



The Disciples Divinity House of the University of Chicago

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DDH Bulletin

Spring 2007

Largest Alumni Gift Ever Increased to \$812,000

Arthur and Norma Jane Azlein decided to make the Disciples Divinity House the sole beneficiary of their estate and held to that vision as they stewarded their resources for the preparation of future ministers and scholars. When Mr. Azlein died in June 2000, following Mrs. Azlein's death in 1996, their estate provided the largest ever gift from an alumnus and spouse. Now their gift has been increased.

In December, the Disciples Divinity House received another gift of nearly \$100,000. It was money that had been tucked away in a mutual fund, earning a handsome income, but that had proved elusive to close. However, Constance Battle, the personal representative for the estate and now a DDH trustee, persisted. This final gift brings the total to \$812,327.67. It has been invested in the endowment, where it continues to provide for the preparation of Disciples ministers and scholars.

The magnificence of the Azleins' gift can be glimpsed in relation to the mod-



In front of Michigan Park Christian Church, 1969

esty and tenacity of their lives. (Indeed, Mr. Azlein was known to avoid turning on the air conditioner to save money for their gift.) In 1979 Arthur Azlein was the first recipient of DDH's Distinguished Alumnus Award. He was recognized, in part, for his "zeal for social reform and racial justice" and "his determination to persist." Yet, he was known

to demur that he was not being heroic, that "I was just doing my job." He believed that he was doing what the Gospel required.

The son of a Kansas blacksmith, and a Phi Beta Kappa A.B. and A.M. graduate of the University of Kansas, Arthur Andrew Azlein entered the University

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Summer in the City...and Elsewhere

Disciples House M.Div. Scholars are preparing to spend their summers immersed in a wide variety of learning experiences. Here are some sketches of what they have planned in the city of Chicago and elsewhere.

Jake Bitner will intern with the First Christian Church of Independence, Missouri, a historic Disciples congregation led by alumna Amy

Lignitz Harken. From this experience of day to day leadership, preaching, and leading education programs, Jake hopes to "... learn the intricacies of and needed skills for Disciples congregational ministry."

Bonnie Carenen has received a grant from the Henry Luce Foundation to spend ten weeks in Indonesia, where she will study with

the Center for Religion and Cross Cultural Studies in Yogyakarta. She will be researching how religious networks there are responding to the violence of HIV/AIDS as part of her larger interest in a theology of active non-violence.

As a Fund for Theological Education Ministerial Fellow, **Adam**

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Hull Moses and Williamson Elected to Board of Trustees

Lee Hull Moses, a recent M.Div. alumna and Washington, D.C., area pastor, and Clark M. Williamson, a noted theologian from Indianapolis, Indiana, have been elected to the Board of Trustees.

After her graduation in 2004, Ms. Hull Moses was called to the First Christian Church of Falls Church, Virginia, as the Minister of Faith and Family. The congregation is known for its worship, programs for all ages, and its community outreach.

Ms. Hull Moses is a graduate of

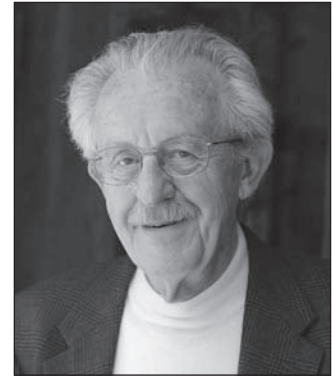



Albion College, Albion, Michigan, and worked in a nonprofit agency in St. Louis for two years before beginning her M.Div. studies. She has received numerous honors, including a Fund for Theological Education Ministry Fellowship and the John Gray Rhind Award, given to the outstanding ministry graduate at the Divinity School. She currently serves as the Class Representative for the DDH classes of 2000-04 for three years, building giving from our most recent graduates.

She and her husband, Rob Moses, are expecting their first child in July.

Clark Williamson is the Indiana Professor of Christian Thought Emeritus of Christian Theological Seminary, where he taught for thirty years and also served as Vice-President for Academic Affairs and Dean. He is a systematic theologian who concentrates on rethinking Christian theology after the Holocaust. Widely published, he is author of *Way of Blessing, Way of Life: A Christian Theology* (1999), *A Guest in the House of Israel* (1993), and, most recently, a three-volume lectionary commen-

tary with Ron Allen entitled *Preaching Without Prejudice* (completed in 2007).



After graduating from Transylvania University, Mr. Williamson became a Disciples Divinity House Scholar in 1957, and earned his B.D., A.M., and Ph.D. from the Divinity School. It was in the Divinity School Dean's Office where Barbara and Clark Williamson met. They married and raised a son, Scott. In 1998 they established the Barbara and Clark Williamson Fund, to help provide scholarship support for new generations of Disciples House Scholars. 

Pursuing a Vocation

by Jordan Berry, Disciples House Scholar and graduating A.M. student
These remarks were given at the Board of Trustees luncheon in April.

To give you a little bit of background about myself, it might be helpful for you to know I am the daughter of a teacher and professor in education, and a Disciples minister. I am also the granddaughter of a Disciples minister on my father's side, and on my mother's side a granddaughter of a Mennonite minister. This grandfather died before I was born, but my grandmother later remarried another Mennonite minister—so in a very real sense, almost all the adult men in my childhood were...ministers!

