



The Disciples Divinity House of the University of Chicago

Vol. 85, No. 2

DDH Bulletin

Fall 2015

Theological heritage, social contexts: DDH-TSH exchange in Heidelberg



In September, a conference/exchange between the Disciples Divinity House and the Theologisches Studienhaus (TSH) at the University of Heidelberg allowed trustees and students from two similarly structured educational institutions to build relations with each other and between the institutions while also exploring theological heritage, practice, and common concern.

The DDH delegation consisted of trustees Pam Jones with her spouse Dr. Ted Jones, Michael Karunas, Angela Kaufman, and Mareta Smith; House Scholars Joel Brown, Douglas Collins, Judith Guy, Mark Lambert, and Virginia White; and Dean Kris Culp. (A fifth trustee, Julian DeShazier, had to withdraw from the trip at the very last moment.) DDH participation was

funded by the William Henry Hoover Lectureship in Christian Unity and by a co-payment from nonstudent participants.

The group was warmly hosted by Rev. Dr. Heike Springhart, *Studienleiterin Theologisches Studienhaus* (Dean Culp's counterpart) and by students and TSH association members. TSH is part of Morata-Haus, an institution that is enviably located on the banks of the Neckar River at one end of the "Old Bridge" in the center of Heidelberg, Germany. At the other end of the bridge is the historic gate to the old town and the old university.

The group was able not only to discuss together Martin Luther's 1518 *Heidelberg Disputation*, but also to

(continued on page 8)

Wasson bequest and "the tissue of human living"

A quest for larger truths and religious integrity first led Woodrow W. Wasson to the Disciples Divinity House and the University of Chicago in 1940. That quest, together with his experience at Chicago, would orient his long career as a historian and sociologist and his life partnership with Marie Tallmon Wasson, a scientist and educator.

The Wassons had extraordinary regard for the importance of education and exemplary commitment to it. In July, the Disciples Divinity House received a gift of nearly \$107,000 from the estate of Mr. Wasson. Earnings from the gift will help provide for the education of future students.

Woody Wasson was raised in Tennessee and first educated at David Lipscomb College and Vanderbilt University before earning BD and PhD degrees at Chicago in 1943 and 1947. Woody and Marie Wasson met when they were both students at Vanderbilt. After their marriage in 1944, she studied medical sciences at the University of Chicago. He continued PhD studies at the Divinity School with historian Sidney Mead and wrote a dissertation on President James A. Garfield, which was later published.

Mr. Wasson became the founding

(continued on page 9)

New Scholars

Five new Disciples Divinity House Scholars have been named, four MDiv students and one PhD student. Recognized for their leadership potential and academic promise, they receive full tuition at the University of Chicago Divinity School (60% funded by DDH), a rent-free room, and an annual \$5,000 stipend, and participate in DDH's program.

Jonathan Cahill is a 2014 *cum laude* graduate of Washington and Lee University, where he majored in History, minored in French, and received the Elizabeth B. Garrett prize in History. He studied in France and Vietnam and volunteered in India. Last year he participated in the National Benevolent Association's Xplor Program. He lived in community with other young adults in Hiram, Ohio, served with Mantua Center Christian



Left to right: Hyein Park, Colton Lott, Hannah Fitch, Jonathan Cahill, Devon Crawford.

Church, and volunteered with the Interreligious Task Force on Central America in Cleveland. A native of Pekin, Illinois, he has been a Disciples Peace Fellowship intern and a Disciples Home Mission intern.

Devon Crawford is a 2015 gradu-

ate of Morehouse College, where he majored in Philosophy, received the 2015 Martin Luther King Scholarship, and was president of the Martin Luther King Jr Chapel internship program. After graduation, he traveled to Turkey to learn about Islam and the

Eleven honored with named awards

This year's recipient of the *Edward Scribner Ames Scholarship*, which honors high academic achievement, is **Andrew Packman**. A PhD student in Theology, he passed his qualifying examinations this fall. His research brings perspectives on responsibility, reconciliation, art, and aesthetics to bear on theological anthropology. Last year, with Joel Brown, he led the Disciples History Seminar. He serves on the leadership team of the Constructive Theologies Project.

The *William Barnett Blakemore Scholarship* recognizes academic promise and ecumenical vision. Its recipient is **Rachel Abdoler**, an MDiv student in her final year. She completed an internship last year at Congregation Beth El Zedeck and the Center for Interfaith Cooperation in Indianapolis. Last summer she was one of twelve seminarians from across the US selected for the Fellowship at Auschwitz for the Study of Professional Ethics



Front row: Danielle Cox, Hannah Fitch, Colton Lott, Rachel Abdoler, Doug Collins. Back row: Devon Crawford, Mark Lambert, Andrew Langford, Virginia White, Van VanBebber, Jonathan Cahill.

(FASPE). She concluded her summer with intensive Arabic language study.

The Alumni/ae Council selected second-year PhD student **Mark Lambert** as the *William Daniel Cobb Alumni/ae Scholar*. His scholarship

focuses on ambiguous attitudes about leprosy through the history of Christian thought and practice in an effort to understand the marginalization of illness, especially Hansen's Disease,

(continued on page 9)

Hizmet Movement led by Fethullah Gülen. In July he was a John Lewis Fellow at the Center for Human and Civil Rights in Atlanta. In 2013 and 2014, he was an intern at Trinity UCC in Chicago and lived at DDH. Experiences at DDH led him to join Ray of Hope Christian Church in Decatur, Georgia. He plans to pursue dual UCC-Disciples ordination.

