



The Disciples Divinity House of the University of Chicago

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DDH Bulletin

Spring 2015

Williamson to receive Distinguished Alumnus Award



At their April meeting the Alumni/ae Council selected Clark M. Williamson as the 2015 recipient of the Distinguished Alumnus/a Award. He will receive the award on July 21 at the DDH Luncheon at the General Assembly of the Christian Church. Clark will become the eighteenth recipient of the award, which was established in 1979.

Clark Williamson is the Indiana Professor of Christian Thought Emeritus at Christian Theological Seminary, where he also served as Dean, and a pioneering architect of post-Holocaust Christian theology. A prolific author and co-author of numerous volumes, he is greatly esteemed as a teacher and colleague, and he is one of the foremost theologians of his generation.

He has said that “the purpose of Christian theology is to bring the church to self-understanding and self-criticism,” and those purposes find exemplary expression in two of his most acclaimed books, *A Guest in the House of Israel: Post-Holocaust Church Theology* and *Way of Blessing, Way of Life: A Christian Theology*. He has been a compelling advocate for rethinking Christian theology, teaching, and preaching in light of Christian anti-Jewishness, and he has fostered that work in his writing and teaching courses in seminaries, congregations, and synagogues, and in the three-volume lectionary commentary series, *Preaching without Prejudice*, that he co-authored with Ronald J. Allen. ☒

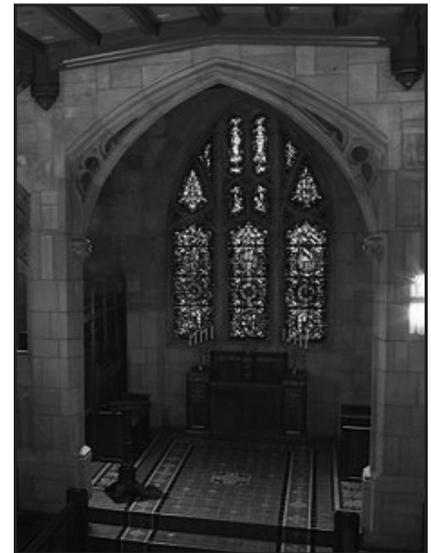
DISCIPLES DIVINITY HOUSE at GENERAL ASSEMBLY

Alumni/ae speakers at GA
See page 8

DDH Luncheon
Tuesday, July 21
11:00 AM - 12:45 PM
page 12 for more information

DDH StoryHour
Stories by alums and friends
hosted by Rebecca Anderson
Tuesday, July 21
9:00 PM - 11:00 PM
Double Comfort Restaurant
505 N High St Columbus, OH

Convocation marks 120th year



Six persons were recognized at DDH's June Convocation, held the evening before the University-wide graduation. House Scholar **Allie Lundblad** received her MDiv degree on June 13. Ms. Lundblad will begin an extended CPE residency at Northwestern in the fall.

House Scholars **Hyein Park** and **Jeremy Fuzy**, will receive their MDiv degree in August. Ms. Park has been admitted to the PhD program in Theology at the Divinity School. Mr. Fuzy plans to pursue opportunities in journalism in Washington DC.

Kathryn Ray received joint Master's degrees in Divinity (MDiv) and in Social Service Administration (MA). She has been the House Council President this year. Recently ordained by the Alliance of Baptists, she will serve

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Hull Moses receives presidential gavel from Martin



Alumna Lee Hull Moses has become President of the Board of Trustees. She is Senior Minister of First Christian Church in Greensboro, North Carolina, and serves on the board of the North Carolina Council of Churches and has been involved in the Young Clergy Women's Project. She is the co-author of two books, most recently, *Hopes and Fears: Everyday Theology for New Parents and Other Tired, Anxious People*. Her writing has appeared in the *Christian Century*, and a number of other publications.

Former president Chad Martin handed her the gavel at the spring Board meeting. He became President in 2010 after having served as Treasurer for several years. He led DDH in successfully navigating the harsh effects of the economic downturn and ultimately in strengthening its financial position, while also fostering a creative, collaborative spirit of Board leadership.

Toasting Mr. Martin's leadership, his predecessor Larry Bouchard wrote: *Let me redefine "toast" as the pouring out of gratitude.... I am grateful for the "calm of mind" (a phrase from Milton in an entirely different context)—the calm of mind with which he has led the Board from the depths of the financial crisis our country faced and the House as well to the position we are in now, as strong as ever.... He both gave and took good counsel....*



Pouring oneself into a part for others is, for me, a crucial category of love and friendship.... He has been a great friend to the House and its mission to the House Scholars. So Chad, to your calm mind, astute intelligence, good will, and great capacity for friendship, I raise this imaginary glass of sherry for a job exceedingly well done. You have all our gratitude.

Since 2012 Mr. Martin has been the CFO of P2 Energy Solutions, Denver, Colorado. He earned an MBA from Stanford University and a BBA from Texas Christian University.

The new vice president is Pamela James Jones, professor at Central Michigan University and a former DDH resident. Paul Steinbrecher, an architect with Interactive Design Architects (IDEA) in Chicago, has become the secretary of the Board. Mareta Smith, a Kansas City based attorney, continues as treasurer. ☞



THE DISCIPLES DIVINITY HOUSE
of the UNIVERSITY OF CHICAGO

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Karunas begins service

Alumnus Michael E. Karunas has begun service as a trustee. Since 2012, he has been Senior Minister of Central Church and previously served in Baton Rouge, Louisiana, and in Centralia, Illinois. He is a BA graduate of Butler University and an MDiv graduate of the Divinity School.