I never questioned this growing up,

but undoubtedly their influence was deep. Not only did we attend church every Sunday, but at home, we talked *about* church, most of the time. This was never a problem for me, and I think from a very young age I was learning not just to participate, but to be very *aware* of my participation in things.

In college, and I suppose this is really no surprise being a preacher's kid, my main interests were philosophical and political. At the end of my college career, I decided I wanted to continue the study of philosophy, and in a context and environment that was intimately concerned with the day-to-day joys and struggles of the human experience—so I applied to the Divinity School and to DDH, and wrote in brilliant undergraduate prose, something about a lifelong interest in studying

Martin Heidegger and becoming a philosophical exegete for the postmodern era. I was subsequently thrilled to be accepted, and breathed a sigh of relief as I felt that I had finally discovered the one thing I wanted to do with the rest of my life.

But before I entered the University of Chicago, I went on a Fulbright grant to South Korea for one year to teach conversational English. I lived with an incredibly gracious host-family of six and worked full-time at a public girls middle school—eventually teaching all 1,200 students in the school. The classes were large. I won't go into detail about all of the ways this experience affected me, but I do want to point out that for me, teaching was a whole new lesson in *participation* in this world.

Thus when I returned to Chicago, I

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Alumnae Headline General Assembly

Alumnae Daisy Machado, Elizabeth Myer Boulton, and Stephanie Paulsell are among featured speakers for the 2007 General Assembly of the Christian Church (Disciples of Christ) meeting in Fort Worth, July 21-25.

Daisy Machado, a Ph.D. alumna who has just been named to the faculty of Union Theological Seminary in New York City, will speak the opening night. A scholar of the history of Christianity and widely sought speaker, she has been serving as the Vice President and Dean of Lexington Theological Seminary.

Tuesday evening offers "A Celebration of Community" with three Disciples from Boston sharing the pulpit: Stephanie Paulsell, trustee and Ph.D. alumna who is the Houghton Professor of the Practice of Ministry at Harvard Divinity School, M.Div. alumna Elizabeth Myer Boulton, and Belva Brown Jordan, Assistant Dean for Student Life at Harvard Divinity School. The three are members of Hope Church in Boston, a vibrant new congregation founded by Liz Myer Boulton. ☒



Amy Gopp, Week of Compassion Associate, led a forum on Disciples relief work around the world on April 2, 2007. Here she converses with Dean Kristine Culp.

Summer

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Frieberg has a grant to explore a multi-faceted notion of vocation. He will work with a Disciples minister in Lexington, Kentucky, a Methodist television studio in Georgia, attend workshops at the University of Iowa's Summer Writing Festival, and photograph the General Assembly. In addition to exploring vocation, he hopes to combine his photography, audio, and video skills in a podcast series in late summer.

Ryan Gilbert is headed to Lexington, Kentucky, where he will be involved in Clinical Pastoral Education at the V. A. Hospital. He also hopes to read some novels in anticipation of focusing his senior ministry project next year on "reading fiction as pastoral self-care."

As a long-time resident of the Chicago area, **Cheryl Jackson**, is used to summers in the city. This summer she will be preparing for a transition from a ministerial role at Jackson Boulevard Christian Church to ministerial intern at United Christian Church in Country Club Hills.

Tabitha Knerr will be a member of Week of Compassion's seminarians' delegation to Bosnia from June 13-23, where she will have an "on the ground" view of long-term ecumenical and interfaith efforts to rebuild communities and cultures. When she returns to the U.S., she will be an intern for Global Ministries for the rest of the summer.

Bethany Lowery will be working as an intern with *DisciplesWorld* magazine. She hopes to develop the craft of interview through covering parts of the General Assembly and through a series of interviews with retired missionaries.

Ryan Singleton will begin a year long internship at Saint Andrew Christian Church in Olathe, Kansas,

late in the summer. He looks forward to immersing himself in the innovative ministry of this congregation led by Senior Minister Holly McKissick.

Finally, **Beau Underwood** will stay in Chicago to do community organizing as part of the Inter-Faith Worker Justice internship program. After a week of education in labor history, union structure, workers' rights, and organizing skills, he will be assigned to a union or allied group engaged in progressive organizing campaigns. He will also engage in weekly theological reflection throughout the program's ten weeks. ☒

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Vocation

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had just learned to be a teacher, but was soon learning again to be a student. I delved happily right back into philosophy, taking courses on Whitehead, Gandhi, and of course my beloved, Heidegger. I was at the same time, aware that the exercise of attaining the master's degree here was, to say the least, very different from that of teaching, of going to the same classroom every day, of trying and often failing to keep up with the swift learning curve of all my students. And honestly, I missed that.

Well, maybe this is part of the nature of the University, that it constantly presses you to think through to the minutest detail and purpose of your work, and maybe it was also the influence of living in a house full of M.Divs, but I began to take a serious look at whether or not my so-called lifelong commitment to the hermeneutics of phenomenology really fit with my updated perspective, post-Korea. I began to think about disciplines of study, and about vocation.

