



# The Disciples Divinity House of the University of Chicago

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DDH Bulletin

Fall 2016



First row (l-r) Shelly Tilton, Keri Anderson, Burton Guion, Jack Veatch  
Second row (l-r) Andrew Packman, Hannah Fitch, Jonathan Cahill, Colton Lott

## Named Scholars Announced

Ten scholars have been honored with named awards for 2016-17.

**Andrew Packman** has been awarded the *Edward Scribner Ames Scholarship* for high academic achievement. He is a PhD candidate in Theology, who is writing his dissertation on transformation, race, and moral motivation. He is a founding member of the Constructive Theologies Project.

The *William Barnett Blakemore Scholarship* recognizes academic promise and ecumenical vision and was awarded to **Jonathan Cahill**. A former Discize Fellowship intern and a participant in the National Benevolent Association's Xplor program, he is a native of Pekin, Illinois. He is a 2014 *cum laude* graduate of Washington and Lee University where he majored in History. He is a second-year MDiv student, completing his field education at University Church in Chicago. This summer, he completed Clinical Pastoral Education at the Cleveland Clinic in Ohio.

The *Bernard F. and Annie Mae Cooke Scholarship*, established by a spirited lay woman from Houston who prized excellence in ministry, was awarded to **Keri Anderson**. She is a fourth-year MDiv/MA in Social Service Administration student. She serves Root and Branch Church as part of the leadership team of ministers this year. She is a 2009 *summa cum laude* graduate of

## The Fruit of the Mind

by Andrew Packman, House Scholar and PhD candidate

Opening Chapel Service, September 26, 2016

1 Corinthians 14:1-5, 13-19

"Whatever you do, don't let them take away your soul!"

*Game of Thrones* comes to mind. White Walkers lurking like zombies under the Common Room furniture and in the dark recesses of the storage room, ready to transfigure my heart from pulsing red to icy blue.

If this place presents a threat to one's soul, then I should take this opening chapel service as an opportunity to deliver a charge. Gird the loins of your soul over the long months ahead, for winter is coming.

But if it's not true, or at least not entirely true, then perhaps we can clarify what all the confusion is about, why this place carries a reputation as a place where "fun comes to die," where we are taught to prefer "theory" to "practice," where the arid "life of the mind" thrives at the expense of the soulful, textured life of real people.

If I might say, any such threat also poses an existential question to a House like this. This institution was founded by the Disciples of *Christ*, and that Christ tells

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## New Scholars

Four new persons entered as Disciples Divinity House Scholars this fall: one MDiv student, two MA students, and one AMRS student. They join returning scholars in an exceptional program of scholarly and professional preparation.

Recognized for their leadership potential and academic promise, Disciples Divinity House Scholars receive full tuition at the University of Chicago Divinity School (50-60% funded by DDH), a rent-free room, and an annual \$5,000 stipend.

**Burton Guion** is a 2015 *magna cum laude* graduate of Drury University in Springfield, Missouri, where he majored in Philosophy/Religion and English. He helped to create the Drury Humanities Society and served as its president. From 2012-15 he was an intern at National Avenue Christian Church in Springfield, which is his home congregation. This past year he was a Community Development intern at Grace Settlement House in St. Louis, where he helped to manage Neighborhood College, an adult education program.

**Shelly Tilton** is a 2013 MDiv graduate of Vanderbilt Divinity School, where she received the William A. Newcomb Prize and was



Jack Veatch, Shelly Tilton, Burton Guion and Stefan Aderhold

awarded honors for her senior thesis. She is a *summa cum laude* graduate of Freed-Hardeman University, where she majored in philosophy. She is an ordained Disciples minister who was raised in the Church of Christ. She served as the Associate Minister of Saguaro Christian Church in Tucson, Arizona, for the last two years under the Congregational Immersion Project of DDH at Vanderbilt.

**Jack Veatch** is a 2015 graduate of Kent State University, where he majored in Business Management. At Kent State, he interned at United Christian Ministries (UCM) and gave leadership to initiatives with the Muslim Student Association and with TransFusion. He was raised in the First Christian Church, Stow, Ohio,

and was nourished by the region's Camp Christian as an attendee and as a counselor. He was an NBA Xplor resident this past year; he worked with the North Hollywood Interfaith Food Pantry and was based at North Hollywood Christian Church.

**Stefan Aderhold** is an alumnus of the Theologisches Studienhaus (TSH) at Heidelberg University. He was part of the DDH-TSH exchange/conference in 2015 and again this September. He is preparing to pursue doctoral studies at the University of Heidelberg and working with Prof. Christoph Strohm on Melanchthon's writings and on how religious identity is shaped in the reinterpretation that occurs between and among confessional traditions. 

## Named awards

(continued from page 1)

DePaul University in Chicago, and a native of Peoria.

**Colton Lott** received the M. Elizabeth Dey Scholarship, which was established by Katherine Dey in memory of her grandmother. A second-year MDiv student and the current DDH Head Resident, he is a 2015 *summa cum laude* graduate of Eureka College, where he provided significant campus leadership as student body president, chapel intern, and president of Disciples on Campus. He was a Higher Education and Leadership Ministries

Undergraduate Leadership Fellow. He is completing his field education at Urban Village Church, Hyde Park-Woodlawn campus.