Growing up in Ann Arbor, Michigan, he was mentored by DDH alumnus Russ Fuller. Mr. Karunas, in turn, has been a mentor to current Scholar Andrew Packman and incoming Scholar, Hannah Fitch. He has served on the Alumni/ae Council, the Week of Compassion Advisory Committee, and, from 1991-93, as a Global Mission Intern in the former GDR (East Germany). ☞

Culp awarded Enhancing Life Project grant

Dean Kris Culp has been named one of 35 international scholars in the Enhancing Life Project, an interdisciplinary research project funded by the John Templeton Foundation at the University of Chicago and in collaboration with the Ruhr-University Bochum, Germany. The Project “explores an essential aspiration of human beings that moves persons and communities into the future. Given the profound expansion of human power through technology as well as advances in genetics, ecology, and other fields, the vulnerability and endangerment as well as the enhancement of life are dominant themes in the global age.”

Her research proposal is entitled, “Glorious Life?,” and it will examine theological resources for enhancing vulnerable life. It will engage historical-theological debates about the glory

of made things, such as architecture, and develop interdisciplinary reference points, especially the paintings of Mark Rothko, to offer a contemporary construal of glory.

The Enhancing Life Project

begins July 1, 2015, and continues through August 31, 2017. It includes a two-week summer seminar for each of the next three years to foster collaboration as well as to support individual research and writing. 

Lambert appointed Assistant Administrator

Daette Lambert will become Assistant Administrator on a part-time basis, effective July 15.

A *summa cum laude* honors graduate of Truman State University, she brings six years of experience in educational administration. That experience includes two years at the University of Chicago Booth School of Business as Information Officer for the PhD Program office and two separate tenures at Truman State University as Staff Assistant to the Provost and, most recently, as Admissions Counselor for Transfer Programs.

She also brings a good familiarity with DDH’s mission and students



from her participation in its programs with spouse Mark Lambert, who has just finished his first year of PhD work as a House Scholar. We are delighted to welcome her to the staff.

The term position coincides with Dean Culp’s Enhancing Life award, which funds her partial release time during the grant and thereby makes funding available for staff coverage. Ms. Lambert will work closely with the dean and with Administrator Marsha Peeler to undergird ongoing work and special projects. 

Extending a legacy: Crowl fund established

When Bill Crowl retired (*again*) after serving a two-year interim ministry at the Arlington Heights Christian Church, the congregation wanted to do something special. Because they knew about Bill and Patty Crowl’s devotion to the Disciples Divinity House and its students, the elders decided to make a gift to the scholarship endowment in their honor. “We hope that these funds can be utilized in the training of future ministers as a legacy to Bill and Patty.”

With that gift and another gift from a church leader, the William E. and Patricia V. Crowl Fund was launched. The Crowls themselves were caught up in the idea of extending their care to future ministers and leaders. They brought the fund to full fruition (\$10,000).

And, what a legacy. Fifty-one years ago, while he was still a Disciples House Scholar, Bill Crowl became the founding pastor of the First Christian Church of Downers Grove, Illinois. Fifty years ago this July, Bill and Patty married. They raised three daughters while also nurturing friends, colleagues, congregations, and regions: Downers Grove, First Christian Church of Baltimore, Northwest Christian Church in Columbus, and the Central Rocky Mountain Region as well as Cherry Log and Arlington Heights.

All the while, Bill Crowl lent his leadership to DDH: as member and president of the Alumni/ae Council, as member and president of the Board of Trustees, and as Associate Dean. In 2013, he was the recipient of the Dis-

tinguished Alumnus Award. Thank you, Arlington Heights and Bill and Patty Crowl, for extending a legacy of leadership and ministry. 



Within the span of glory

by Kristine A. Culp

Convocation address, 12 June 2015

Mt. 6.25-29; Lk 12.22-27

When we learned that our Convocation speaker had a last minute emergency, our first thoughts, of course, were with her. But quickly, at this utterly hectic time of the year, a next thought was AWWCK what will we do? It's not possible to add another thing to the next three days. Perhaps, there was already a manuscript that Yvonne Gilmore could read? Or maybe we could get ... Or what about...?

It was Dean Gilmore who gently reminded me that I had recently given a baccalaureate address at Eureka College. When I returned to the text from Matthew 6, it seemed strangely apt for this hectic time of deadlines, pressures, transitions, endings, and beginnings: "Therefore I tell you, do not worry about your life...."

I've been thinking a lot about "glory" lately: vulnerability and glory, and a new project on how glory might be understood to extend the narrative framework for gauging the enhancement and endangerment of vulnerable life. In the Gospel of Matthew, Jesus asks, "Is life not more than food, and the body more than clothing?" His question is not that far removed from relief organizations and other NGOs who ask, "Is relief from trauma, disease, and disaster enough? Is meeting basic needs enough?" To answer his own somewhat rhetorical question, Jesus invites his listeners to look at the birds of the air, to consider the lilies of the field.

I'm going to begin with the answer. No spoiler alert is really needed. The way the question is posed already gives away the answer: "Yes." Yes, life is more. Plus, you already know the answer from being up to your necks in books and in life. Anyone with a University of Chicago education has considered life from many angles and knows varied method-

ological approaches and criteriological judgments to take into account. At the Disciples Divinity House, you have debated, conversed about, and shared life at library tables and also around Monday dinner tables. You have tested and studied life in primary texts and original languages and in the practical stuff of existence.

You know well that a life cannot be measured adequately by how ill-fed or well-clothed it is, or by wealth, power, fame, or fabulousness. In the course of your studies, you have known how life can bring terrible frustrations and anxiety, devastating losses, and disorienting blows; how it can hum with utter delight, overwhelm with passion, surprise with joy. Purposes greater than survival have animated and lifted your studies—and your lives.