In no small way, I was consistently urged and supported to go down this path of discernment by the community at the Disciples Divinity House. It was helpful for me to think: would I follow in the footsteps of colleagues who were pursuing diverse vocations within and beyond, but very worthy of, the church? Also in my support *network*, or *safety net*, as it sometimes seemed, were mentors and deans who urged me to take this decision into my own hands, to think of it in prayer, to think of vocation as ministry, and to keep in mind the excitement of a continued intellectual pursuit, in academics or outside of it.

So it was last fall that I finally decided I wanted to teach, that I wanted to stay in Chicago, and that I wanted to teach in an urban middle school. I applied to several graduate programs in



Jordan Berry

education, but I'm happy to say that I won't be going too far: just from Swift Hall, to 60th Street, to enter the University of Chicago's own Urban Teacher Education Program, which has just this year for the first time admitted graduate students into its program.

I feel again a sense of relief in that I know what I want to do with my life—at least for the next several years. But this feeling of relief is also now partnered with the knowledge of experience I gained while teaching in Korea and an awareness of the immediate needs of the Chicago Public School system. I thus view this decision to teach as much more than anything like a new interest, but rather as a new commitment.

I'm also excited to go into teaching because I think I'll be pretty good at it. Teaching, in my understanding, is in many ways like the parish ministry I knew through my father and which I

know now through my peers. It is a vocation where both my participation and an awareness of my participation are constantly required in order to make any success. Every moment of teaching is thus also a moment of learning: about me, about my students, about the process of learning itself—and this process in its many forms is fascinating to me.

You might be able to take my life as it is now, as an example of why *not* to take time off in between college and graduate school. On the other hand, I don't think I would have known how much I needed the rigor of a strict intellectual pursuit if I hadn't gone abroad, nor would I have discovered that the life I want to lead in the next few years involves working with young adult learners if I hadn't spent two years working with professors and other graduate students in the philosophy of religion.

So, the least I can say to you now is: thank you. Thank you for giving me the opportunity not just to be a student at our great university, but to have a moment in my life where I could truly discover what I want and who I am. And, though I won't be in the Div School, DDH won't be rid of me too soon—I'm staying in Hyde Park, working in the office this summer, and will probably attend many Monday night dinners to come. ☞



House Scholar and third year M.Div. student, April Lewton catches up with Trustee JoAnne Kagiwada during the Board's April 21 meeting.

Azlein

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of Chicago as a Disciples House Scholar in 1939. Norma Jane Eppens had grown up in Hyde Park, the only child of Hazel and artist William H. Eppens, and received her A.B. from the University in 1940. In January 1941, they eloped across the border in Iowa, with fellow Scholar John McCaw performing the wedding.

Arthur Azlein received his B.D. in 1941. After serving as a Navy chaplain in the Pacific, he returned to Chicago with plans to pursue a Ph.D. in the history of Christianity. Instead he began a distinguished congregational ministry.

In 1949, Arthur Azlein became the minister of Third Street Christian Church in Washington, D.C., a small struggling congregation. During thirty-three years of service, he led the congregation, relocated and renamed the Michigan Park Christian Church, through racial integration and, as it grew dramatically, through the construction of a youth center. He led as well in the congregation's witness to the broader church and community. He edited the community newspaper, worked with the Boy Scouts, chaired the board of the Sick Children's Hospital, and led the fight to keep a freeway from bisecting the District of Columbia. In 1963, the NAACP honored him for "exceptional contributions to race relations in a biracial community."

Norma Jane Azlein had her own career. She eventually became the Registrar of the University of Maryland. As the Michigan Park Church grew, she played the organ, directed four choirs, and generally kept their busy lives anchored. They had no children.

The Board of Trustees is enormously grateful for the legacy that Arthur and Norma Jane Azlein have extended through their gift. May such intelligence, skill, and perseverance in service to the grace and justice of God flourish in new generations of ministers and scholars. ☞

Selsors' Bequest to Honor Barton Hunter

Wayne Selsor gave expression of a humane faith lived in the world through his ministry and sculpture. A native of Springfield, Missouri, and a graduate of Drury College, he entered the University as a Disciples Divinity House Scholar in 1942, eventually earning his B.D. He was a pioneer in campus ministry who turned a lifelong love of art into a career as an artist in sculpture, jewelry, and stained glass. His 1976 sculpture, "The Community of Faith," a 26-foot high cluster of ten steel and stained glass crosses, is placed in front of Community Christian Church in Kansas City, Missouri. Geneve Sukow Selsor was a junior high librarian for many years and a life-long lover of books, especially a good novel. She fashioned a faith lived in the world with her contagious passion for reading and the pursuit of truth.

The Selsors married in 1944 and had two children, David, who died in 2003, and Carol Pannell, who survives them. They ministered and worked in Texas, Colorado, Iowa, and Nebraska before retiring to Raymore, Missouri. Wayne Selsor died in 2003; Geneve Selsor died last year.

At the time of DDH's Centennial Celebration, the Selsors provided for the House in their will, requesting that their bequest of \$10,000 join with the gifts of others to create the K. Barton Hunter Fund. They, like the others, wished to commemorate Barton Hunter's courageous commitment and leadership in causes of peace and justice. Like Barton Hunter, the Selsors' own careers and lives gave creative and persistent expression to the determination to love and seek justice. We are grateful for their generosity, their lives, and their witness. ☞

Johnson Nominated as First Vice Moderator



Alumna Ayanna M. Johnson has been nominated to serve the Christian Church (Disciples of Christ) as First Vice Moderator for 2007-09. Election and installation will take place at the General Assembly meeting this July in Fort Worth, Texas.