The Florence Drum and Eleanor Tenant Scholarship, established by Katherine Dey in honor of dear friends, was awarded to **Judith Guy**, a final-year MDiv student. A 2012 *magna cum laude* Philosophy and Religion honors graduate of Eureka College, she has worked and studied abroad, including teaching for one year in the Republic of Georgia. She interned at First Christian Church, Greensboro, North Carolina last year. She serves on the House Council.

The Henry Barton Robison Scholarship for promise in biblical studies has been awarded to **Andrew Langford**, a PhD candidate and an AM alumnus. He focuses on early Christian literature and is interested in ancient pedagogy, rhetoric, pseudepigraphy, canon formation, and early Christian biblical interpretation.

Second-year MDiv **Hannah Fitch** was awarded the M. Ray and Phyllis Schultz Scholarship. The scholarship recognizes promise for congregational ministry. She is a 2012 Vocal Performance graduate of Millikin University. She is president of the House Council and serves as worship coord-

**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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dinator for Disciples Divinity House this year. She is also Vice President of the Divinity School Association. Ms. Fitch is completing field education at LaSalle Street Church, Chicago.

The *Oreon E. Scott Entering Scholar* is **Jack Veatch**, the *William N. Weaver Entering Scholar* is **Burton Guion**, and **Shelly Tilton** received the *Rolland and Laura Frances Sheafor Scholarship* (see “New Scholars”). ☞

## Reformation and Improvisation: A conference report with reflections by Virginia White and Stefan Aderhold



On September 1-9, DDH hosted “Reformation and Improvisation – Then and Now,” the second conference/exchange with the Theologisches Studienhaus (TSH) at Morata-Haus at the University of Heidelberg, where Heike Springhart is the director. A group of 22 students and trustees from the two institutions met for a week of seminars, immersions, and shared reflections in Chicago.

Participants read Martin Luther and James Baldwin, walked neighborhoods, shared music and food, examined immigration and migration, crossed lines drawn by race and wealth, and explored changing forms of hospitality and ministry. DDH trustees Paul Steinbrecher, Mareta Smith, and Michael Karunas participated along with House Scholars Joel Brown, Jonathan Cahill, Douglas Collins, Judith Guy, Mark Lambert, and Virginia White. The conference was generously resourced by additional guests, including Divinity School professors Curtis Evans, Clark Gilpin, and William Schweiker. The delegations also met with four editors from the *Christian Century* magazine—Debra Bendis, Amy Frykholm, David Heim, and Elizabeth Palmer—and with young Chicago clergy innovators

Erin Brown, Kathryn Ray, and Andrew Packman.

“The idea of travel reminds me of movement—movement across distances, across time, across cultures. It seems to me that movement is at the heart of reformation and of improvisation,” explains House Scholar Virginia White, who was one of the participants. “To reform we have to move our attention between the present and the past. We have to know where we have been, and begin to separate what worked from what didn’t. To reform we must be bold enough to move things around, to change traditions, to discard old ways. To improvise, we take this consideration of the past, and turn toward the future, ready to make meaningful changes.”

“This necessity to let go of the old, to let some things die in order to make space for something new, is certainly a part of our Disciples of Christ heritage. We heard it loud and clear in the *Last Will and Testament of the Springfield Presbytery*—a document which calls for the immediate end of a local and entrenched church structure—which we read with Professors Gilpin and Schweiker. And, I would say, it is right at the heart of our shared Christian identity—in the very  
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## DDH-TSH

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story of Christ's death, burial and resurrection. In this sense, reform is that which helps us to clear space for that which is to come."

The 500th anniversary of the Reformation will be celebrated in 2017, counting from 1517 when Dr. Martin Luther posted 95 theses for debate in Wittenberg, Germany. Last year, a delegation from DDH traveled to Heidelberg for the first conference/exchange, and both DDH and TSH delegations traveled together to some places in Germany that were formative for Luther's thought. This year's DDH-TSH conference paired the theme of reformation with that of



Boat tour along the Chicago River

improvisation, finding both themes highly germane to the realities of the city of Chicago and of American Protestantism.

One of the TSH participants, Stefan Aderhold, remained in Chicago after the exchange. He has been admitted to the Divinity School's Master of Arts in Religious Studies program, and is now studying and living at the Disciples Divinity House. He will return to Germany for doctoral studies on Melancthon next year.

"Reformation was not finished in the 16th century and will hopefully never be completed," Mr. Aderhold noted. "Melancthon was seen as the Reformation's mastermind. He was a thinker, a thoughtful theologian. His

best abilities have been his biggest weakness though. He was gripped by self-doubt, he agonized about nearly any decision and became sick. His good friend Luther sent him a letter giving him comfort by finding the right words. He wrote:

'Be a sinner, and sin bravely, but believe more bravely still.' We cannot live without making mistakes. We are sometimes weak; or broken. Wrong decisions are part of our everyday life. Doing nothing can be even more wrong. But what Luther tells Melancthon can teach us at least two things: First, it's okay to do mistakes. We cannot be perfect. Having faith in God while we are acting is the best we can do. And second, others are struggling with the exact

same thing."

"To be a Christian means to be on the road," he said, sounding a related theme to Ms. White's reflections about movement. "If we understand ourselves as students instead of holding the truth in our hands, we are making space for the other and for improvisation, as Erin Brown told us yesterday. This activates some kind of fertile creativity. At the same time, we



Dagmar Zobel speaks while Carina Kammler looks on.

don't have to reinvent the wheel but ground ourselves on our community's history of more than 2000 years. We are on the road, reflecting constantly, trying out new ways, and driving still."