Hannah Fitch is a 2012 Vocal performance graduate of Millikin University and a talented vocalist. Recently she was the Youth and Young Adult Associate at Central Christian Church in Decatur, Illinois. She created an innovative young adult program, Stained Glass, that has been highlighted by Hope Partnerships/Church Extension of the Christian Church (Disciples of Christ). She has been very active in the CCIW region.

(continued on page 8)

**THE DISCIPLES DIVINITY HOUSE
of the UNIVERSITY OF CHICAGO**

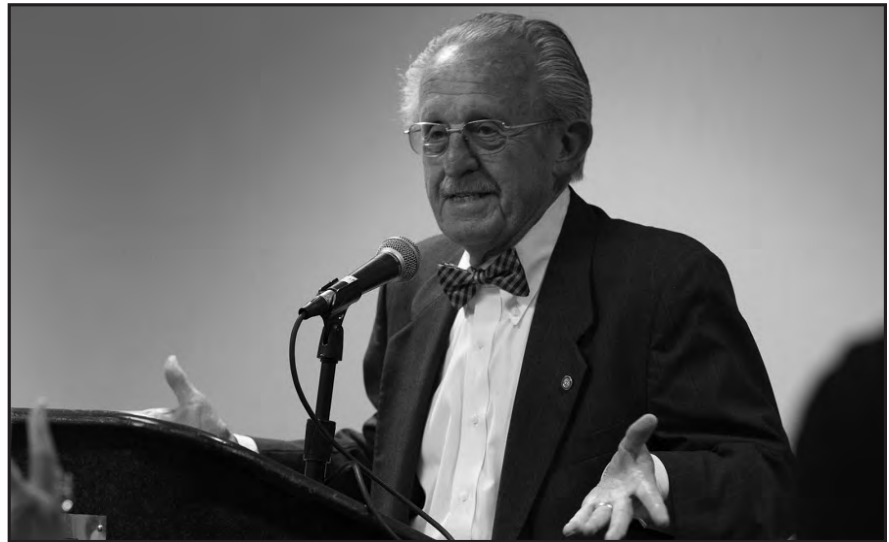
**1156 East 57th Street
Chicago, IL 60637
773.643.4411
ddh.uchicago.edu**

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The Disciples: Mainlined, Sidelined or Derailed? Distinguished Alumnus Address by Clark M. Williamson

July 21, 2015

The Alumni/ae Council honored Clark M. Williamson, Indiana Professor of Christian Thought Emeritus and former Dean at Christian Theological Seminary, as the eighteenth recipient of the Distinguished Alumnus Award at their luncheon during the General Assembly of the Christian Church (Disciples of Christ) in Columbus, Ohio.

The award commended him “for distinguished contributions to constructive Christian theology—anchored in the good news of divine love and justice for all, oriented by unblinking attention to human life, and driven by the highest standards of moral and intellectual credibility in thought, ministry, and life; for consequential advocacy for improved relations between Christians and Jews that is rooted in your commitment to the Christian tradition and your concern to hold it accountable for its failures; for deeply humane relationships built with wry hilarity and profound respect; for exacting and astute teaching and generous collegiality; and for lifelong service to the Christian Theo-

logical Seminary and keen stewardship of the legacy and promise of the Disciples Divinity House.”

Alumni/ae Council member Chuck Blaisdell, who is the Senior Minister of First Christian Church, Colorado Springs, introduced him. His introduction is abridged here.

It is a joy, if also daunting, to speak words on behalf of four generations of students, pastors, and colleagues which capture a bit of what Clark Williamson has meant to all of us. But, it is also a challenge, for how does one sum up the contributions of one who has indeed been such a force for good in so many ways, in so many lives?

Dean W. Barnett Blakemore once said that the Disciples House seeks to embody “the quest for intelligence in ministry.” Each of those four key words can be a fruitful schema for talking about Clark, and why it is so fitting that he receive this honor today.

*The very first word is not to be overlooked: **The**. To thousands of students, colleagues, readers, and preachers, Clark has valiantly taught that there is indeed a singular tradition of*



Chuck Blaisdell

the Christian faith and that our job is to appropriate that tradition before criticizing it, for only by knowing it can we use that very tradition itself to criticize it where it falls short.

In other words, to cite a phrase that sets Clark's teeth on edge, no one gets their "own" truth. Chastened Platonist that he is, Clark has never ceased that singular quest for the truth of God—the one who loves each and all and therefore demands justice to each and all—and has expected of us that our thinking will come to grips with the glories and the failures of the tradition that, by turns, both gloriously embodies and tragically mis-characterizes that abiding truth that is, indeed, true for all.

Quest. Clark also knows the reality of Aristotelian empiricism, that each person must struggle with and finally appropriate the truth of the Christian witness in her or his own way. In this both Blakemore and Williamson are so very Disciple, reflecting the countless Sunday School classes called the Questers, or the Discoverers or the Seekers or the Searchers. The value of honest inquiry, the value of "I believe, O Lord, help my unbelief," is deeply Disciples and perhaps our best legacy. And Clark is one who has pushed us all to engage with our doubts that our faith might be more deeply grounded.

Intelligence? Part of what it means to be intelligent is to be able to be a good and worthy guide to helping others know what resources will help them to think and act well.