Ms. Johnson is the pastor-developer of Family of Hope Christian Church in Blue Island, Illinois, founded in 2005, and the New Church Minister-in-Residence at the Disciples Divinity House, a program funded in part by the Oreon E. Scott Foundation. She became a Disciples House Scholar in 2000 after graduating from Yale University, and earned two graduate degrees from the University of Chicago: an M.Div. and an A.M. in Social Service Administration.

Ms. Johnson commented, "The General Nominating Committee put my name forth, along with those of Newell Williams and Robert Alvarez, to comprise the moderator team of 2007-09. They have asked us to serve the church in a particular way, and I am honored and humbled. But as they called us, the Holy Spirit calls all of us to serve God's Kingdom." ☞

Exile and Remembrance

Excerpt from a Ministry Project on a Vietnamese-American Congregation

by Vy Nguyen, DDH Scholar and graduating M.Div. student

By the rivers of Babylon—there we sat down and there we wept when we remembered Zion. On the willows there we hung up our harps. For there our captors asked us for songs, and our tormentors asked for mirth, saying, “Sing us one of the songs of Zion!” How could we sing the Lord’s song in a foreign land? If I forget you, O Jerusalem, let my right hand wither! Let my tongue cling to the roof of my mouth, if I do not remember you, if I do not set Jerusalem above my highest joy.

Psalm 137.1-6 NRSV

Psalm 137 expresses the yearnings of the Jewish people in exile following the Babylonian conquest of Jerusalem in 586 B.C.E. During this time, the Judeans experienced the destruction of their land and invasion from foreigners. It was an unpleasant period filled with forced migrations and new beginnings for the people of Jerusalem. In Jeremiah, we are told of the temple of Jerusalem being destroyed and individuals being removed from the land in 597 B.C.E. Then came a long siege under King Zedekiah eleven years later, in which the wall was breached and the army overtaken by the Babylonians.

The land of Jerusalem where many had lived for so long, that “once was full of people,” where miracles occurred daily in the temple and could be witnessed by anyone, the land which was “great among the nations,” and where she “was a princess among the provinces,” (Lam. 1) was now no more. All that they once had was now only a memory.

Foreigners took away the land that they were so close to, in which God’s presence was so strong. The Judeans



were without a homeland, without a state, and without a nation. In their new land, by the waters of Babylon, they wept as they remembered the temple of their God, their way of life, and their king’s palace. In remembrance, they would recreate their cultural heritage, never to forget where they came from.

The exilic experience of the ancient Judeans is a metaphor that the Vietnamese community uses to speak about their own exilic experience in the 20th century. For many first generation refugees at First Vietnamese United Methodist Church of Chicago, relying on the memory of where they came from and the journey they took to this new place helps them to get through their pain and recreate their old world in a new foreign land.

The memories of the old world consist of the now changed land of their grandparents and ancestors who grew rice in flooded fields as their source of food; a place where they were taught to appreciate the land and thank nature for providing them a plentiful harvest. The memories of their journey from their homeland have shaped

and defined who they are in a new country, a journey that includes loss, pain, and broken dreams.

The memories of their journey and homeland cannot be taken away from them, but serve as a foundation for recreating their new community that helps them to move forward into the next century. It is the memories and experiences that they bring into their church community that shape and influence their strong desire to maintain the Vietnamese traditional understanding of respect in authority towards one another.

Migrations

The people of Vietnam have always been holding on to memories, for Vietnam has had a long history of colonial rule and frequent, brutal wars for over two millennia beginning in the third century B.C.E. with China’s invasion of the region and continuing into the 20th century with the fall of Saigon after the United States pulled out of Vietnam in 1975.

During these periods of conflict, economic conquests and hostilities caused the Vietnamese to move from one location to the next, searching for new homes and new beginnings. Each of these transitions caused many people pain and loss, but each time they remembered where they came from. Migrations were especially prominent in the 20th century, in which the Vietnamese were forced to move around Southeast Asia, but then for the first time to Australia, across the Pacific to the Americas, and as far as Europe in search of peace and stability. The search for new homes disrupted communities, and in other lands shifted Vietnamese people to the periphery as aliens and strangers in foreign lands.

The middle and latter parts of the 20th century were marked by important transitions and migrations of exile within Southeast Asia. At the turn of the 20th century, Vietnam was under French control. The French occupation in the area ended at the conclusion of the First Indochina War (1946-54) with the defeat of the French Republic by the Ho Chi Minh led Viet Minh. Between 1946-48, an estimated 55,000 Vietnamese sought refuge in other countries, especially in Thailand, in order to protect their families and young ones from the fighting between the Vietnamese and French. These migrants crossed mountain terrains and thick rainforests, resulting in many losses.