"Let us keep driving, let us exchange and learn from each other, let us be disciples more than teachers, let us not overlook cultural, social, ethnic, religious and racial issues, but let us shape all these challenges in a creative way. On the whole, let us be at the wheel together," he concluded, speaking of TSH and DDH together.

"Improvisation requires a lot from us," Virginia White observed. "It requires that we be humble enough to encounter difference and be changed by it. Ultimately, I think improvisation is about letting ourselves be moved. Whether it is moved to laughter, or moved to wonder, or even moved to tears, our best improvisations come from being moved. That's what we have done this week." 📖



Paul Steinbrecher leads an architectural tour of campus

## Fruit of the Mind

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us that he came in order that we might have life and have it abundantly. If “abundant life” is Christ’s goal for us, then why would his Disciples found such a place as this 122 years ago, and why do its deans continue to lure us into such treacherous environs?

I should begin by conceding that the rumors of academic rigor, careful attention to original texts, precision in argumentation, and the searing pursuit of knowledge are not overstated. This is a place built to provoke and promote the increase of knowledge.

Over the past seven years as a House Scholar, I have had the often-very-uncomfortable experience of running up against my limits – the limits of my brain, the limits of the theology I’d been taught in church, the limits of my time, the limits of my love and attention. This is certainly a place where the life of the mind thrives and where our limits come into full view.

But does pressing the mind to its limits pose a threat to my soul?

This assumes that the life of the mind and the life of the soul are somehow engaged in a zero-sum game, that to sharpen our thinking diminishes our passion to do justice, love kindness, and walk humbly with God. That to dedicate ourselves to intensive study distracts us from a deep, abiding concern for the world.

In the passage from 1 Corinthians, Paul helps us see that this is based on a confusion.

His insights come in a passage about spiritual gifts. He’s concerned about two in particular: speaking in tongues and prophecy. The central difference is that the speaker of tongues is *unintelligible* to the gathered community whereas the prophet is *intelligible*. One sounds like nonsense, the other makes good sense. The speaker of tongues makes garbled, indistinct sounds. The prophet interprets those sounds into words.

As he explores these differences, Paul takes us inside the interior workings of the human soul. And this brings us closer to our topic tonight.

When someone speaks in tongues, Paul says that “the spirit prays but the mind is unfruitful.”

I want to focus on that last word, *unfruitful* (ἄκαρπός). When the spirit prays by itself, the mind fails to bring forth the fruit that it was meant to – no one is built up, the gathered community does not benefit.

The prophet’s soul works differently. For the prophet, the spirit prays *with the mind*. Only when the mind works in tandem with the spirit does the community benefit. Only when the mind interprets and clarifies the inner rumblings of the spirit does the soul bear its fruit. And this fruit is the building up of the gathered community.

This is why Paul says, “The prophet is greater than the speaker of tongues,” and that he would rather “speak five words with his mind than ten thousand words in a tongue.”

I invite you to consider the relative merits of garbled nonsense and precise articulations of public policy tonight as you listen to the first presidential debate of the season.

Paul’s insight for us is that the mind not only has a legitimate role in the faithful soul. It plays a necessary role in rendering the deep groans of the spirit into productive, fruitful, enlightening words that vivify, teach, and encourage.

In other words, the life of the mind *does not need* to be antagonistic with a well-lived, soul-filled life – it can enhance it.

Cultivating our thinking *does not need* to be at the expense of our passion for justice, kindness, and humility – it can make that passion more articulate and effective.

Spending these years absorbed by the best ideas and the most brilliant religious minds *does not need* to distract us from the real world – it can



help us interpret that real world, vivify it, and to teach others to see its depth, its complexity, and its divinely-conferred value.

So it seems that the threat posed by the life of the mind to our souls has been overstated. You don’t actually have to worry about the White Walkers in the basement.

But before I sit down, I want to say that there is a threat to our souls, and we must be on guard against it. It’s just not the one my friend warned me about.

The *real* threat is that the life of the mind easily becomes detached from its source and its goal.

What then are the source and the goal of the mind?

When Paul argues that the mind is a legitimate, necessary part of the faithful soul, he is not talking about an abstract, esoteric mind. Rather, he speaks of the mind working in tandem with the spirit. He envisions a mind that is indissolubly and organically connected to our spirit, a mind that has roots in the part of us that contains our deepest passions and aspirations.

If we are not attentive, we can lose sight of the fact that our powerful minds are connected to bodies that need our care as well.

If we are not attentive, while in the midst of language study, qualifying exam preparation, and dissertation

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## Fruit of the Mind

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proposals, we easily forget that our powerful minds are rooted in a dynamic, animating spirit that yearns to do justice, love kindness, and walk humbly with God. In fact, it was the yearning of that Spirit that drew us here to do this hard work in the first place.

If we lose sight of this source, our work here will quickly become dry, unsatisfying, and spiritless. So, the first real threat emerges when all this hard mental work takes on a life of its own and forgets its animating source in the spirit.

An equally dangerous threat emerges when the life of the mind becomes untethered from its *telos*.

When Paul describes the mind as disconnected from the spirit, he says that it is *unfruitful*. This implies that there is some particular fruit the mind is meant to bear, that the mind has some purpose beyond itself. Throughout this entire chapter, Paul desperately tries to convince the church in Corinth that the purpose of spiritual gifts, the whole point of the mind and the spirit in their union, is to build up one another in community. The basic criterion Paul uses to judge spiritual gifts is whether or not they contribute to the building up of the community.

