to me and, dare I say, primarily wilderness within me.

Born and bred Disciples of Christ, I knew instinctively that the key to exploring and traversing the wilderness within and around me was to dig even deeper into the Holy Scriptures and to renew my faith in the God who was Emmanuel, “God With Us.” I knew to listen deeply to the “common understanding” of the indigenous residents of my new land, whether it was a chemist with a penchant for checking grammar, a retired steel mill worker who questioned my flippant confidence in biblical interpretation, or a geeky policy wonk who maintained that God works better outside church walls than within.

We must be deliberate about how we seek to integrate an active love of God with a deeper knowledge of God. I’m not asking you simply to be exposed to other cultures, to go on another mission trip, for that risks tokenism and fetishism rather than deep understanding, and actually may reinforce the divides of our world.

I’m not asking you simply to immerse yourself in another culture, as happens with so many field education experiences, important as they are. Short-term experiences risk giving us the sense that we know another culture without having to truly live its peoples’ joy, feel their pain, cry out at their pathos, and believe in their possibility.

What I’m asking you is nothing short of incarnation. This requires being in relationship with the people around you in life-changing ways. As those who follow the Christ may understand instinctively, this is the only way: to become one with those who are so different from us but whom we are called to love with an unconditional love and whom we must allow to love us. The Apostle Paul captured this when he wrote, Let the same mind be in you that was in Christ Jesus, who, though he was in the form of God, did not regard equality with God as something to be exploited, but emptied himself, taking the form of a slave, being born in human likeness (Phil. 2:5-7).

While this wilderness work must transform our heart, mind, soul, and body, I do think it begins and ends with language, with what we say and how we say it. The recent movie, Arrival, comes to mind. In it several alien crafts have arrived to earth and simply hover over the surface – one could say they “abide with us.” One character, Ian Donnelly (Jeremy Renner), affirms with Dr. Louise Banks (a stunning performance by Amy Adams), “Language is the foundation of civilization, it is the glue that holds the people together.” But as Ian quickly acknowledges,
Edward H. and Mary Ruth Judd Kolbe Fund

The Edward H. and Mary Ruth Judd Kolbe Fund has been created to celebrate the 125th anniversary of the Disciples Divinity House, and as an 85th birthday celebration of Ed Kolbe.

“I was the last Disciples student of Dr. W.E. Garrison while he was teaching religion and philosophy at the University of Houston,” Mr. Kolbe reflects. “This was the catalyst for a lifetime of influence of Disciples House in my life.”

In the fall of 1956, after graduating from the University of Houston, Ed Kolbe entered the University of Chicago as a Disciples House Scholar. W.E. Garrison had served as dean of Disciples Divinity House from 1921-28. After receiving his BD degree, Mr. Kolbe began forty years of congregational ministry, primarily in university towns including Lincoln, Nebraska, and Seattle, Washington. In 1977, he earned a DMin degree from Christian Theological Seminary. He retired in 2000 from Saint Andrew Christian Church in Arlington, Texas. He has since served interims in Texas, Missouri, and Kentucky.

Mary Ruth Judd Kolbe 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. She died on March 27, 2016 in Arlington, Texas. She was 79.

The Kolbes, who were married for 55 years, led educational tours to Israel and Europe, and volunteered in many clubs and organizations. They supported the mission of the Disciples Divinity House, and encouraged many prospective students, including Amy Artman and Vy Nguyen, to consider DDH. Mr. Kolbe served three terms on the Alumni/ae Council.

Gifts from the Kolbes’ three adult children, Ruth, Charles, and Tom, and their families on the occasion of their father’s 85th birthday in June combined with a generous gift in memory of Mary Ruth Kolbe to create the fund.

The Edward H. and Mary Ruth Judd Kolbe Fund will provide income to support the work of the House and its scholars for years to come. In addition, the fund will bear witness to Ed and Mary Ruth Kolbe’s service and leadership, and thereby encourage and embolden future Disciples House Scholars in the pursuit of their vocations.

Convocation address

(Continued from page 17)

language is also fraught with peril, “it is the first weapon drawn in a conflict.”

I still believe in the power of the sermon, of spoken word, and of storytelling. We live in an age where language is being used in ways and at a speed and to a magnitude never before imagined in the history of our species. Some are choosing to move quickly before understanding each other’s language, without the value of relationship-building between cultures, and words are being drawn as swords in a mounting conflict. Others are following the lead of Dr. Banks.

The mandate to integrate word and spirit is needed whether you find yourselves in academics, nonprofit institutions, politics, health care, social work, the corporate world, the church, or wherever. I pray that you are at the forefront as you seek to integrate your faith with your understanding and live with, learn from, be changed by the people (or even aliens!) you meet in every context in which you find yourself. In doing so, you may save the world.