You have honed your skills of seeking and you have also learned the limits of your knowledge and your skills. You, who have dwelt and studied in this House and who have contemplated the good knights Sirs Galahad, Percival, and Bors in this Chapel of the Holy Grail, have been reminded that the "more" of life has to be studied, sought, savored, and sought some more. Yes, life is "more"—and that "more" requires self-knowledge, courage, and good companions.

In the passage, a passage that is part of the Sermon on the Mount, Jesus invites his listeners to consider the birds of the air and the lilies of the field. Think of it as an advanced field seminar on life. Jesus' primary "text" is the ecological habitat of the Mediterranean world—the sky, birds, fields, and flowers—and his secondary text comes from Ancient Near Eastern history and civilization. Almost every consequential thing you have learned will help you in this field seminar.

If you have studied animal biology, native American myth, or Edgar Allen Poe, not to mention the Bible, those studies will help you.

In Luke's version of the story, the birds are ravens. "Consider the ravens: they neither sow nor reap, they have neither storehouse nor barn, and yet God feeds them" Ravens can be found throughout the Mediterranean world and across the Northern Hemisphere. We are not considering darting, twittering, seed- and bug-eating sparrows. According to my National Geographic bird guide, a raven weighs in at about 2½ pounds and is a "consummate flier." Consider these large, sleek, intelligent birds: they fill the air with acrobatic soaring, chasing, and diving, and with their drawn out call, CRAAAK.

Ravens are birds of prey; they scavenge carrion or kill small animals for food. They don't build storehouses; they don't sow and harvest; they rarely eat plant matter. They are a formidable presence in the sky: birds that are smart enough and powerful enough to know what they want and to get it. These are creatures of evident and even mythic power. They rule the air and have what they need from the abundance of the ecological order. You who, by contrast, can cultivate the earth and build barns and cultures and civilizations—"are you not of more value than they?" Jesus asks.

Look again, Jesus says. Consider the lilies of the field. He directs attention away from human cultivation and animal intelligence to *wildflowers*. When I read this passage, I often think of the wild orange daylilies that pop up across the Midwest at this time of year. Their tall stalks grow resilient in the wind and, in season, send out flowers, day after day. Their brilliant orange petals trumpet to the sun.

Consider their splendor, which lasts but a day, and to which nothing needs to be added. Unlike humans, they neither toil nor spin, in fact, even if they happened to spin, say, the finest, sheerest silk fabric, and even if

they happened to clothe themselves with the highest and latest fashion, they could not be made more glorious. *This is glory: these lilies.*

The lilies are glorious partly because their splendor is fleeting; their flowers seem all the more exquisite because they only last for one day. They are perishable *and* glorious. Glory doesn't need to be harvested like grain or spun like fine silk. God has provided for life that fills the air and grows wild in the fields.

But worry continues to shadow Jesus' followers. He replies, "Why are you worrying about adding a single hour to your span of life?" An alternate reading asks instead about adding "a single cubit to your stature." A cubit is an ancient linear measure, the length from the elbow to the tip of the middle finger (about 18-19 inches and so much more poetic than a half-meter).

If I had an extra cubit of stature, I might have become something else—part of a women's pro basketball team?—rather than a theologian. Although that particular prospect seems ridiculous, sometimes we do catch ourselves musing about missed possibilities. If only I had an extra hour, another opportunity, another cubit.... We make excuses, we engage in wishful thinking. Why are you anxious to become something that you are not? Your life may seem fleeting, perishable, and short(!), but without adding a cubit, it fits perfectly within the span of God's glory.

Glory is not achieved by what one adds to life. *O Lord*, the psalmist sings, *You have been our refuge in every generation. In Your sight, a thousand years are like yesterday that has passed, like a watch of the night.... Teach us to count our days rightly, that we may obtain a wise heart* (Ps. 90).

Jesus continues. "I tell you, even King Solomon in all his glory was not clothed like one of these." The comparison isn't about the quality of the royal finery. As you know, Solomon was storied to be the wealthiest, most

influential, and wisest ruler in the known world. The chapters of 1 Kings that tell his story don't actually mention the king's wardrobe. However, they do detail almost every other aspect of his reign—from his wise rulings, the geographic extent of his kingdom, the names of his officials, how well he ate, how many chariots he maintained, the size and regularity of his offerings to God, who admired him (the Queen of Sheba), to the measurements (down to the cubits) and material (including gold hinge sockets) of the temple and palace that he built. "King Solomon excelled all the kings on earth and in wisdom," the historian concludes (1Kg 10:23).



Glory, at least the lilies-of-the-field-type glory, is not built with chariots or gold fixtures or Fortune 500 wealth; it can't be gained like admirers or the World Cup; it doesn't come by ascending to the highest office in the land.

Johnetta Elzie, age 25, studied journalism in college. "She grew up all around St. Louis, spending much of her childhood in the beauty salons where her mother worked." The day Michael Brown Jr was killed in Ferguson, she went to the housing complex near where he had been shot, an area of the city she knew, "to pay her respects." According to the *New York Times Magazine*, "The first thing she did was tweet.... Over the next few weeks, [she] emerged as one of the most reliable real-time observers of the confrontation between the protesters and the police." Ms. Elzie had studied journalism, and she kept paying atten-

tion and communicating; she showed up on day one, and she kept showing up.

Since that first day, Johnetta Elzie and DeRay Mckesson have become among the most recognized leaders of #Black Lives Matter and the model of the modern protester as "part organizer, part citizen journalist." It's not hard to imagine a tweet: "Can't measure a life by food or clothing, race or gender. #Black Lives Matter."