The second threat we face here emerges when the life of the mind becomes an end in itself.

This happens when students begin to act less like a community seeking to build one another up and more like a muster of peacocks who anxiously display the plumes of our minds in hopes of gaining the recognition and admiration of a professor.

As it turns out, university administrators are equally vulnerable to this threat. Even the Dean of Students in the College confused the rigorous life of the mind with its *telos* when he uncritically asserted in his letter to incoming students that trigger warnings

and intellectual safe spaces are somehow at odds with academic rigor and the values of a liberal arts education. When administrators do this, they don't just run afoul of Paul. They distort the University's own motto, *Crescat scientia vita excolatur* – the increase of knowledge for the betterment of life. The life of the mind is for building up one another in the gathered community – not for its own sake.

Perhaps another way to put it is that the proper relation of the life of the mind with the life of the spirit is a precarious and vulnerable one. Our souls are not threatened by the life of the mind; our souls are threatened when the life of the mind becomes an end in itself, forgetting its source in the spirit and its goal in building up one another. Facing this threat requires care and attention, and we will often, tragically, miss the mark.

That's why this House is so important. That's why the community gathered here tonight is so crucial. My prayer for this House is that it will continue to be what it has been for me

for the past seven years: a community of scholars committed to building up one another for the good of each other and the good of the world God so loves – a community that continually reminds itself, the wider University community, and the wider world that our minds are connected to bodies, to the Spirit, and to purposes beyond our own.

Seven years later, I'm here to report that, at least by most accounts, I still have a soul. In fact, I would venture to say that mine is a more deeply textured, morally sensitive, and faithfully attuned soul than the one that sat in this chapel for the first time in 2009. I have, in large part, the spiritual community of the Disciples Divinity House to thank for it – a community built up by the great cloud of witnesses who founded it, the stewards who guide and maintain it, and the souls gathered here today who will continue this work of upbuilding, encouragement, and consolation into the year and years ahead. Amen. ☞



New House Scholars and Residents. First row (l-r) Yanjie Niu, Shelly Tilton, Marshall Hatch. Second row (l-r) Stefan Aderhold, Ellie Leech, Burton Guion, Matthew Johnson, Jack Veatch.

## Collins called to Allisonville CC

Douglas Collins has been called to be the new associate minister of Allisonville Christian Church in Indianapolis. He will serve with senior minister Diane Spleth. He begins ministry at ACC in January.

A BA graduate of Eureka College, Mr. Collins received the MDiv degree from the University of Chicago Divinity School on December 9, and will be ordained on December 17 at his home congregation, First Christian Church, Albany, Oregon. Cynthia Lindner will preach at his ordination service. She was his minister in Albany before becoming the Director of Ministry Studies at the Divinity School. Dean Kris Culp will participate in the service, as will fellow House Scholars and Eureka



Doug Collins with Hyein Park and Divinity School Dean of Students Teresa Owens

ka alums Judith Guy and Colton Lott.

Doug Collins has been an editorial assistant for this *Bulletin* during the past three years. He previously served as DDH's Head Resident. ☞

## CTP fall conference on "Justice"



Constructive Theologies Project members with DDH Scholars. First row (l-r) Eric Wilcox (MDiv student, CTS, IN), Christian Watkins (associate minister, CT), Allie Lundblad (minister, IL), Hannah Fitch (MDiv student, DDH), Jean Daniel Williams (PhD student, Univ. of Montreal), Eli Rolon (PhD student, DSF), Douglas Collins (MDiv student, DDH). Second row (l-r) Rae Karim (minister, IN), Hyein Park (PhD student, DDH), Judith Guy (MDiv student, DDH), Allison Enari (minister of education, OH), Andrew Packman (PhD student, DDH). Not pictured but participating: Associate Dean Yvonne Gilmore and Alexis Kassim (associate minister, MD).

The Constructive Theologies Project (CTP) convened its fall conference, "Justice: Applied Theology and Transformation," on November 10-12. Dietra Wise-Baker, Minister of Liberation Christian Church in St. Louis, conversed with the group about theological resources for defining and locating justice in congregational leadership and community organizing. They watched the documentary, "Injustice Anywhere," and a short film by Tosin Morohunfola, "On Sight," and discussed the role of film and media in contemporary theological formation. Throughout the conference, CTP members employed a dialogical approach to community reflection, "witness and response." The next conference will take place at Claremont School of Theology in late February 2017. ☞

## Alumni/ae reflect & renew

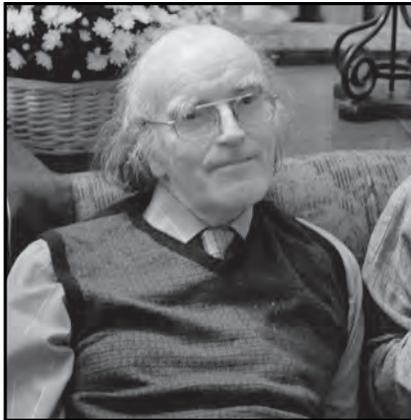
The Disciples Divinity House and the Divinity School co-sponsored a retreat for younger MDiv alumni/ae on September 16-17. Twenty-eight alums gathered from across the continent, Canada to Florida, and from a wide range of ministerial careers to converse about "Integrity, Multiple-Mindedness, and Innovation" with professors Kris Culp, Cynthia Lindner, and Dwight Hopkins. They shared collegiality and reflection across the span of seven recent student cohorts.