Bernie Lyon, fellow alumnus and CTS colleague, says this about Clark: "Clark brought to theological education a prodigious and penetrating intelligence, a passionate commitment to God's work in the world, and a remarkable courage in it all to face the high odds against our actually learning anything. . . . The result has been that no Disciple has shaped the understanding and practice of theological education in

our time more fruitfully than Clark Williamson."

Because of Clark's insistence that all of us avoid mistakes that do no credit to God, the intelligence of the church and its ministry has indeed been increased.

Finally, Blakemore's fourth word, **ministry**. Clark's most important contribution may lie in the fact that he ever and always has reminded us that ministry consists first and last in thinking well about how to assist folks in navigating life's joys and perplexities, its heights and depths, its frustrations and foibles.

To the extent that ministry is pastoral care, Clark's unceasing work has been to remind us that the most caring thing that one can do for folks is to assist them in thinking about their lives in ways that are intellectually credible, morally plausible, and consistent with the Gospel of God's unconditional love.

To the extent that ministry is proclamation, Clark has unceasingly called us to preach and teach in ways that critically correlate situation and Gospel, respecting our audiences enough to believe that the truth will, in fact, set them free.

I understand why so many folks offering this sort of introduction avail themselves of the words of the Book of Hebrews, for indeed, "time would fail me" to name even a small fraction of the ways that Clark has profoundly made the church and world a better place.

Time would fail me to tell of the ways that he has eloquently and passionately reminded those who count ourselves Christian that we must never, ever add to the church's most hideous sin, that of anti-Judaism.

Time would fail me to tell of all the lovely and inspiring evidences of Clark's oh-so-tender love for his beloved Barbara whom, as Ron Allen says, he remains infatuated with and devoted to.

Time would fail me to tell you why while you want to be taught theology by Clark, you don't ever want him to teach you to play golf.

Time would fail me to tell you what a devoted and proud father he is or



At the luncheon (l-r): Former administrator Nina Swift, who was recently ordained Disciples of Christ, with alumnae Stephanie McLemore, Angela Kaufman, Lindy Wood, Erica Brown, and Joy Omslaer.

what a gracious host he can be.

And so I will simply close in this way: Thirty years ago on this very day, almost at this very hour, in a hot, humid, airless church set in the Indiana cornfields, Clark preached my ordination sermon. One of his texts was from I Peter, "Always be ready to give reasons to account for the hope that is within you."

My friends, my own hope and whatever ability I may have to account for it is and will forever be indebted to the one whom we rightly honor today. And for increasing that hope and showing all of us the reasons that our God is indeed a trustworthy companion and guide, "the fellow sufferer who understands," we gratefully and oh-so-justifiably offer Clark this token of our profoundest thanks.

Distinguished Alumnus Address

It is no secret that the "mainline" Protestant denominations are declining and that proportion of the population called the "nones" and the "dones" are on the increase. Participating Disciples in North America are now said to number about 296,000, whereas when I was a House Scholar, the number was two million and a few hundred thousand. Anyway we look at it, this is a precipitous drop.

"Mainline" is a metaphor from railroading, where a main line is distinct from a branch line. The railroading metaphor leads us to ask whether we have been sidelined or derailed. Or are we the caboose, simply following the rest of the cultural train?

Sociological and cultural anthropological students of the church have seen this coming for some time, at least since the 1960's. And they have been trying to alert the churches as to some, at least, of the reasons, that is, reasons about which we could do something. Theologians also have chimed in on the effort to help these churches.¹ There are various contributing factors about which we can do nothing, but

there are two factors about which we can do something.

Jeffrey Hadden, for instance, argued that this crisis had the potential to disrupt the very nature of the church. He saw it as a crisis of belief because the laity had not been engaged in the theological effort of reinterpreting the Christian faith for a new situation. And it was also a crisis of authority, specifically that of the clergy. Ministers, he argued, had lost their authority as authentic teachers of the Christian faith because they had not exercised it.²

All these scholars, Jeffrey Hadden, Dean M. Kelley, Thomas Luckmann, William McKinney, and Wade Clark Roof, agree that the indispensable service of a religion is to help its members make sense of their earthly predicament.³ Human beings are meaning-making beings. We have to understand the world in which we live in order to understand how to live in that world. We can't copy the squirrels and do it by instinct.

Interpreting the meaning of life in ultimate terms and explicating what therefore we are given and called to be and do is what religion is about. This means thinking theologically, something to which Disciples have long been averse. Deep in our DNA is Thomas Campbell's insistence that there are a very few matters on which we should agree and the rest fall under the heading of "opinion." No matter how solid the scholarship, how profound the thinking, it's just your opinion.

Disciples haven't found it important to think theologically before deciding what to do. When and if they do think theologically, or try to, it's often as an afterthought offered to justify what had already been decided



Teresa Hord Owens, Divinity School Dean of Students and Senior Minister of First Christian Church of Downers Grove, preached the opening worship service at General Assembly.

on quite other grounds. The result is what Thomas Luckman calls "secularization from within."

Two clues we gather from the various polls are important. One is that we have a smart people problem. The more educated people are, the less likely they are to be involved in church.

The second is that most of those who drift away are in agreement with the stands mainline churches take on ethical issues. The result is a leadership/followership gap in which the followers and the leaders are singing from different hymnals. We fail to bring along our constituencies effectively. Mainline churches in their general assemblies take decidedly liberal stances on important issues. But about two-thirds of the laity vote decidedly conservative.