Glory is not a matter of accumulating more stuff, but of understanding one's powers and one's limits. Glory is about taking one's place in the world, not grandiosely, but with the love and respect due to fellow creatures. Glory is about taking up one's life mindfully, as a gift to be shared with others and before God.

As it turns out, King Solomon's glory days do not last. The next chapter tells of Solomon's disastrous misstep, his fall from divine favor, the kingdom's division, and, as the reverberations continue through the next generation, a subsequent rebellion.

We know there is "more" to life, and yet, it's easy to lose track of the "more." We worry about food and clothing, shelter and health care. An endless barrage of information tells us how much things and experiences are worth, tells us how much more *we* might be worth if we ate, wore, owned that other thing. We worry: what should we do? What should we be? We worry about what and who we love and whether we are valued. We worry about the world, how it changes—or fails to change—and our place in the world and our responsibilities to others and the environment.

Jesus tells his listeners, "Do not worry about your life," and the text continues to insist, *do not worry*. *Do not worry*. But really? Maybe we should be a little anxious. Jesus is portrayed like the proverbial person who protests too much—I'm telling you, *don't worry*—and inadvertently reveals her or his deepest concerns. The way Matthew's gospel tells it, Jesus had

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Standing in the presence of the Wall: Reflections of an intern

by Rachel Abdoler

Given at Congregation

Beth-El Zedeck, Indianapolis

28 March 2015

Shabbat Shalom. When I arrived at the synagogue last fall as an intern from the University of Chicago, I was a bit nervous. Not only was I entering a tradition and community different from my own, I was also leaving behind courses and academic study, practices which had become nearly the sole focus of my life while a divinity student. I thought perhaps I would feel completely out of my element away from texts and lectures and foreign languages and theological discussions.

Thankfully though, I soon came to learn that life as an intern with a Jewish congregation, a tradition known for its commitment to and admiration of religious study, is not so different from life as a graduate student. One of the first times I met with Rabbi Dennis after starting my internship here, he handed me a thick stack of books, saying nonchalantly, "Here, read these and we can discuss them." When he invited me to speak before you today he provided me with a page long list of things I might address in this sermonette, definitely reminiscent of the exams I would take at the end of every course that always contain far more questions than can adequately be answered in the time allotted.

I want to focus my address today on the question I am most frequently asked: why are you, a Christian seminary student, interning with a rabbi in a synagogue? It is my hope that in answering this question, it will also be apparent just how much this year has meant to me.

During the summer of 2013, I was fortunate to spend two months

living in Jerusalem thanks to funding I received through the University of Chicago Divinity School to research and observe religious dialogue taking place in the city between Jews, Christians, and Muslims. In my free time not observing dialogue groups discussing intimately their religious commitments and experiences, I would often make the 15 minute walk from my apartment in the German Colony to the Old City. I loved to meander through the narrow, crowded alleyways and roads of this ancient precinct and eagerly took in its unique sights, sounds and smells.

Invariably, I would find myself near the Kotel, drawn, like so many others, to the cream-colored Jerusalem stone stacked carefully so many centuries before. I would stop and watch intently as the throngs of pilgrims made their way to the rugged Wall, yet I always held back, remaining a considerable distance away and never allowing myself to touch its boulders or tuck a prayer into its crevices.

It is not that I did not want to stand before the rough-hewn rocks. Indeed I would often catch myself in these moments imagining the prayer I might write and place thoughtfully alongside the countless other scraps of paper containing desires and laments and thanksgiving. Still, I never permitted myself to act upon these thoughts and carefully refrained from actual interaction with the religious landmark; I was convinced that I did not have the right to approach the solemn stones that held such profound meaning and that stood as an anchor for the hopes and dreams of so many generations when I myself was not part of that history or heritage.

You see, the Western Wall, to me in these moments, became emblematic of the long history of the Jewish



people—standing upright, untiring and dignified through centuries of persecution and pogroms, oppression and inquisitions.

Had this embattled history been a relic of a long bygone era, perhaps I would have been able to ascribe such atrocities to a brutish and violent past from which society had long ago evolved and thus been able to approach the Wall free from hesitancy. However, the shockingly recent reality of the attempted annihilation of the entire Jewish people in Europe, coupled with the complacency, and at times even willful participation of Christians, left me uncertain I had the right to visit such a profound location in the history of your people.

Standing so close, yet so far away from the Wall, my heart would become filled with shame and my legs with lead. Unable to face the Wall, I would retreat, only to try again another day with the same results.

In the time following my return from Jerusalem I was surprised to find that it was not the dialogue sessions I observed and studied that dominated my reflections on my time spent in the city, though these were certainly profound—rather it was the moments I spent anxiously hovering a safe distance from the Kotel that became the defining memory from my summer-long sojourn in the Holy City.

As I slowly adjusted back to life in Chicago the significance of this lack

of interaction with the Wall became pronounced and I came to realize that the distance from the Wall I had maintained, while from a sincere feeling of reverence for the Jewish people and this tragic history, was emblematic of a sentiment that is at best unhelpful and at worst damaging to the current situation in the world.

Far from requiring silence, the Holocaust and my own tradition's complacency in it demand that I speak. Though the murderous regime of Nazi Germany was defeated decades ago, anti-Semitism is, unfortunately, alive and well. Indeed, events ranging from the cry of "Gas the Jews" heard in European protests last summer, to the shooting rampage outside a Jewish Community building in my home state of Missouri, to the oh so recent events in Paris make the case that this deadly bias could well be on the rise.

Add to this the supersessionist lens through which many Christians, both lay and clergy alike, view the Bible and it becomes starkly apparent that I, as a future Christian leader, have a unique responsibility; as I prepare for my own ministry I must engage with the Jewish people and the tragic history our traditions share so that I might more knowledgeably and forcefully speak against the ongoing forces of prejudice and hate while working to repair the relationship between our communities.