Kris Culp explored "integrity" through the autobiographies of Dorothy Day and Malcolm X. Cynthia Lindner talked about "multiplicity," the subject of her recent book, *Varieties of Gifts*. Dwight Hopkins shared his approach to "innovation" and his plans for future research. These seminars, together with the play, *Ultra American*, provided rich fodder for understanding and complicating narratives about ministry and the well-lived ministerial life.

A \$15,000 grant from the Oreon E. Scott Foundation provides support for the alumni/ae retreat and the Constructive Theologies Project. Both events resource the development of peer leadership projects and of new models of alumni/ae learning. An intergenerational retreat is being planned in consultation with the DDH Alumni/ae Council for fall 2017. Associate Dean Yvonne Gilmore is the project director. ☞



Aaron Smith and Paul Ford at the retreat



## Questing

by Larry D. Bouchard

In 1975, during my first spring in DDH, *Monty Python and the Holy Grail* opened. That movie became ever attached in my mind to the “Chapel of the Holy Grail.” I cannot think about the one without the other, and I suspect others in my generation—or yours—could confess the same secret.

In case you don’t know, the film is a hilarious, irreverent send-up of the quests of King Arthur and his knights for the grail, the chalice Christ shared with his disciples at the Last Supper, which caught his blood at Calvary, and was taken by Joseph of Arimathea to Glastonbury, England. The grail remained hidden there until 2015—when it was established that 12th century monks created the entire Glastonbury legend to attract pilgrims needed to raise funds after a fire at the abbey there. If only Monty Python had known about that. Peggy and I visited Glastonbury in 1990, looking for the grail and Arthur’s grave. Now I know why we found neither.

It often happens that satire actually creates more respect for the stories being satirized. Without that movie and this chapel, I might never have given the story of the grail any thought. As it is, I have contemplated the grail often—the story and its images are compelling and persistent, although it is hard to say why, apart from the quest itself.

## Holy Grail window

The central window in the chapel was designed by renowned artist Charles J. Connick in 1930 and executed at his studios in Boston. Its brilliant panels feature figures and scenes from the medieval saga of the quest for the Holy Grail. The window was recently restored by Evelyn and John Clark of Wardell Art Glass, working with Neal Vogel of Restoric, LLC. On October 28, they spoke, movingly, with the Board of Trustees about the artistry of the windows and the craft of the restoration. A chapel service followed their talk, and trustee Larry Bouchard, Professor of Religious Studies at the University of Virginia, and Dean Kris Culp shared these meditations on questing and communion.

Of what use is this quaint and rather odd story? In the center of the window is Sir Galahad, and below is a scene where he “achieves the grail.” I was hoping to discover that Galahad, the pure, chaste knight, was a knight devoted to peace, and I hoped it was his peace that found the grail. Alas, he was a knight, he had to fight his way there. Yes, his military challenges are allegorical, spiritual challenges. In this House our spiritual quests are entangled with intellectual quests—quests for truth, quests for peace, which must be a reason this iconography was chosen in 1930. But if Galahad’s quest was spiritual, in the legend his sword and shield were real, to draw real blood.

The movie ends on the brink of battle. King Arthur with his surviving knights, accompanied by an army of foot soldiers with banners, swords, and shields are massed before a castle on an island surrounded by a lake, defended by those who have taken

the grail. Arthur shouts his valorous ultimatum, his army charges as music swells—and then modern sirens are heard and a police car and a paddy wagon drive up, interrupting the scene. Arthur is arrested, shields are confiscated, the battle is stopped, and so is the movie. Secular British bobbies, not religious knights of the round table, restore what peace there will be. Or do they? The film and the legend reframe our questions of violence and peace.

This is a peaceful place. Many of us have come here many times, seeking peace. And these are violent times. What are we to make of questing in times and places like these? Where are our minds and our bodies being led? Where are we finding visions and scenes of healing? The chalice we seek pours out before us. We pray and we follow. ☞



# Communion

by Kristine A. Culp

The central figures of the Holy Grail window, Sir Galahad, Sir Percival, and Sir Bors, are large-as-life reminders that the quest for what is holy requires faithfulness, justice, and some fine companions. At the top of the window, a smaller Joseph of Arimathea ties the medieval grail epic to that of Jesus' death. Across the bottom and at eye level, three medallions portray figures giving and receiving the host and the cup; the central one depicts an unidentified figure kneeling before a risen Christ, who holds the host aloft and extends the cup of salvation. An altar is placed against the wall directly under the window, as if inviting others to join with that kneeling figure.

Or maybe not. We Disciples don't normally kneel at an altar for communion; we gather around a table. And, oddly, this "communion chapel" was not originally furnished with a communion table. Did the Disciples who planned the chapel not assume that the Lord's Supper would be celebrated in this space? What kind of communion were they imagining?

Did they imagine a sort of "high communion" in Christ, a "community of love throughout the whole wide earth," as the hymn pictures it. That hymn alludes to Jesus' parable of the great banquet—though without mentioning an actual meal—to portray a kinship not hindered by racial and geographical barriers.

Given the ambiguities of observing the Lord's Supper in a diverse and divided world, might it be better, perhaps to find another way to celebrate "communion"?