What leadership needs to do is to lay out the grounds and warrants that would lend credence to the claim that various stances taken are compatible with or required by Christian faith.

We need to recover the teaching task of ministry. In the Reformation traditions the reason why we have ministers is because we need teachers. And what teachers provide is the leavening of a creative theological focus. For some time we were afflicted by a quasi-therapeutic blandness that was without moral or intellectual focus. This was decidedly unable to resist the

forces of radical religious individualism or the kinds of religious conservatism that spell out clear if ridiculous answers in an increasingly bewildering world.

In his second inaugural address, Abraham Lincoln nailed what the theological task is: “The dogmas of the quiet past are inadequate to the stormy present. As our case is new, so we must think anew and act anew.”

The scriptures of Israel are written over a span of time that covers several major cultural eras from the Bronze age to the Roman age and across an incredible series of historical ups and downs. The people were consistently in a new context with new questions, new challenges, and new strangers. And strangers also bring new questions to us as they often are questions to us (and we to them). The people always had to contemporize their inherited wisdom in these new and puzzling circumstances.

In doing so, they used **five axioms of interpretation**: *the monotheizing principle, the priestly axiom, the prophetic axiom, the axiom on behalf of the most vulnerable people in society, and fifth, the understanding that God works through human sin and error*. There are no moral heroes in the Bible. These axioms worked for them and they can work for us.

They are questions to ask ourselves. The first reminds us to ask ourselves whether we have made our witness or done our theology *ad maiorem gloria Dei*, to the greater glory of God.

The priestly axiom reminds us that we are graciously loved, that God is the God of a singular promise, that we are unconditionally loved.

The prophetic axiom, however, reminds us that God’s love is for all people everywhere and for all God’s creation, all those other species whom we are rapidly making extinct if we haven’t already. Our love for them is to take the form of justice. This is the God of the singular command that we love all our neighbors as ourselves.

The fourth axiom reminds us that we are to be concerned with the least of these, those in need of food, water, clothing, education, companionship, housing, work. As we do it to them, Jesus reminds us, we do it to him.

That God works through human sin and error (*errore hominum providentia divina*) leads us to be more forgiving of the sins and foibles of those who have toiled in the way, and more accepting of ourselves as the forgiven sinners with whom God has to work.

Ask yourself those questions and you’ll be doing rather good theology, from which the church will benefit.

Let’s return to the priestly axiom and say a word about grace. Often it is reduced to a laser-like focus on forgiveness. It’s a lot more than that. God’s grace is large enough to fill the size of the hole in the human heart.

The grace of God is God’s empowerment of our liberation from being curved in upon ourselves; God’s seeking and finding us as the lost ones; God’s benevolent disposition toward and action on behalf of people trapped in evil; God’s forgiveness of sin; God’s reassuring us as to God’s reality and meaning when damnation takes the form of meaninglessness; God’s placing us in a community of redemption and reconciliation when abandonment and isolation is the form of human hurt; God’s supply of strength when weakness is characteristic of human effort; God’s yes in

the gospel to every no of the world within, the world among, and the world around; God’s presence to us as eternal in the midst of the temporal; God’s reassuring presence and life in the awareness of death.

Grace is intrinsic in all that God has made. The creation is a vast theater of God’s grace. We should care for it. God’s grace is made known to us in Jesus Christ, a gift which redeems us from understanding ourselves in any ultimate way other than in terms of the love of God graciously given to us. ☒

[1] See Langdon Gilkey, *How the Church Can Minister to the World Without Losing Itself* (New York: Harper & Row, 1964); Martin E. Marty, *The Fire We Can Light* (Garden City: NY: Doubleday & Co., 1979); Clark M. Williamson and Ronald J. Allen, *The Teaching Minister* (Louisville, KY: Westminster John Knox Press, 1991).

[2] Jeffrey Hadden, *The Gathering Storm in the Churches* (Garden City: NY: Doubleday & Co., 1960), 5.

[3] Dean M. Kelley, *Why Conservative Churches are Growing* (New York: Harper & Row, 1972); Thomas Luckmann and Peter L. Berger, *The Social Construction of Reality* (Garden City, NY: Doubleday and Company, 1966); William McKinney and Wade Clark Roof, eds., *Liberal Protestantism: Realities and Possibilities* (New York: Pilgrim Press, 1986).



Barbara and Clark Williamson with Kris Culp.

Learning public ministry in public

Since early August, House Scholar and MDiv student Judith Guy has been immersed in an internship in congregational ministry at First Christian Church in Greensboro, North Carolina. The full-time internship will last nine months.

She sought the internship opportunity, which is principally funded by the Disciples Divinity House, to further develop pastoral leadership skills. She also wanted to explore the place of writing among the arts of ministry. Judith Guy found an ideal mentor in Lee Hull Moses, an author of several books, the congregation's senior minister, and a DDH alumna (and current President of the Board of Trustees).

In addition to shadowing Ms. Hull Moses, Ms. Guy has been helping with adult Christian education, leading a small group, sharing pastoral care calls, leading worship, and preaching once a month. She comments, "I am learning how to reflect and then, based on those reflections, do ministry. I am learning from Pastor Lee how to listen to God through the voices of the community and help them hear this message. I am learning how to learn in public, which inevitably means to fail in public, and still continue in public ministry. In essence I am learning ministry and I am so grateful." 📖



Project convenes emerging Disciples theologians on reconciliation

On July 16-18, the Constructive Theologies Project held its second meeting in Columbus, Ohio, before General Assembly. It gathered participants to reflect theologically on reconciliation and thus to undergird commitments to reconciliation.