And so convinced of all this I realized I needed to rectify my hesitancy and silence at the Wall. Yet how could I undertake such a task? It was no longer simply a matter of approaching a religious landmark—though it had started as this. Rather, it became a matter of approaching a people—of engaging deeply with both the tradi-

tion and the individuals who sustain it, of coming to know fully the transgressions of my tradition against this community, and of learning to adhere to my religion faithfully in a way that allows for the flourishing of those outside it.

All this seemed like a tall order, and indeed it will be my life's work to accomplish it. Still, I had to begin somewhere. Thankfully for me, many at the Disciples Divinity House of the University of Chicago, an educational institution affiliated with the Christian Church (Disciples of Christ) and my source of financial support during my year here in Indianapolis, also were committed to this project. Dean Kris Culp and Dr. Clark Williamson, a prominent Board of Trustees member, helped me to envision what this year-long internship might look like and have been invaluable conversation partners in reflecting on what it means to situate myself between two traditions. Even more thankfully, a vibrant and open Jewish congregation and pair of rabbis in Indianapolis generously gave of their time and resources and welcomed me—a guest—into their midst.

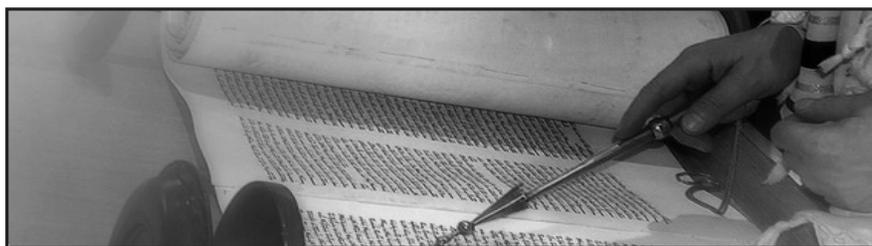
I am grateful to Rabbi Dennis and Rabbi Sandy, who not only opened the door to this amazing internship, but also welcomed me graciously into their home for holidays and other important events. They have continuously given liberally of their time to ensure that my experience with the Jewish community has been as multifaceted and as rich as possible. They have warmly mentored me as I prepare for my own future as a religious leader and their advice and example will be a source of inspiration and aspiration throughout my career.

I am grateful to the entire synagogue staff. They have been quick to facilitate my participation in a wide variety of events and meetings—from afternoons spent observing the early childhood program, to attending pre-Bar and Bat Mitzvah rehearsals and Sunday school classes, to social events ranging from art auctions to Purim parties. From the leadership to the congregants, Beth-El Zedeck has served as a great example of what a religious community can look like and accomplish at its best.

Someday I hope I once again have the good fortune of visiting Jerusalem to stroll the winding alleys of the Old City. The allure and the wonder of the ancient neighborhood—and especially the draw of the Kotel—would be the same. What would be different this next time around, would be how I would feel standing in the presence of the Wall.

Should I ever find myself in front of the sacred stones again, I would not be preoccupied with hesitancy and anxiety, rather my mind would be filled with thoughts of you all here at Beth-El Zedeck and the welcome you showed me. I would remember all that I had learned and experienced and felt in my year with you. Rather than only the inexplicable history between our two traditions, standing before the boulders I would also be able to reflect on the hope that can arise from this history—from the unlikely relationship between a Christian seminary student and a synagogue—a rabbi and a future minister.

And while the Western Wall remains in a place of deep reverence and awe in my heart, over the course of this year I have grown to revere another wall even more—a wall of inclusion, circling around me in a warm embrace of welcome—a wall of support, allowing me to lean on its firm foundation as I prepare for a life of religious leadership—the wall of living and breathing stones that is Beth-El Zedeck. Thank you. 🕊️



Glory

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plenty to be concerned about: moral hypocrisy, political oppression, false prophecy, terrible disease, distress, isolation, demons, betrayal.

A few verses after our passage, we read, “Seek first the kingdom of God and its righteousness, and all these things will be given to you as well.” Have faith in God who already knows about and provides for creaturely need. It doesn’t say, “Don’t worry, be happy, God will provide”—which is bad advice and even worse theology. Neither does it imply, “Don’t worry about *them*, God will provide for *you*”—a dangerous view in which some are seen as favored while other persons, nations, races, and orientations are judged as outside of divine favor.

If life is more than food, and the body more than clothing, then what is that “more”? Our passage doesn’t directly answer that question. What it does offer is a method for life. It offers an advanced field seminar for considering one’s place in a wild and wondrous world with and for others and before God. Reverberating in those practices of contemplation are Sabbath rhythms, the Psalms: *O Lord, You have been our refuge.... Teach us to count our days rightly....*

And then a final counsel follows, “Do not worry about tomorrow, for tomorrow will bring worries of its own. Today’s trouble is enough for today.” Consider the lilies—yes, those glorious orange field lilies—and the human creatures working in the fields, setting tables, sewing clothing. Consider how they grow: are they diminished and subject to indignity? Are their lives nourished, their bodies well-loved?

Today’s trouble is enough for today. Impoverishment, powerlessness, and humiliation are wretched, not fitting for creatures whose lives fit in the span of God’s glory. Safe streets and justice under the law are

human rights. All children should have enough health care and enough food. Tomorrow will bring worries of its own. Today’s trouble is enough for today. Don’t wait for the more of life to come to you: show up on day one. Another cubit isn’t going to make you fit any better within the span of God’s glory.

Do not worry. Be fearless. Life is more than food, the body more than clothing. Consider the ravens, consider the lilies. 