Monday chapel always precedes Monday dinner, and that relationship is a microcosm of the most important questions we have about communion: What is the relation between the communion we celebrate and the dinners we share with friends and strangers? Do modest things like daily bread and daily work have to become something else in order to bear holy things, and/or do they become something else when we recognize that they also bear holy things?

When we remember a simple meal and pray with Jesus for daily bread for all hungry suffering persons, we are enacting a parable or reenacting Jesus' parable. Worlds intersect, collide, and are linked in a parable, for instance: upper rooms, tombs, round tables, vineyards, fields, kitchens, chapels, dinner tables, everyday life, wider society, unfathomed and unfathomable places. In this parable, modest everyday necessities are placed alongside the holiest of holies, not to negate the value of daily bread, but to show the continuity of bread, of sustenance, with God's mercy.

We accept the modest emblems of bread and wine in an immodest space—in a chapel that itself, like the cup of the twenty-third psalm, overflows with reminders of the divine life indwelling, surrounding, surpassing

our lives. In this parabolic practice, we receive modest and glorious things as good gifts of God, gifts to share with and for others.

We learn to taste God's sweetness in the cup of wine, to sense divine companionship in our communion with others, to know God's justice and compassion in the provision of daily bread—in the dignity and necessity of having basic needs met.

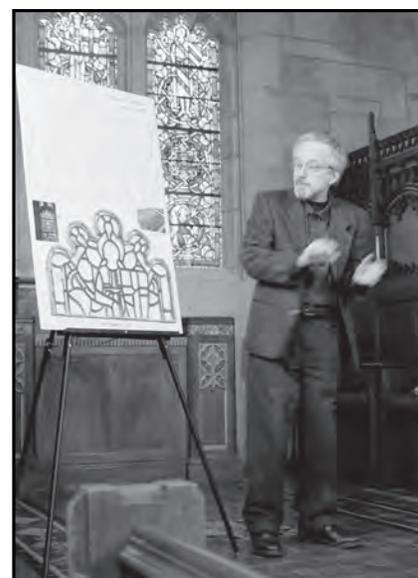
Perhaps, too, we learn how to go on after the night we betrayed someone or something or after we were betrayed, how to face suffering and death, and more, how to face life and each other.

What may be tasted and known depends on the parable being moved out from this glorious space of worship and enacted in the wider world, where, in turn, new parables will be created from mundane and often out-cast things.

The winged chalices on the chapel ceiling fly away from the altar, moving to the implied nave beyond the chapel doors. Maybe they are flying to Monday dinner tables, to a wedding feast, to a thirsty soul, to the hungry poor. In any case, we should follow where they lead: Our communion ought to propel us from the intimacy of gathering with fellow disciples into the terrible, wondrous nave of the world. ☞

*Windows should not be sacrificed to dullness, but they should be intelligible; they should function beautifully as accompaniment to aspirations and as architectural units. More than many other contributions of artists and craftsmen, windows form a part of the fabric of a structure, and a great window gives a sense of having grown into its opening.*

- Charles J. Connick, Boston 1930



# 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, 2015, and June 30, 2016.

Annual gifts from individuals totaled \$93,397. Additional annual support of \$44,568 came from the Disciples Mission Fund, Christian Church (Disciples of Christ). Contributions from foundations and corporations totaled \$15,750, and additional gifts from churches totaled \$9,626. The endowment grew with contributions to permanent funds totaling \$458,263.45 last year. These generous donors helped to foster excellence in ministry, leadership, and scholarship.

*Yvonne Gilmore, Associate Dean*

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PhD, Religions in America  
Douglas Owen Collins  
MDiv  
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Judith Naomi Guy  
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Colton Dean Lott  
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Andrew Michael Packman  
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Hye In Park  
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Shelly Lynn Tilton  
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Virginia Johnston White  
MDiv

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## 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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## 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. We are deeply grateful for the faithfulness and foresight of these donors.

### Endowment Funds

	Year established
Ellen M. Thomas Fund	1901
Old Endowment Fund	1906
R. A. Long	1906
Ella L. Ford	1906
Nell B. Ford Torrey	1906
Stella D. Ford Schlottman	1906
W. S. Brannum	1906
E. MacDonald Bowman	1906
New Endowment Fund	1913
Philip H. Gray	1913
Gertrude Gary Sutcliffe	1930
William Henry Hoover Lecture Fund	1945
Lizzie K. Schermerhorn Memorial Fund	1949
Harry R. Moore	1958
Arthur Burton Keller Memorial Fund	1964
Samuel M. Jasper	1968
Hugh T. Morrison	1973
W. Barnett Blakemore Scholarship Fund	1975
Henry Barton Robison Scholarship	1979
Edward Scribner Ames Scholarship	1979
M. Elizabeth Dey Scholarship	1979
Melvin Ray and Phyllis Ann Schultz Scholarship	1982
Drum and Tenant Scholarship	1983
Oreon E. Scott Entering Scholarship	1987
William N. Weaver Entering Scholarship	1987
William F. Rothenburger Memorial Scholarship Fund	1987
Illinois-Wisconsin Scholarship Fund	1989