Launched in 2014 with twelve theological thinkers who are representative of the ethnic-racial and theological spectrum that is present among the Disciples of Christ and of a variety of vocational experiences and academic commitments, it has now grown to include fourteen thinkers. (See the caption below for names.) The peer-driven project is funded by a grant from the Oreon E. Scott Foundation and is directed by Associate Dean Yvonne Gilmore.

At the Columbus meeting, they considered how the meaning of "disciple" is re-engaged and transformed by the ways that reconciliation and peer leadership are embodied. Work from Allison Lundblad on love and justice, a book review by Andrew Packman on

J. Cameron Carter's *Race: A Theological Account*, and a sermon by Raenisha Karim served to prompt conversation.

Most of the participants remained in Columbus to connect and converse with the wider church at General Assembly. In addition, several also served as theological reflectors for the "Faith Formation" learning track during GA. In this way, the project participants engaged fellow Disciples in a broader conversation.

The project envisions cultivating innovative ideas that "move" across racial, intellectual and economic lines to address the challenges and possibilities that face the Disciples concerning reconciliation and transformation. It will continue for a second year thanks to the support of the Scott Foundation and the Disciples Divinity House.

A forthcoming project blog will feature work from the Columbus meeting and an essay on a theology of anger by Michael Swartzentruber. 📖



Constructive Theologies Project participants pictured above are listed left to right: Darnell Fennell (MDiv, PSR; now in Texas), Alexis Kassim (MDiv, Chicago; associate minister in Virginia), Hyein Park (current PhD student, Chicago), Allison Lundblad (MDiv, Chicago; CPE Resident at Northwestern Hospital), Christian Watkins (MDiv, Yale; interim associate minister, Connecticut), Jean Daniel (MDiv, Yale; pastor in Canada), Michael Swartzentruber (MDiv, Chicago; senior minister in Kentucky), Raenisha Karim (MDiv, CTS; Minister in Indianapolis). Not pictured are LaMarco Cable (MDiv, LTS; Africa Executive with Global Ministries), Allison Enari (MDiv, Vanderbilt; associate minister in Indianapolis), Jose Morales (current PhD student, DSF), Andrew Packman (current PhD student, Chicago), Eli Rolon (MDiv, Vanderbilt; working with HELM), Khatia Williams (current DMin student, ITC, Atlanta).

DDH-TSH

(Continued from page 1)

stand together in the middle of the old university where the disputation had taken place. Presentations by Heike Springhart and Kris Culp explored a theology of the cross and a theology of glory. Student presentations expanded themes of vulnerability, suffering, and resilience, and addressed theological and practical dimensions of the Evangelical Church in Germany (EKD) and the Christian Church (Disciples of Christ). Talks by Prof. Jan Stievermann (Heidelberg University) and Prof. William Schweiker (University of Chicago) explored interlocking intellectual connections between “Heidelberg” and “Chicago.”

The 500th anniversary of the Protestant Reformation will be celebrated in 2017, and the conference anticipated that celebration by visiting two additional Luther sites: Erfurt, where Luther became an Augustinian monk, was ordained, and completed his advanced study, and Eisenach, where he was a young schoolboy, and where he returned to be hidden in Wartburg Castle, disguised as *Junker* (Sir) *Jörg* (cf. Saint George of dragon-slaying fame, the patron saint of the

church in Eisenach).

Erfurt and Eisenach are located in the former East Germany (GDR). Two special guests discussed more recent matters of the church in Thüringia (Erfurt-Eisenach). Dr. Heino Falcke, a prominent GDR pastor, theologian, regional bishop, and a remarkable spiritual figure, met with the group at the Augustiner Kloster in Erfurt. He discussed the situation of the church under the GDR’s suppression of religion and the role of religious leadership in the protests in Leipzig that led up to the fall of the Berlin Wall.

Dr. Christian Stawenow, the current regional bishop of Erfurt-Eisenach, met with the group on the way to Wartburg Castle. He spoke about the current challenges of the secular environment as well as responding to the current movement of refugees into Germany. The challenges that Mr. Stawenow depicted resonated with challenges faced by churches in the US.

The group returned to Morata-Haus for the last full day of the conference. Stefan Aderhold, one of the students from Heidelberg, summed up his experience saying, “Although



DDH Scholars Judith Guy, Virginia White, and Doug Collins sitting on the cathedral steps in Erfurt, Germany.

“I’m tired, I am feeling alive now.” Murmurs of agreement came from the other participants:

We were good and tired, tired and good, from talking through the day into the night: over breakfast, over lunch, over dinner, in seminars, on tours, while walking together, while traveling by train, and, for our German counterparts, from speaking in English all day. We had traveled to Erfurt and Eisenach in the former GDR and back to Heidelberg in western Germany (and DDH folks had begun by traveling from the US).

We had encountered the 500-year-old provocations of Martin Luther’s theology of the cross. We engaged the challenges of thinking theologically and being the church today in secular cultures that are largely unable to access historical biblical, liturgical, and theological resources, and we considered the challenges and opportunities that move with refugees across national borders. We were good and tired, but invigorated and enlivened by a week of richly shared ideas, experiences, friendship, and meals.