This is adapted from a baccalaureate address given May 15 at Eureka College, which Dean Culp was pleased to celebrate with Eureka graduate and incoming House Scholar Colton Lott and professor and alumnus William Wright.

Convocation

(continued from page 1)

North Shore Baptist Church next year.

House Scholar **Bethany Lowery** will conclude her studies at DDH this year. In 2009 she received the MDiv degree and entered PhD studies in religions in America. She has decided to pursue ministry and nonprofit work.

Brandon Cline anticipates receiving his PhD in New Testament and Early Christian Literature later this year. His dissertation examines Justin Martyr’s *Apologies* in their Roman imperial context, particularly how they adopt and manipulate the genre of the imperial petition. He became a House Scholar in 1999 when he entered the MDiv program. His work as Director of the Divinity School’s Craft of Teaching Program piqued his interest in educational administration, and he has just been appointed Senior Major Gifts Officer for Brite Divinity School. 

At General Assembly

Teresa Hord Owens, alumna, Dean of Students at the Divinity School and Senior Minister of First Christian Church of Downers Grove, will preach for the opening worship service on Saturday, July 18. The evening’s theme is “Comfort.”



As the First Vice Moderator of the General Assembly, alumna **Joan Bell-Haynes** will help to preside over the Assembly’s business sessions and worship. She is the Senior Minister of United Christian Parish of Reston, Virginia.



Lee Hull Moses, Senior Minister of First Christian Church, Greensboro, NC, will be a guest preacher at Grace of God Lutheran, on Sunday



Chris Dorsey, President of Higher Education and Leadership Ministries will be the speaker for the Disciples of Christ Historical Society Reed Lecture on Saturday.



Associate Dean **Yvonne Gilmore** will be the guest preacher at St John Community Church, 59 East Mound Street, Columbus, on Sunday.



April Lewton, Vice President, National Benevolent Association, and a DDH Trustee and alumna, will be the guest preacher at St Andrew Christian Church, on Sunday.



Sandhya Jha, alumna and Director of the Oakland Peace Center, will be the speaker for the GLAD Alliance Dinner on Monday.

News

Find more news and more details at <http://ddh.uchicago.edu> and on our Facebook page, Disciples Divinity House of the University of Chicago

House Scholar Rachel Abdoler was selected as one of twelve seminary fellows from across the U.S. for the Fellowship at Auschwitz for the Study of Professional Ethics (FASPE) this summer.

Rebecca Anderson (2007) spoke at chapel and curated a night of DDH storytelling, *The Heart of the Matter*, on March 9. Storytellers were Deie Jackson Jones (2007), Arlington Heights minister **Justin Zeigler**, plus DDH's own: **Rachel Carbonara**, **Judith Guy**, **Kathryn Ray**, and **Virginia Johnston White**. They prepared their stories with Rebecca's expert help and a sound designer.

Constance Battle (trustee) traveled to Chicago for the 100th anniversary celebration of the American Medical Women's Association (AMWA); she was recognized as a Past President (1985-86).

Katy and Jake Bitner (2006) are living in Boston, where Jake is studying social work and interning in the mental health field. Katy is enrolled in a three-year nurse practitioner program.

Congratulations to **Hannah Campbell Gustafson (former resident)** and Craig Simenson, who will marry on August 29 in Minneapolis. Hannah will receive her MDiv and MA in Social Service Administration in June.

Brandon Cline (PhD candidate and current Scholar) and **Patricia Duncan (1999)** and their two daughters are moving to Fort Worth, Texas, in July. Tish has been appointed Assistant Professor of Religion (New Testament and Early Christianity) at Texas Christian University and Brandon has been named Senior Major Gifts Officer at Brite Divinity School.

House Scholar Danielle Cox is one of two seminarians selected as Division of Overseas Ministries/Global Ministries summer interns. She has just completed a nine-month internship in campus ministry and church relations at Chapman University.

Kris Culp (1982) will represent the Disciples on the Commission on Faith and Order of the World Council of Churches, meeting in Romania, June 17-24.

Thandiwe (Gobledale) Dale-Ferguson (2009) has accepted a call as Associate Minister to Cairn Christian Church in Lafayette, Colorado, to begin in July.



McKinna Daugherty (2010) became the minister of Altoona Christian Church, in a suburb northeast of Des Moines, on May 1.

Julian DeShazier (Trustee), Senior Minister of University Church, is among Chicago faith leaders featured in *Violence in Chicago: Responding with Faith*, broadcast on WTTW (PBS) in May. The documentary builds on the human facts of the effects of violence to offer ways of thinking about violence theologically and of responding morally, practically, and constructively.

Yvonne Gilmore (2001) was one of the preachers at the Disciples' 41st Annual Black Clergy Retreat.

Clark Gilpin (1970; trustee) has been serving as Interim Director of the Martin Marty Center at the Divinity School this year.



As of April 2015, **Bruce Gumm** has been a part of the DDH staff for twenty years. The House community celebrated his work on May 5 with a surprise pizza party. On May 21, he became a grandfather to Zahir Gabriel Taylor Gumm. Thank you and congratulations, Bruce.

In August, **current Scholar Judith Guy** will begin a full-time internship at First Christian Church, Greensboro, NC, where she will work with **Lee Hull Moses (2001; trustee)**. The internship is arranged and funded by DDH in collaboration with Lee and the congregation.

Sandhya Jha (2001) is the author of *Pre-Post-Racial America: Spiritual Stories from the Front Lines* (Chalice Press). On April 24, she and **Associate Dean Yvonne Gilmore (2001)** conversed with each other and the DDH community. In February, the Christian Church of Northern California and Nevada honored Sandhya with its Martin Luther King Jr Award, which "recognizes the great achievements for justice that have been contributed by Disciples in the region."