#### *Established as part of the Centennial Endowment 1993-96*

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S. F. and Mary Elizabeth Freeman, Sr., Fund	1998
Barbara and Clark Williamson Fund	1998
Lloyd V. and Vera G. Channels Memorial Fund	1999
Jerry and Donna Martin Family Scholarship Fund	1999
Jo M. and Rebecca M. Riley Fund	1999
Arthur A. and Norma Jane Azlein	2000
Mable Topping and Samuel F. Freeman, Jr., Fund	2000
Clyde Curry and Ellen M. Smith	2002
Charles H. Swift, Jr.	2003
P. Hunter Beckelhymer Fund	2003
Robert G. Sulanke	2004
Bernard F. and Annie Mae Cooke Scholarship	2004
Orchard Street Christian Church Ministerial Education Fund	2004
G. L. Andy and Dorothy Coffman Messenger Fund	2005
Lewis G. Joachim	2005
The Baringer-Butterfield Fund	2005
Norman A. and Katherine M. Wells	2005
John and Maxine McCaw	2010
Rolland G. and Laverne B. Pfile Fund	2011
William E. and Patricia V. Crowl Fund	2015
Woodrow W. and Marie T. Wasson	2015



### Building Funds

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

## News

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



**Bill Blakemore**, award-winning journalist and son of Dean W. B. and Josephine Blakemore, attended Monday dinner on October 17. He is working on a memoir about growing up near 57th Street and University Avenue.

Current Scholar **Joel Brown** presented a paper at the AAR in San Antonio, "Saving Black Metropolis: Reverdy C. Ransom, Richard R. Wright, Jr., and the Seeds of the Black Social Gospel in Chicago."

Congratulations to **Brandon Cline** (1999), who received his PhD in Early Christian Literature from the University of Chicago in August. He is Senior Major Gifts Officer at Brite Divinity School.

**Danielle Cox** (2012) was called as Transitional Minister of the First Christian Church of Texas City, Texas, in July.



**Kris Culp** (1982; dean) traveled to the Philippines in October with members of the Faith and Order Commission to work on theological foundations for the WCC's "Pilgrimage of Justice and Peace" and for a consultation on globalization and catholicity.

Sympathy to **Kris Culp** on the death of her mother, Betty A. Culp, who died October 8 in Des Moines, Iowa. She was 87.

Congratulations to **Julian Deshazier** (trustee), Mallory, and big sister Dania, on the birth of Genevieve DeShazier in October.

**Spencer Dew** (1998) wrote "I'm the One': Masculinity in the Philosophy of the Baton Rouge Shooter," for *Sightings* in July.

**Shane and Tabitha Isner** (2005) have moved to Montgomery, Alabama, where he was called as Senior Minister of First Christian Church, and she is a project manager for a software company.

The Lamplight Project features vocal soloist **Kate Jennings** (1980) in partnership with churches to raise money for homeless shelters in Wisconsin.

**Sandhya Jha** (2001) and **Yvonne Gilmore** (2001; associate dean) will keynote the "Justice" and "Transformative Leadership" learning tracks at the 2017 General Assembly.

**Verity Jones** (trustee) has been named a 2016 Woman of Influence by the Indianapolis Business Journal.



**Timothy Lee** (1986) is now the moderator of the North American Pacific Asian Disciples; **John Roh** (1983) concluded his term as moderator at the NAPAD Convocation.

**Jeffrey Lehn** (former resident), **Beau Underwood** (2006), and **Ben Varnum** (former resident) returned to DDH for a retreat and peer support in November.



**Allison Lundblad** (2012) was installed as Minister of the Christian Church of Arlington Heights, Illinois, on November 13. **Cynthia Lindner** (1978; trustee), **Yvonne Gilmore**, and **Jesse M. Brown**, Pastor of First Baptist Church, preached on "Hope for the Church Today." **Bill Crowl** (1962), **Kris Culp**, and **Teresa Dulyea-Parker** (ex officio trustee) participated in the service.

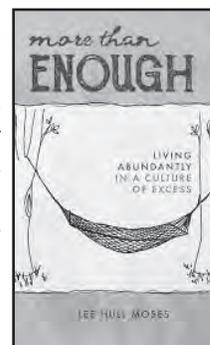
Journey of Faith (formerly Memorial) Christian Church in Ann Arbor, Michigan, marked 125 years as a congregation with a celebration, "Telling Our Story: A Past that Calls Us Forward," that culminated in October. **Alex McCauslin** (2011) is the minister and **Russell Fuller** (1948) is the emeritus minister.

**Bonnie Miller-McLemore** (1978) has coedited *Conundrums in Practical Theology* (Brill) and co-authored *Christian Practical Wisdom: What It Is, Why It Matters* (Eerdmans).

**Lee Hull Moses** (2001; trustee)

is the author of *More than Enough: Living Abundantly in a Culture of Excess* (Westminster John Knox) which asks,

"How do we live in a way that honors God and shows gratitude for the good life we are living in the midst of a world full of pain and brokenness?"



**Stephanie Paulsell** (1985) presented her project, "Lost in the Memory of God" for the Luce Scholars Symposium in Pittsburgh in November. **Kris Culp** responded.

## In memoriam

**Clyde Curry Smith** died August 5 in River Falls, Wisconsin. He was 87.

An expert in ancient history, the Old and New Testaments, and ancient Greek and Semitics, he taught at the University of Wisconsin-River Falls from 1965 until his retirement in 1990. He was the author of numerous scholarly monographs and articles. His work was recognized by an honorary doctorate from Fairfax University.

Born in Hamilton, Ohio, in 1929, Mr. Smith earned the AB in Physics from Miami University of Ohio, graduating Phi Beta Kappa and with honors in 1951 and, in August of that same year, the MS in Mathematical Physics. He entered the Divinity School of the University of Chicago in the fall of 1951, earning BD, MA, and PhD degrees as a Disciples Divinity House Scholar. During that time, he served as a special assistant to Dean Blakemore. Mr. Smith was ordained in 1954.