In 1954, Vietnam, France, and other European nations met in Switzerland to agree to give Vietnam its independence with the signing of the Geneva Accords. The Accords divided Vietnam into two countries, North and South Vietnam, at the 17th parallel line. One of the stipulations was that Vietnamese people who wished to move from the northern half of the country (governed by Communists) to the southern half (ruled by pro-Western leaders) and vice versa could do so within a three-hundred-day period.

A massive migration took place in which almost one million migrants moved from North Vietnam to South Vietnam. Many of these individuals were Catholics, attracted by the somewhat more flexible freedoms of religion afforded under the South Vietnamese government. Many of these people had to abandon their homes, pack up all of their belongings, and take their family with them, carrying everything they had on their shoulders for several hundred miles in search of a new start in a different land.

The peace after the First Indochina War would only last briefly. Five years

later, in 1959, the Second Indochina War (the Vietnam War) began when Northern Communist Vietnam attempted to unite with the South by invading the southern territory. Individuals who had only recently settled into their new location found themselves in the midst of yet another conflict. The war lasted for sixteen years until the fall of Saigon in 1975.

The end of the war did not provide any sense of peace for the South Vietnamese, for the new Communist government would attempt to unify the people psychologically and physically through force. The fall of Saigon meant that the North Vietnamese army would control the South, forcing hundreds of thousands of South Vietnamese to flee in search of another new beginning. Within the first few weeks after the fall of Saigon, an estimated 132,000 Vietnamese fled their native country, in what would be the first wave of Vietnamese emigration to spread over the entire globe.

More than two million Vietnamese people were exiled after the war: 531,310 came to the United States.

Two years later, after many had been subjected to the Communist reeducation camps, the second wave of Vietnamese refugees, who would be called "boat people," began fleeing Vietnam, creating an international refugee crisis that lasted until the early 1990s. Many of these refugees left by whatever means were available, either by foot or by small boats. For many of these people, staying was not an option because to stay meant to die.

More than two million were exiled from Vietnam after the war: 531,310 came to the United States. Many of

these lost everything they had in Vietnam; the only thing they were able to hold onto were the memories they had from a place that was now no more. This Vietnamese diaspora resulted in the loss of many loved ones, both those who were left behind and those who died trying to emigrate.

Journey of exile

Many first and 1.5 generation members of First Vietnamese United Methodist Church share the painful memory of the journey of coming to America. One member, who shall be called Phung, recalls his experience of the night he left Vietnam with his father a few months after the fall of Saigon. He was only 11. The planning of the escape took place for months prior to the departure. It was kept a secret from everyone in the community in hope of not getting caught by officials. Phung, who is the oldest of his siblings, explained that not even he knew about the escape until the night it happened, when his father told him that he was leaving his mother and siblings behind to go with him to America.

That night, when it was dark and the clouds covered the moon, Phung and his father, along with roughly twenty other people, met on the beach to begin their journey. They hid behind bushes and waited quietly to avoid capture. When they felt it was clear and the boat was seen out in the water, everyone dashed as quickly as they could onto the sandy beach and swam to the tiny, rustic boat that smelled like gasoline. Phung recalled that he had a hard time swimming to the boat; he screamed for his father to come help him before blacking out.

When Phung woke he found himself on the tiny boat, tightly squeezed in with the others trying to escape and feeling as if the boat could tip over at

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Exile

(Continued from page 7)

any moment. After being on the water for days, they encountered Thai pirates who boarded their boat and took everything they had that was valuable. Phung, now reflecting on that moment, tells that many of the females were raped and humiliated.

Phung then stated that this was only the beginning of their three year journey. The Vietnamese emigration experience parallels the weeping and singing of the Judean exiles as they remember their homeland: “By the rivers of Babylon, there we sat down and there we wept when we remembered Zion” (Psalm 137.1).

*How could we
sing the Lord’s
song in a
foreign land?*

Vietnamese migrants who fled furtively by boat at night encountered many obstacles, including being robbed by sea pirates. They had to live in various refugee camps situated in the Philippines, Laos, Cambodia, and many other countries before arriving at their final destination, sometimes years later. During their journey, the homeland they were forced to leave behind was still in their hearts, but their hope for the safety of their children prevailed.

The arrival at their final destination became another reminder of their exile from their homeland and of the journey they took. Their experience as foreigners in this country and as people of exile brought them closer to one another, helping them to create communities of support and places to remember Vietnam and to lament together. One way of creating a community to remember their past was to

establish churches as a way of passing on their culture to their children, hoping to prevent them from forgetting where they came from.

In particular, they wanted to pass on to the children the values and life lessons that were taught to them by their parents and grandparents in Vietnam. Those values are memories of home. The church would be a place for recent refugees to speak of God and to sing their own songs in this foreign place. Their experiences would shape how they understood each other, how they would live together as a church community, and how they spoke of the memories of the past.

A community of remembrance

For first generation refugees, Vietnam is still close to their hearts, and their experiences there still shape them as individuals, making it impossible to separate these stories from their church community. This is why, perhaps, the psalmist of 137 speaks to this community because, in their struggle, they seek to find comfort in God.

Their church community has helped them to understand their journey and exile without feeling empty, while also encompassing new hope for a better future, making it possible for them to sing their song of Zion in this foreign land. This community has assisted them in understanding that their exilic journey was never solitary, but that God accompanied them to this strange land and does not ignore their suffering and pain. Through one another and their common experience, they see that God is at hand in the midst of their anguish and becomes involved in their grief.