The TSH-Heidelberg contingent plans to travel to Chicago in early September 2016. ☺

New Scholars

(Continued from page 3)

Colton Lott is a 2015 *summa cum laude* graduate of Eureka College, where he majored in Religion and Philosophy. His thesis offered a theological analysis of the emergent church movement. He gave notable leadership on campus, serving as student body president, chapel intern, and president of Disciples on Campus. He was a Higher Education and Leadership Ministries Undergraduate Leadership Fellow. He has been a student intern at First Christian Church in Creve Coeur, Illinois, and a summer intern and Youth Enrichment Summer Program (YESP) Coordinator for Christian Community Action,

Inc., in New Haven, Connecticut.

Hyein Park enters the PhD program in Theology after having received her MDiv degree from the Divinity School as a Disciples Divinity House Scholar. She is a BA graduate of Yonsei University in South Korea. A member of First Christian Church of Downers Grove, Illinois, she has been involved in service to the CCIW and with NAPAD. Her scholarship explores how theological anthropology can be responsive to psychological suffering and addresses how such suffering affects contemporary Christian subjectivity and identity formation. She brings a background in liberation theology to this project, and she hopes to include the voices of marginalized cultures, races, and genders. ☺

Wasson bequest

(Continued from page 1)

dean of the Christian College at the University of Georgia, university archivist at Vanderbilt, and a professor of sociology and religion at Middle Tennessee State University. He died in December 2013 at age 97. Marie Wasson became an instructor in the Department of Pathology at the Vanderbilt University Medical School. They shared 58 years of marriage until her death in 2002.

In a sermon that was broadcast on a Chicago radio station in June 1944, two days before D-Day, Mr. Wasson spoke about faith, hope, and love as the fullest and simplest expression of the Christian life. "These three great words," he said, "...are not theological words to be confined to any system of religious thought or to any dogmatic creed. They best express an attitude. When they are thought of as expressing an attitude, they then become part of the tissue of human living, rather than divorced from the tissue of human life."

The Wassons have become part of "the tissue of human living" that is the Disciples Divinity House. DDH is grateful for their lives and for their generosity. ☞

Named awards recipients

(Continued from page 2)

HIV/AIDS, and mental illness. He serves as DDH's librarian.

Danielle Cox has received the *Bernard F. and Annie Mae Cooke Scholarship*, established by the late Mrs. Cooke, a Houston business woman who prized excellence in ministry. In her final year of MDiv studies, Ms. Cox completed an internship in interfaith campus ministry at Chapman University last year. Over the summer, she was an intern with Disciples Overseas Ministries in Indianapolis and was able to travel to Cuba. She is

coordinating chapel worship this year at DDH.

The *Florence Drum and Eleanor Tenant Scholarship* was established by Katherine Dey, a lay leader from Northern Virginia. This year's recipient is **Virginia White**, a 2013 *magna cum laude* BA graduate of Rice University and a second-year MDiv student. She is completing field education at Root and Branch Church, a new Disciples congregation in the Logan Square neighborhood.

Andrew Langford, a PhD candidate in Bible and Early Christian Literature, received the *Henry Barton Robison Scholarship* for promise in biblical studies. The award was established by Dr. Georgia Robison Beale. Mr. Langford's dissertation focuses on religious polemics against outsiders in the Pastoral Epistles, probing what the rhetorical approach says about the author.

The *M. Ray and Phyllis Schultz Scholarship* for outstanding promise in congregational ministry is awarded to **Doug Collins**, a third-year MDiv. He is under care for ordination in the Oregon/SW Idaho region. His field work last year at an Episcopal congregation and community center in Ravenwood was particularly fruitful for exploring pastoral voice and authority, and he plans to build on that in his senior ministry thesis.

Four named scholarships were awarded to entering scholars (see the adjoining article about them on page 2): **Jonathan Cahill** received the *William N. Weaver Entering Scholarship*, which honors an alumnus and former Divinity School Dean of Students. **Devon Crawford** received the *Rolland and Laura Frances Sheafor Scholarship*. **Hannah Fitch** is the *Oreon E. Scott Entering Scholar*. **Colton Lott** is the recipient of the *M. Elizabeth Dey Scholarship*. ☞

More DDH StoryHour next quarter

In July, the first "DDH StoryHour" came to the General Assembly in Columbus, Ohio. Eight live, first-person narratives on the theme



of learning about one's self, or "Self-taught" were told by DDH alumni/ae and friends before a crowd of about 100.

The force behind the event was alumna Rebecca Anderson, a Chicago-area pastor with a background in playwriting. She curated the stories and worked with Associate Dean Yvonne Gilmore to recruit the tellers and to host the event.

Did you miss the StoryHour at GA? Thanks to Adam Frieberg, you can listen to one of the stories, told by Marshall Dunn, on the new DDH podcast page, <https://ddhchicago.simplecast.fm>. More stories will be released in the coming months.

Rebecca Anderson previously curated a storytelling event for the 2014 CCIW Regional Assembly and, after offering a round of workshops last winter, a Monday night version featuring DDH students in March 2015.

An encore event, again preceded by student workshops and replete with spotlights, sound effects, and venture-some storytellers, is in the works for Monday, February 29. (That's right, leap day!)

Relatedly, on October 19, Margaret Burk, Director of Storytelling Inc. of Illinois, and assisted by her spouse alumnus Don Burk, led a Monday forum on aspects of storytelling. A fascinating conversation about how elements of storytelling could be engaged in academic presentations ensued. ☞

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, 2014, and June 30, 2015.