In 1951, while attending a church conference for college students in Ohio, he met Ellen Marie Christine Gormsen, a student at Bowling Green State University. On June 13, 1953, they married at her home congregation, the Lakewood (Ohio) Christian Church. In 1958, they moved from Chicago to Winnipeg, Canada, where Clyde Smith began his academic career at St. John's College, University

of Manitoba. Ellen Smith began her career as a teacher and went on to give extensive public service; she died in July 2015.

Clyde and Ellen Smiths' legacy includes an extraordinary gift of \$329,000 to the Disciples Divinity House. Clyde considered the gift to have come through Ellen's inheritance, but the gift expressed the shared roots and commitments of their lives. They jointly supported and tended the gift.

Clyde Curry Smith is survived by his son Harald and daughter Karen, their spouses, and seven grandchildren. A memorial service was held November 12, 2016.

**Barbara E. Williamson** died October 8 in Indianapolis after a battle with cancer. She was 74.

She was known for her gracious hospitality, good humor, enlightened conversation, considerable intelligence and keen wit. With her husband, Clark M. Williamson, they created the Barbara and Clark Williamson Scholarship Fund at the Disciples Divinity House. Mr. Williamson is a DDH alumnus and a member of the Board of Trustees.

The daughter of Dr. and Mrs. Abraham Unger, Barbara became the valedictorian of her high school class; that same year, her brother Richard was the salutatorian. She graduated from

the University of Chicago with a BA in French and an MA in linguistics. She earned the BA in three years, graduating with honors.

Her professional career in Indianapolis began with teaching French. Her deep commitment to justice and liberty led her to work for the Indiana Civil Liberties Union (now the American Civil Liberties Union in Indiana), for which she served as executive director in the 1970s. Subsequently she worked in the United States Attorney's Office as the chief administrative officer, after which she worked as a courtroom deputy clerk in the Federal Court House.

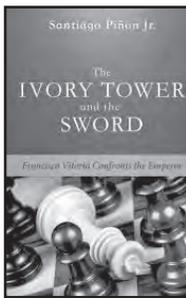
A classy and elegant woman, she enjoyed travel, gardening, reading social history, music, and playing the piano. She knitted and crocheted, giving her work to friends and co-workers, and to the Julian Center, and St. Augustine's home for the aging.

She is survived by her husband, their son, Scott (Eva Williamson), and her brother. A memorial service was held at Central Christian Church in Indianapolis on November 5.

**Ruth M. Wollesen** died September 20 in greater Chicago. She was 94.

A businesswoman and Disciples lay woman, Mrs. Wollesen provided a \$5,000 gift to the Disciples Divinity House through her estate. She and her husband, James B. Wollesen, who died in 1996, were associated with the Divinity House for most of their lives. Mr. Wollesen had been a member of University Church during E.S. Ames's pastorate. They married on May 8, 1942, and eventually became members of the Orchard Street Christian Church in Blue Island. The Wollesens knew Dean and Mrs. Blakemore well, and they regularly attended dinners at the Divinity House. In 1972, Mrs. Wollesen underwrote the rebuilding and refinishing of the piano in the Common Room in memory of her mother, Mrs. Anna Manley, who was an accomplished musician. ☞

**Santiago Piñón Jr. (1998)** has published *The Ivory Tower and the Sword: Francisco Vitoria Confronts the Emperor* (Pickwick). Vitoria, a scholar at the University of Salamanca in the 16th century, used his influence to confront Spanish conduct against the native peoples of the New World and to hold the emperor accountable for failing to intervene on behalf of the native peoples.



**Ritch Savin Williams (1971)** is the author of *Becoming Who I Am: Young Men on Being Gay* (Harvard University Press), an exploration of identity and sexuality as told by today's generation.



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## Distinguished Alumnus/a Nominations Sought

The Alumni/ae Council invites nominations for the biennial award, to be presented at the DDH luncheon in Indianapolis at the General Assembly on July 11, 2017. The award recognizes lifelong service and achievement.

Make a nomination by writing Alumni/ae Council President Melinda Wood, c/o The Disciples Divinity House or online at [ddh.uchicago.edu](http://ddh.uchicago.edu). A list of previous recipients is also available online.



Disciples Divinity House, fall 2016. First row (l-r) Dean Kris Culp, Shelly Tilton, Marshall Hatch, Stefan Aderhold, Ellie Leech. Second row (l-r) Nadan Cho, Hannah Fitch, Keri Anderson, Yanjie Niu, Joel Brown, Prof. Clark Gilpin, Associate Dean Yvonne Gilmore. Third row (l-r) Jack Veatch, Assata Gilmore, Colton Lott, Burton Guion, Rachel Abdoler, Matthew Johnson, Jonathan Cahill, Chef Luke Joyner, Joshua Menke. Fourth row (l-r) Trustee Paul Steinbrecher, Andrew Packman, Doug Collins, Assistant Administrator Daette Lambert with Valen, Mark Lambert with Hogan, Sarath Pillai. Not pictured: Bruce Gumm (Building Maintenance), Judith Guy, Cheryl Jackson, Andrew Langford, Hye In Park, Administrator Marsha Peeler, Braxton Shelley, Luke Soderstrom, Virginia White.