God’s presence with them is confirmed by the responsive song made by the psalmist in verses 5-6: “If I forget you, O Jerusalem, let my right hand wither! Let my tongue cling to the roof of my mouth, if I do not

*The church would be
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foreign place.*

remember you, if I do not set Jerusalem above my highest joy.” The exiles weep with one another, with their children who are now safely in this new land.

Much like the Judeans by the rivers of Babylon, God has not forsaken them even in a foreign place but weeps with them, sharing their agony and pain in the strange land. This journey of exile shapes this church community in America in understanding what it is expected when it comes to living out the role of respect among one another, because respect is a way of maintaining memories of Vietnam and the sacrifices that were made in the journey.

Vietnamese poet Do Tan, writing after the Vietnam War, captures the exile experience. His poem, “Words of Comfort,” speaks of forced new beginnings and of the struggle to keep the past alive in the present moment while trying to move forward with the pain he carries.

I want to mourn the stream,
I want to mourn the road,
I want to call the sun—
they all break down and weep.

Now weep no more,
O river of farewells.
Now weep no more,
O road of sad goodbyes.
Now weep no more,
O hungry, tattered sun.
I’m nothing—don’t blame me.

I’m just an orphan left distraught.
I’m just a lover, sorrow-crazed.
I’m a widow numb with pain.
I’m nothing in the world today.

This author asks his audience not to forget his journey. His weeping words speak to the former refugees at First Vietnamese United Methodist Church, who share the pain with this poet. Their audience is their children who they want to remember the stream and the road in Vietnam, and the ways that their former way of life becomes more distant each day.

The act of remembering and finding courage to tell their story to their children is a way for them not to feel alone or like "nothing in the world today." They wish to be understood for the journey they took; they wish for their audience, their community, to remember where they were before they were in America and what that life was like before they embarked on their journey. ☞

Sources: Sucheng Chan, *The Vietnamese American 1.5 Generation: Stories of War, Revolution, Flight, and New Beginnings* (Philadelphia: Temple University Press, 2006); Peter Poole, *The Vietnamese in Thailand: A Historical Perspective* (Ithaca: Cornell University Press, 1970); Paul James Rutledge, *The Vietnamese American Experience in America* (Bloomington, IN: Indiana University Press, 1992); Keith Weller Taylor, *The Birth of Vietnam* (Berkeley: University of California, 1983); Louis Wiesner, *Victims and Survivors: Displaced Persons and Other War Victims in Viet-Nam, 1954-1975* (New York: Greenwood Press, 1988). Do Tan's poem, "Words of Comfort," is from *An Anthology of Vietnamese Poems: From the Eleventh through the Twentieth Centuries*, ed. Sanh Thong Huynh (New Haven: Yale University Press, 1996), 389.

Excerpted from Vy Nguyen, "Two Worlds: Exploring the Role of Authority within the Church and Its Implications for First and Second Generation Vietnamese-American Immigrants." He presented his project at the Disciples Divinity House on April 30.

McCrae to be Honored

At its April 20 meeting, the Alumni/ae Council selected Ian J. McCrae as the fourteenth recipient of its Distinguished Alumnus Award. The Award, presented biennially at the General Assembly, honors an alumnus or alumna with exemplary ministry or service to the church, academy, and/or the wider society as well as to the Disciples Divinity House. The Council cited Mr. McCrae's witness to peace and justice through service in the general church as well as in congregations, campus ministry, the Disciples Peace Fellowship, and global ministry.

The award will be presented at the Disciples Divinity House luncheon in Fort Worth. For information about luncheon tickets, see the back page of this *Bulletin*. ☞

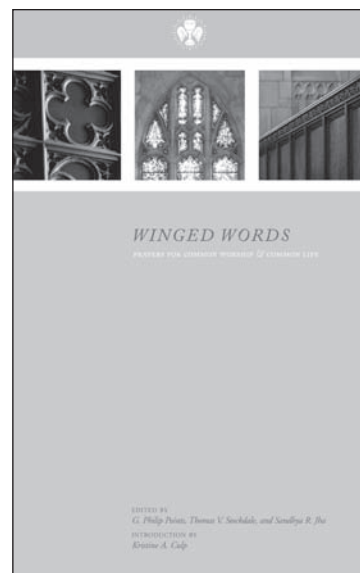
Tax-Free Contributions from IRAs Now Allowed

The Pension Protection Act of 2006 provided for the possibility, for 2006 and 2007, of making tax-free charitable gifts directly from an individual's traditional or Roth Individual Retirement Account (IRA) if the donor is 70½ years of age or older.

Under this provision, one may make a gift directly from IRA funds that would be taxable if withdrawn voluntarily or under mandatory withdrawal requirements. Donors may choose to make charitable gifts up to \$100,000 under this act.

Each person's circumstances are unique, please consult your financial advisors about the best way for you to take advantage of this unique opportunity.