On December 1, **Ayanna Johnson Watkins (2000)** became the director of the NBA Incubator Initiative, which allows NBA to partner with Disciples-related health and social service projects and organizations, especially in their start-up phase.

Congratulations to **former trustee Holly McKissick** and Joe Hatley, who were married in Kansas City on April 15.

Laurie Miller Vischer (1984) stopped by DDH for a surprise visit in mid-

March. She is the Associate Minister of Westminster Presbyterian Church in Portland, Oregon, and was in Chicago for a conference.

As part of a Lenten series at First Christian Church, Oklahoma City, **Kay Northcutt (1985)** spoke about the Christian spiritual tradition in the writings of Thomas Merton, Benedict, Julian of Norwich, Teresa of Avila, and Meister Eckhart.

Hyein Park, a 2015 MDiv graduate, will continue on to the PhD program in Theology at the Divinity School in the fall. Congratulations!



Harvard Divinity School has appointed **Stephanie Paulsell (1985; former trustee)** as the first Susan Shallcross Swartz Professor of the Practice of Christian Studies. Also, she has been

named one of six Henry Luce III Fellows in Theology for 2015–16 by the Association of Theological Schools. Her project will explore the idea of being “lost in the mystery of God” in relation to the human experience of losing things that were once familiar.

Kathryn Ray, House resident and soon-to-be MDiv/MA in SSA graduate of the University of Chicago, was ordained May 31 in Chicago by the Alliance of Baptists and the Ellis Avenue Church. Fellow House compatriots Allie Lundblad and Kiva Nice-Webb were among the participants.

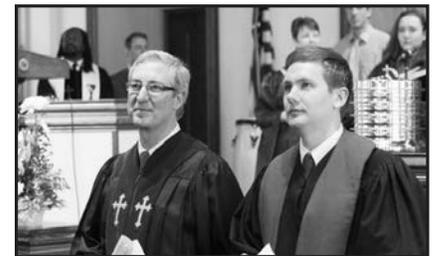
Garry Sparks (2001) has published “Primeros folios, folios primeros: Una breve aclaración acerca de la Teología Indorum y su relación intertextual con el Popol Wuj,” in *Voces: Revista semestral del Instituto de Lingüística e Interculturalidad* 9, no. 2 (July-Dec 2014), 91-142; and “The Use of Mayan Scripture in the Americas’ First Christian Theology,” *Numen* (International Review for the History of Religions) 61, no. 4 (August 2014), 396-429.

Jonathan Stockdale (1992) has published *Imagining Exile in Heian Japan*:

Banishment in Law, Literature, and Cult (University of Hawai’i Press, 2015). This fall, he received a Thomas Davis Teaching Prize from the University of Puget Sound.



In April, **Michael Swartzentruber (2007)** became the Senior Minister of South Elkhorn Christian Church in Lexington, Kentucky. He and Rebecca moved from Louisville. Rebecca will continue in optometry practice.



Beau Underwood (2006) was installed as Senior Minister of First Christian

Disciples Divinity House Class of 2036!



On March 26, Chris and **Rachel Leslie (2011)** welcomed Jonah Philip David Leslie. In July, they will move from Jerusalem to Washington, DC, where Rachel will serve in the State Dept. Office of Religion and Global Affairs.



Welcome to the world **Amelia Carroll Reed**, born April 18. She and her parents, Josh Reed and **Laura Jennison Reed (2009)**, are all healthy.



Congratulations to Irami and **Bonnie Osei-Frimpong (2005)** and big sister Carenen, on the birth of little sister **Graham Jubilee** on December 25, 2014. They have recently moved to Corvallis, Oregon.



Ben and Kerry Waller Dueholm (2000), together with big brothers Soren and Elijah, welcomed **Marina Katherine Dueholm** on April 6.



Congratulations to **Vy Nguyen (2004)** and Linh Bui on the birth of **Anhdrew Thanh Zaby Bui** on March 25, 2015. In Vietnamese, “Anh” means brother.

Church, Jefferson City, Missouri, on February 22. Also in February, Casey Osterkamp became the director of the Assessment Resource Center (ARC), at the University of Missouri, Columbia.

William Wright (1995) is the author of *Calvin's Salvation in Writing: A Confessional Academic Theology*, published by E.J. Brill (2015). Bill, who is Associate Professor of Religion at Eureka College, and spouse Jessica Barr, who is Associate Professor of English at Eureka, and their son will be moving to Amherst, Massachusetts, later this summer, where Jess has a new position in comparative literature. 📖



Members of the Constructive Theologies Project, a peer driven project funded with help from the Oreon E. Scott Foundation, meet in Chicago in February. They have been forming a network of theological thinkers to interrogate and address “reconciliation.” Pictured here are (clockwise from top left to right): Jean Daniel Williams, Christian Watkins, Eli Rolon, Alexis Kassim, Allie Lundblad, Hyein Park, Andrew Packman, Michael Swartzentruber.

In memoriam

William A. Gerrard III died on December 5, 2014. He was 82.

Born in Louisville, Kentucky, he was a graduate of the University of Kentucky, Lexington Theological Seminary, and Emory University, where he earned his PhD in Theology. He also studied at the University of Chicago as a DDH Scholar beginning in 1961. He is survived by his wife of forty years, Suzanne Gerrard, two sons, Christopher and Jonathan (Trudy), and his brother. A memorial service was held at Peachtree Christian Church, Atlanta.

Charles Harvey Lord, Minister of University Church from 1970-89, died on April 3.