Annual gifts from individuals totaled \$91,566, and permanent gifts totaled \$37,339.54. We received annual support of \$45,252 through the Disciples Mission Fund of the Christian Church (Disciples of Christ). Contributions from foundations and corporations totaled \$18,000, and direct gifts from churches totaled \$7,952.

Gifts from alumni/ae, friends and churches continue to grow, as do opportunities for learning, thinking and leading. The stories, experiences, and reflections featured in this issue of the *Bulletin* are a reflection of all that these gifts have enabled and a tribute to the steadfast support that allows the “House” and House Scholars to flourish. These generous donors helped to foster excellence in ministry, leadership, and scholarship.

Yvonne Gilmore, Associate Dean

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Keri Marie Anderson
MDiv/MA, Soc. Service Admin
Joel Alan Brown
PhD, Religions in America
Jonathan Hamilton Cahill
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Douglas Owen Collins
MDiv
Robin Danielle Cox
MDiv
Devon Jerome Crawford
MDiv
Hannah Elizabeth Fitch
MDiv
Judith Naomi Guy
MDiv
Cheryl Payne Jackson
MDiv
Mark Michael Lambert
PhD, Theology
Andrew Mark Langford
PhD, Bible
Colton Dean Lott
MDiv
Andrew Michael Packman
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Hyein Park
PhD, Theology
Marion T. Van VanBebber
AM
Virginia Johnston White
MDiv

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Rachel Carbonara
Nadan Cho
Ingu Hwang
Noriko Kanahara
Joshua Menke
Quinn Rosenthal
Jonathan York
Raúl Zegarra

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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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>
Ellen M. Thomas Fund	1901
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Stella D. Ford Schlottman	1906
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New Endowment Fund	1913
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Gertrude Gary Sutcliffe	1930
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M. Elizabeth Dey Scholarship	1979
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Drum and Tenant Scholarship	1983
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William F. Rothenburger Memorial Scholarship Fund	1987
Illinois-Wisconsin Scholarship Fund	1989

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Building Funds

	<i>Year established</i>
Myrtilla A. Colbert Jones	1923
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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

News

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

Jordan Berry (2005) is now pursuing the MA in Social Service Administration at the University of Chicago. She had been teaching elementary school in Chicago.

Peter Browning (1978) helped to organize and spoke at Drury School of Religion's third "Subverting the Norm" conference, held November 5-8. The theme was "Political Perspectives on Postmodern Theology and Church Practice." **Sandhya Jha (2001)** gave one of the keynotes.

Former resident Wallace Bubar is now senior minister of Central Presbyterian Church, Des Moines, Iowa.

Kris Culp (1982; dean) was an invited speaker at "Vulnerability - a new focus for theological and interdisciplinary anthropology," held September 6-9 at the *Internationales Wissenschafts-forum Heidelberg (IWH)*. The international symposium was organized by Heike Springhart with Günter Thomas. **House Scholar Virginia White**, with TSH student Hendrik Fränkle, reported on the symposium as part of the DDH-TSH exchange.

Thandiwe Dale-Ferguson (2009) was installed as associate minister of Cairn Christian Church in Lafayette, Colorado, on September 6.

McKinna Daugherty (2010) was installed as minister of Altoona [Iowa] Christian Church on August 30.



Jeremy Fuzy (2012) received his MDiv degree on August 28 and has moved to the Washington DC area.

Clark Gilpin (1970; trustee) gave a lecture, "'Companionable Being': American Theologians Engage Martin Buber," at the Divinity School conference on Buber, October 18-19.

We were delighted by a visit from **Tim Griffin (1964)**, his wife Donna, and their friends on September 9.

The late **David Kagiwada (1951)** and the North American Pacific/Asian Disciples (NAPAD), of which he is celebrated as one of its founders, are among the entries in *Asian American Religious Cultures* (2015). **JoAnne Kagiwada (trustee)** donated a copy of the two-volume work to DDH's library.

We were pleasantly surprised by a visit from **Jennifer Kottler (1999)**, her husband Gavin Meeks, and **Joy Omslaer (1997)** on their way to the 125th/150th anniversary celebration at the Divinity School.

Bethany Watkins Lowery (2006) is now Director of Development of Disciples Church Extension and Hope Partnership of the Christian Church.



Allie Lundblad (2012) was ordained on October 17 in Chicago. Her father preached, and alumni/ae and House scholars were well-represented in the service, which was held at First Baptist Church. She is currently a CPE intern at Northwestern Hospitals in Chicago.

Alex McCauslin (2011) was installed as minister of Journey of Faith Christian Church in Ann Arbor, Michigan, on August 29. One of her predecessors is **Russell Fuller (1948)**. **Yvonne Gilmore (2001; associate dean)** led a workshop there in mid-September and enjoyed seeing both Alex and Russ.

Katy McFall (1988) is now Director of Annual Giving Programs at Hamline University, St. Paul, Minnesota.



Hyein Park received her MDiv degree on August 28, and has entered the PhD program in theology.



Aaron Smith (2007) was ordained November 22 at Light of the World Christian Church, Indianapolis. He received his MDiv degree at the University's August convocation. He is the Director of Employer Services for the Pension Fund of the Christian Church.

Laura Jean Torgerson (2002) was named a 2015 recipient of the Ann E. Dickerson Scholarship by Higher Education and Leadership Ministries to support her work as a PhD student at the Graduate Theological Union.