If you have any questions about this giving opportunity or any other gift that you would like to make to the Disciples Divinity House, please contact Associate Dean Brittany Barber at 773.643.4411. ☞



Winged Words

*Prayers for Common Worship
and Common Life*

Edited by G. Philip Points,
Thomas V. Stockdale, and
Sandhya R. Jha
Introduction by Kristine A. Culp



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News

Congratulations to Matthew and **Liz Myer Boulton (1998)** on the birth of Margaret Beatrice Boulton on April 24. In July, Matt begins a new position at Harvard Divinity School.

Monica Cawvey (1994) is now the Mellon Financial Vice President for Development at the National Constitution Center, Philadelphia, Pennsylvania.

Our sympathy to **Patty and Bill Crowl (1962)** on the death of Patty's father Richard Hammell on April 27, 2007. He had been a prominent lay leader at First Christian Church, Maywood.

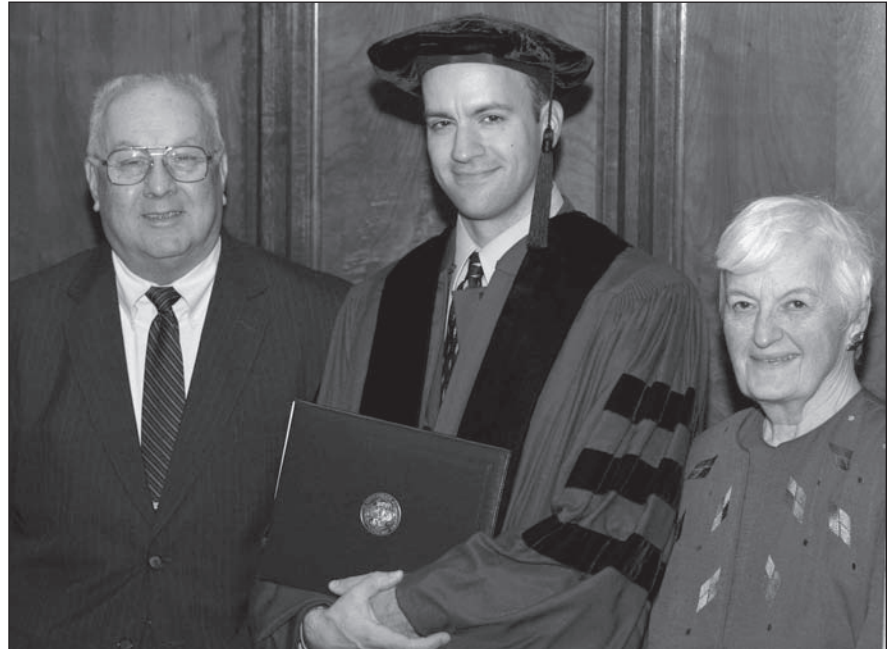
The Churches of Christ Theological College in Mulgrave, Australia celebrated its 100th anniversary in February. **Ana Goble Dale (1975)** presented sessions on "Women in the Early Church" and "Theological Education Today" for their Centenary Symposium.

W. David Hall (1989) was promoted to Associate Professor of Religion at Centre College in Danville, Kentucky.

Sandhya Jha (2001) is now the minister of First Christian Church of Oakland, California. She also continues as Minister of Transformation in the Christian Church of Northern California-Nevada.

Michael Kinnamon (1973) gave the baccalaureate address at Eureka College on May 4 in Eureka, IL.

Tim Lee (1986) was inaugurated April 10 at Brite Divinity School as the director of their Asian (Korean) Church Studies Program. He also chaired the Reconciliation Evaluation Committee of the Christian Church (Disciples of Christ) during 2006-07.



New Ph.D. alumnus William Wright, with his parents, after his graduation on December 8, 2006. He has been appointed Visiting Assistant Professor of Religion and Philosophy at Eureka College, Eureka, Illinois.

Robert Lemon (1944) was awarded the first annual Martin Luther King, Jr. Award, from the Northern California-Nevada Region at its annual meeting, April 27-29. Lemon, a longtime civil rights leader, marched with Cesar Chavez in the 1960s and directly supported the work of Martin Luther King, Jr.

Amy Lignitz Harken (2000) won an honorable mention award from the Associated Church Press in the category of Professional Resources for her November 2006 article "Pastoring to the Dying and their Families" in *DisciplesWorld*.

Daisy Machado (1989) was appointed Professor of History of Christianity at Union Theological Seminary in New York City.

Trustee **Chad Martin** and Crista Morehead will be married on May 26 in San Francisco.

Paul Matheny (1980) is now teaching at Union Theological Seminary of the Philippines, and has written *On*

the Genealogies and Geographies of Philosophical and Theological Thinking for Filipino seminarians. He and his wife, Mary Nebelsick, are serving with the Presbyterian Church (USA) as mission co-workers.

In the Midst of Chaos: Care of Children as Spiritual Practice by **Bonnie Miller-McLemore (1975)** was published by Jossey-Bass last autumn.

Former resident **Paul Pribbenow** was inaugurated as the president of Augsburg College in Minneapolis, Minnesota on October 20, 2006.

John (Cheadle) Rich (2001) has completed 20 hours of community service after being found guilty of criminal trespassing during an act of civil disobedience in Cincinnati, Ohio. On September 27, 2006, Rich was part of a group of protesters who staged a sit-in at Representative Steve Chabot's office. The group was hoping to have Rep. Chabot sign the Declaration of Peace, as part of a national effort to end the war in Iraq.