My beloved Disciples Divinity House graduates, may you be inspired in everything you do and say and are so that the integration of faith and understanding always remains central to your identity. If you do so, this will truly be a new thing springing forth, rivers in the desert, a way in the wilderness. May it be so. Amen.

Happy Birthday, University Church!

University Church Chicago celebrated its 125th anniversary with a celebration October 18-20, 2019. Although they are two entirely separate institutions, the House and the church are linked in many ways, including by adjacent buildings and a common courtyard, and a history of mutual engagement. They also have the same founder, Herbert Lockwood Willett. In the summer of 1894, the American Christian Missionary Society agreed to form a new congregation in Hyde Park and to call Willett as the founding pastor. He had been named the founding dean of the Disciples Divinity House months before. The church, then named the Hyde Park Church of Christ, began to gather in a rented hall down 57th Street, and the “House” met in a University building. Julian DeShazier, DDH Trustee, serves as the Senior Minister.
News

Find more news and more details at ddh.uchicago.edu and on Facebook

House Scholar Rachel Abdoler spoke at Congregation Beth-El Zedeck in Indianapolis as Scholar-in-Residence on November 2. She completed an internship with the congregation and was supervised by Rabbi Sasso a few years ago.

The third GA StoryHour was a big “FAIL” – in theme. Hosted by Rebecca Anderson (2007) and Yvonne Gilmore (2001; associate dean), stories chronicled “those times when we got it all wrong, and how it’ll (mostly) be all right.” It featured storytellers from DDH-UC, DDH-Vandy, and Week of Compassion including Judith Guy (2013), Colton Lott (2015), Alexis Kasim (2009), and Jack Veatch.

Congratulations to PhD student Joel Brown and Erin on the birth of Margot Lynn Brown on September 10.

Congratulations to Jonathan Cahill (2015) and Kristina Walters who were married on November 15. Cynthia Lindner officiated the wedding.

Danielle Cox (2012) has been called to be the Senior Minister of Avon Christian Church in Avon, Indiana, a suburb of Indianapolis.

Sympathy to Robert Bates (1950) on the death of his wife, Margaret Sue Bates, in Indianapolis, Indiana, on March 26. Beginning in 1957, the Bates served in India as Mission Co-workers, appointed by the United Christian Missionary Society, a predecessor mission body to what is today Global Ministries. The Bates returned to the United States in August of 1970. Ms. Bates then worked as a counselor, and office administrator for Saint Meinrad Seminary and School of Theology in St. Meinrad, IN. She also worked as an English as a second language teacher, and taught at Christian Theological Seminary.

Seeking God’s Design honors the 50th anniversary of The Design of the Christian Church (Disciples of Christ). It features essays by Chuck Blaisdell (1976), Kris Culp (dean; 1982), Teresa Hord Owens (1999), and Sandhya Jha (2001).

Marshall Dunn (1965) retired from being chaplain at senior high church camp at 50 years in August.

Ana Gobledale (1975) traveled to Zambia July 17 to October 1, to create and publish liturgy and worship material beneficial to the United Reformed Church in Great Britain and the United Church of Zambia.

Judith Guy (2013), pastor of Mackinaw Christian Church, delivered the Baccalaureate address at Eureka College on May 10 where she is also an alumna.

George Ewing Massay (1950) died in Virginia Beach, Virginia, on September 1. He was 92. He is a graduate of Bethany College and entered the University of Chicago as a Disciples Divinity House Scholar in 1950. He married Alice Crook on August 18, 1951, at Wadsworth Church of Christ, Wadsworth, Ohio. George and Alice served Christian Churches and Churches of Christ in Canada, England, Missouri, and Virginia. Survivors include his wife, Alice; his son, Jim, and a host of extended family.

DDH alumna and former trustee, Stephanie Paulsell (1985), has been appointed the interim Pusey Minister at Harvard University. She is the Susan Shallcross Swartz Professor of the Practice of Christian Studies at Harvard Divinity School.

Congratulations to Katherine Raley (2008) and Nate Alexander who were married on October 18.

Congratulations to PhD student Luke Soderstrom and Stephanie on the birth of Roark Walker Soderstrom on May 31.

Garry Sparks (2001) was promoted to Associate Professor of Religious Studies with tenure at George Mason University in Fairfax, Virginia.

Yvonne Gilmore (2001; associate dean) preached for the opening of the 125th academic year on October 7. She read Jeremiah 29:1-7 as charging the inhabitants of Babylon and of DDH with an abundance of care for human flourishing; a robust vision of vulnerability that moves them to re-calibrate their capacities; and a call to mutually constructive ways of inhabiting vast and complicated harmonic ideas about life before God.
Scenes from General Assembly 2019 in Des Moines, Iowa