Melinda Keenan Wood (1997) has been elected President of the Alumni/ae Council. Also elected to the Council are **Don Burk (1968)**, **Thandiwe Dale-Ferguson (2009)**, **Kristin Johnson Dow (1994)**, **Alexis Kassim (2009)**, **Santiago Pinon (1998)**, **Beau Underwood (2006)**.

William Wright (1995) has been called as Minister and Theologian-in-Residence of the Church of Christ Congregational, UCC, in Grandby, Massachusetts. Spouse Jessica Barr is now Associate Professor of Comparative Literature at the University of Massachusetts, Amherst. ☞

In memoriam



Carol L. Browning died October 12, 2015. She was 79. She was a musician—an organist and a teacher of piano—and partner in life and work with the late Don Browning, who was the fifth dean of the Disciples Divinity House and the Alexander Campbell Professor Emeritus at the Divinity School.

Carol Kohl met Don Browning at the Disciples Divinity House when they were both students. They married in 1958, raised two children, Elizabeth and Christopher, and shared more than fifty years of marriage before Mr. Browning's death in 2010.

A music graduate of Northwestern University, Carol Browning was a church musician for more than thirty years, including as choir director and organist at University Church. During Mr. Browning's deanship (1977-83), she was involved in the life of the Divinity House through piano and organ recitals and her famous "pie nights" given at their home. Later, she became involved in research on the family in postmodern culture when Mr. Browning conducted a major grant for "Religion, Family, and Culture" from the Lilly Endowment, Inc. Together with their nephew, Peter Browning, they established the Browning Family Fund at the Disciples Divinity House in 1994.

Survivors include her children, two granddaughters, and two sisters. A memorial service was held November 14 at Hyde Park Union Church.

Ellen M. Smith died July 21, 2015. She was 84.

Ellen M. Gormsen was born in Lakewood, Ohio, near Cleveland, where she attended the Lakewood Christian Church. She met Clyde Curry Smith at Camp Christian in Ohio. In 1953, they were married at the church in Lakewood.

She earned a Bachelor's degree in education from Bowling Green State University that same year. Mr. Smith had begun his studies at the University of Chicago Divinity School as a Disciples Divinity House Scholar in 1951; he would earn the BD (1954), AM (1961), and PhD (1968) degrees. After their marriage, Ellen Smith taught fifth grade in Markham, Illinois. She became more interested in healthcare, and, in 1956, she became an administrative assistant in the University of Chicago Clinics.

The Smiths moved to Winnipeg, Canada, where their two children, Harald and Karen, were born. In 1965, Mr. Smith joined the faculty of the University of Wisconsin-River Falls, and the Smiths became integral members of the University and the city of River Falls. Ellen Smith retired from the University in 1990, including service as Assistant to the Chancellor for Affirmative Action and Equal Opportunity (1980-88).



Ellen and Clyde Curry Smith

In 1971, she began volunteer work with the City of River Falls Hospital Committee. Her extensive civic contributions eventually included service with numerous boards and councils in the hospital and health planning field. She

served on the Governor's Health Planning Council from 1976-78. In 1983, she received the Harold Ristow Award for Outstanding Volunteer on Western Wisconsin Health Systems Agency Board. From 1995-2011, she served on the Planning Committee of River Falls.

In 2002, the Smiths decided to arrange a generous charitable gift annuity through the Christian Church Foundation to benefit the Disciples Divinity House. The Smiths wanted to share the resources they have with generations to come and to express gratitude for the role the church and the Disciples Divinity House has had in their lives.

Ellen Smith is survived by her husband, their two children, and seven grandchildren.

R. Douglas Spangler died June 16, 2015, in California.

Doug Spangler entered the University of Chicago as a Disciples Divinity House Scholar in 1964 and earned a BD degree. He later completed a master's degree in counseling. "His call to ministry focused on helping parents, particularly fathers, build healthy relationships," his spouse Katie Spangler explained. "He did this one on one, through his writing, with his TV and radio shows, by counseling, teaching classes and through creating school district-wide programs and resources."

From 1977-85, he wrote a monthly column, "Frankly for Fathers," in *American Baby Magazine*. He wrote two books, *Fatherhood: An Owner's Manual* (1994), and *Meditations for the New Father* (2013).

He is survived by his wife, Katie, with whom he shared forty-six years of marriage, two children, grandchildren, step-grandchildren, and step-great grandchildren. ☞

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Disciples Divinity House, fall 2015. First row (l-r): Prof. Clark Gilpin, Cheryl Jackson, Assistant Administrator Daette Lambert with Hogan, Danielle Cox, Hannah Fitch, Colton Lott, Rachel Abdoler, Doug Collins, Kharis Gilmore-Essig. Second row (l-r): Nadan Cho, Devon Crawford, Mark Lambert, Virginia White, Ingu Hwang, Keri Anderson, Dean Kris Culp. Third row (starts in middle, l-r): Andrew Langford, Van VanBebber, Jonathan Cahill, Associate Dean Yvonne Gilmore. Fourth row (l-r): Joel Brown, Rachel Carbonara, Joshua Menke, Quinn Rosenthal, Jonathan York, Raúl Zegarra. Not pictured: Caroline Anglim, Judith Guy, Noriko Kanahara, Andrew Packman, Hyein Park, Administrator Marsha Peeler, Trustee Paul Steinbrecher.