Congratulations to Sara and **Brent Reynolds (1997)** on the birth of Coleton Herrick Reynolds, their second son, born on April 17, 2007.

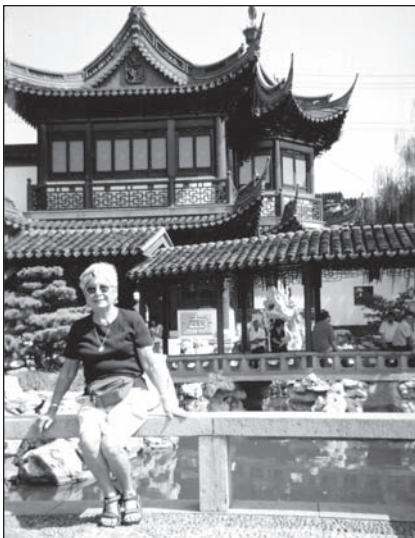
Sympathy to **Robert Sulanke (1935)**, on the death of his wife, Frances Abney Sulanke, who died on May 8 in Muncie, Indiana. She was 91 years old.

Since September 2006, **Laura Jean Torgerson (2002)** has been the Pastor of Youth and Family Life at Cleveland Park Congregational United Church of Christ in Washington, D.C.

God in Public: Four Ways American Christianity and Public Life Relate by **Mark Toulouse (1977)** was published last fall by Westminster John Knox Press.

Norm Wells (1965) was elected Vice-Commodore of his sailing club in Seattle.

In his third and concluding volume of biblical commentary, Trustee **Clark M. Williamson (1957)** recently released *Preaching the Old Testament*, co-written with Ronald J. Allen published by Westminster John Knox Press. 



Former House Administrator Estelle O'Connor in Shanghai, China, last year.

In Memoriam

Ann Baringer Butterfield, wife of long-time trustee Del Butterfeld, died March 9.

She and her twin sister, Susie, were born September 17, 1938, in Urbana, Illinois, the only children of Louise and William Baringer. Gainesville, Florida, became their family home after her father, a prominent Lincoln historian, joined the faculty of the University of Florida. Ann and Del later met while both were students at the University; they married in 1958.

They moved to Chicago in 1966, where they became founding members of the First Christian Church of Downers Grove. Mrs. Butterfield served as a guide at the Naper Settlement Living History Museum for more than 20 years, eventually becoming their lead interpreter/educator. They raised two children, Larry and Susan. In 1995, the Butterfields retired to a home they built on the Mississippi river bluff in DeSoto, Wisconsin. She was highly involved in the community there as a member of the Lutheran Church, the Lions Club, and the Red Hat Society.

In 2005 the Butterfields provided for the establishment of the Baringer-Butterfield Fund at the Disciples Divinity House to lift up Ann's family name and Del's thirty-some years of service as a trustee.

Ms. Butterfield is survived by her husband, children, and two grandsons.

Walter Douglas Cardwell (1966) died May 2 in Indianapolis at the age of 92.

Born June 23, 1912, in Louisville, Kentucky, he graduated from Transylvania University, earned a B.D. from Lexington Theological Seminary and a D.Min. as well as an honorary doctorate from Christian Theological Seminary. In 1966 he studied at the Divinity School of the

University of Chicago as a Disciples Divinity House Scholar.


Mr. Cardwell served congregations in Kentucky and Mississippi and as a missionary for 33 years. From 1945-57, he served in the Congo, including as the first director of the *École des Predicateurs* (Preacher's School) in Bolenge. He developed training manuals, Bible commentaries, and other materials for pastors in the LonKundo language. After returning to the United States, he served the United Christian Missionary Society as national director of field services and national director of evangelistic field services. After retirement, he wrote Bible commentaries for the Community of Christ in Congo.

He is survived by his wife, Sue Webb Cardwell, five children, seventeen grandchildren, and nine great grandchildren.

Evelyn J. Hamilton, mother of administrator Marsha G.H. Peeler, died December 12, 2006, in Chicago. In recent years, Mrs. Hamilton had worked at the Disciples Divinity House one day a week bringing order, cleanliness, and her fiery demeanor.

Raised in Springfield, Illinois, at the age of 18 she became the first African-American woman in town to join the U.S. Air Force. After discharge, she moved to Galesburg, Illinois, where she met and married Robert Hamilton in 1954. They moved to Chicago in 1956.

Other work experience included Pride Cleaners, Chicago Theological Seminary, the University of Chicago, and the Hickory House restaurant. She was also known for her resourcefulness in providing for the needy, her nurture of younger generations, and her garden.

Mrs. Hamilton is survived by her sister, daughter, and three grandchildren. 

DDH General Assembly Luncheon

Monday, July 23, 2007 at 12 noon

Convention Center, Fort Worth, Texas

Ian McCrae will be honored as
Distinguished Alumnus

Reserve your luncheon tickets by contacting:

Disciples Divinity House
1156 E. 57th Street, Chicago, IL 60637
773.643.4411
ddhadmin@gmail.com

Tickets are \$27.00. Reservations must be received by July 9.

Only a few tickets will be available at the General Assembly Ticket Office.

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