A native of Little Rock, Arkansas, Harvey Lord received his BA from Phillips University in 1945, and was ordained into the ministry in 1947. He received his BD from Union Theological Seminary in 1952. He entered the University of Chicago as a Divinity House Scholar in 1962, and received an MA and a PhD from the Divinity School.

After graduating from Phillips University, he married May Sweet (also a Phillips graduate). They raised three children, Timothy, Stephen, and Marilyn, and would share 63 years of marriage before her death in 2011.

Three months after they were married, Harvey and May Sweet Lord began serving through the Disciples Overseas Ministries in the Philippines. They served from 1947-51, first at Northern Christian College (Laoag, Ilocos Norte) and next at the Christian Training School in Vigan. Finally, they went to Kabugao Apayao to work with the Apayao mountain tribe, where Mr. Lord founded and directed the Apayao High School, which still thrives today.

He served as pastor of First Christian Church in Edmond, Oklahoma, as the founding pastor of the Christian Church in Villa Park, Illinois, and as Dean of Students at the Christian Theological Seminary in Indianapolis. He began his ministry at University Church in 1970, serving as co-minister with Charles Bayer until 1973 and with Peg Stern from 1973 to 1982. “Harvey was dynamic and not afraid to try new things,” Madeline



Hamblin recalls. “...He led the church in becoming a nuclear-free zone, a sanctuary church, and an open and affirming church when such things were quite daring.”

After their retirements, Harvey and May Sweet Lord continued their witness for justice including by becoming the cofounders of the Disciples Justice Action Network (DJAN).

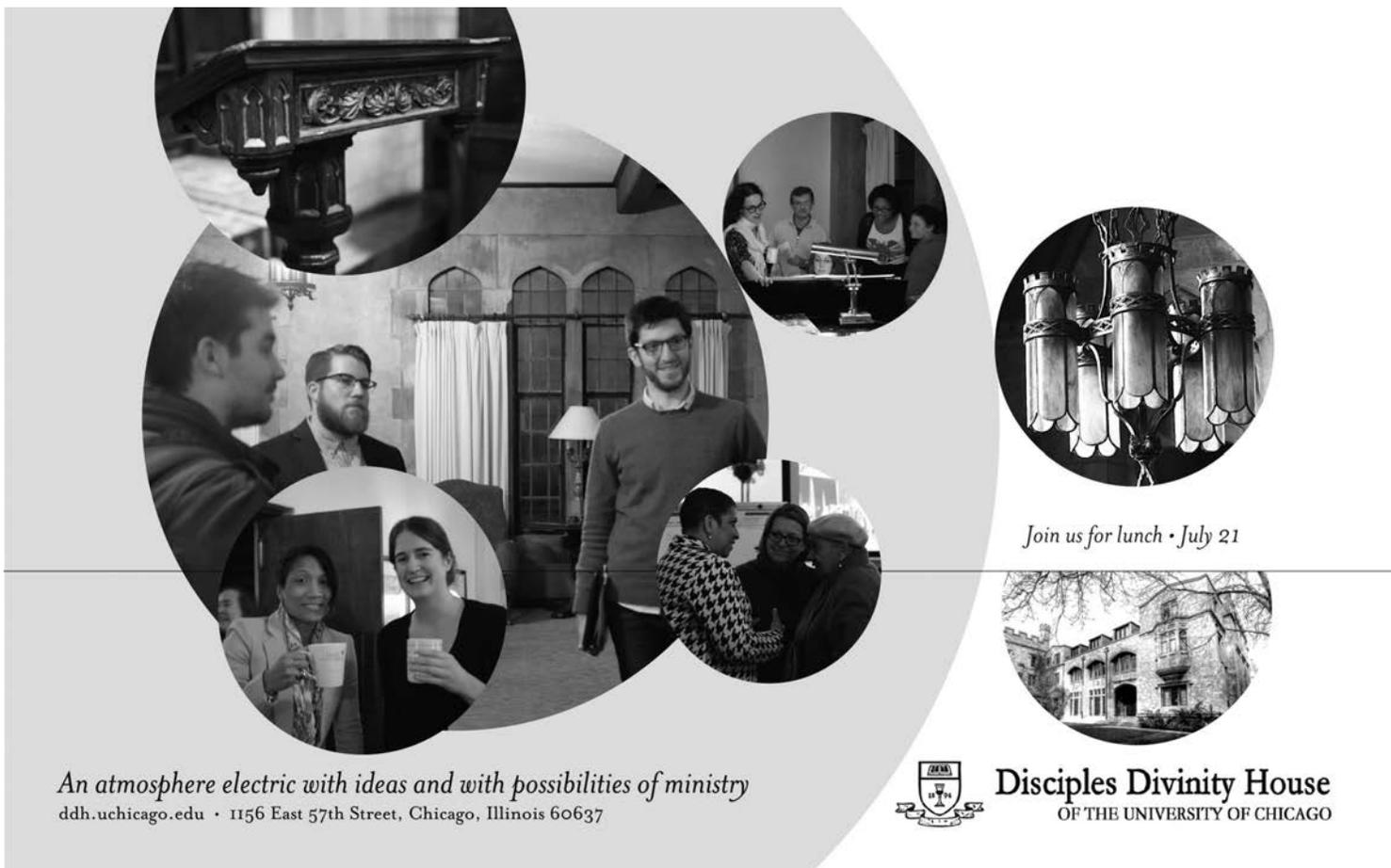
Mr. Lord died on Good Friday. The words of his own 1983 Easter prayer seem apt: “Surprising God, ... even now you surprise us, peeking at us from the crocus bud, dancing in the sparkle of a child’s eye, joining in where ordinary people talk of justice, standing on the stand with that witness there who will not deign to lie.” 📖

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