



why we need to be
INTERRELIGIOUS

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at the GTU

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ON OUR COVER: FESTIVAL OF LIGHTS, © 2000 by John August Swanson, www.JohnAugustSwanson.com, Serigraph 30.75" x 24"

Los Angeles artist John August Swanson is noted for his finely detailed, brilliantly colored paintings and original prints. His works are found in the Smithsonian Institution's National Museum of American History, London's Tate Gallery, the Vatican Museum's Collection of Modern Religious Art, and the Bibliothèque Nationale, Paris.

Full-color posters and cards of Mr. Swanson's work are available from the National Association for Hispanic Elderly (ANPPM). Proceeds benefit its programs of employment and housing for low-income seniors. For information, contact: ANPPM, 234 East Colorado Blvd., Suite 300, Pasadena, CA 91101, 626-564-1988, (www.anppm.org/NonProfitStore/)

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DAILY EXPERIENCES REMIND me that the GTU tag line probably ought to read: “Where religion engages the world,” rather than “where religion meets the world.” The member schools, centers, institutes, and affiliates of the Graduate Theological Union actively engage the world in all its diversity—provoking new thought, igniting expanded spiritual awareness, and transforming lives. Let me offer just a few recent examples of how the GTU is shaping the future of religious studies:

- **Laurie Zoloth**, GTU '93, was recently elected President of the American Academy of Religion, and has issued a call for the next meeting of its 10,000 college, university, and seminary professors to focus upon the effects of global warming on the poor.

- This spring, our Women's Studies in Religion program hosted a day of dialogue featuring three prolific Latina theologians—**Jeanette Rodriguez, Nancy Pineda-Madrid, and Cecilia González-Andrieu**—each of whom received her doctorate from the GTU. These scholar-practitioners reflected on the theme: “The Good, The True, and the Beautiful: Latina Theology and its Evocative Glimpses.”

- The GTU Board of Trustees recently voted to prioritize the advancement of the interreligious character of the GTU, and to actively pursue partnerships with **Hindu, Jain, Sikh communities** as representative of Dharma traditions. For the GTU, the representation at the table of the world's great religious traditions will soon become more inclusive and complete.

Graduate Theological Union actively engages the world in all its diversity.

- **Dr. Susannah Heschel** (daughter of Rabbi Abraham Heschel) spoke to a full crowd at the GTU in February about a group of 19th-century German scholars who studied the Qur'an in depth, translated it from Arabic into German, and explored the similarities between Judaism and Islam as monotheistic religions built upon ethical structures. The lecture was a reminder that the ongoing cooperative work of the Center for Jewish Studies and the Center for Islamic Studies has deep roots in the past.

- Santa Clara University/Jesuit School of Theology hosted an appearance of the **Dalai Lama** who, along with Silicon Valley corporate leaders, focused on contemporary business ethics. The Dalai Lama reminded us that the key to ethical behavior is to break stifling self-absorption and put into practice a compassionate regard for others. He noted that this wisdom has circulated through human communities for a very long time but remains highly relevant to contemporary human enterprises.

The Graduate Theological Union is committed to becoming a more robust and comprehensive center where the world's great religious traditions engage one another, so that we might offer the next generation of scholars and religious and non-profit leaders unique opportunities to prepare for the diverse contexts in which they will teach and lead. With your support and partnership, the GTU will expand its mission of providing a vital space where religion and the world intersect, as we seek to work toward peace-making, social transformation, and sustainable practices in the twenty-first century.



Russ Patterson

A man with dark hair and glasses, wearing a grey blazer, a white shirt, and a yellow and brown patterned tie, is sitting on a red upholstered chair. He is smiling and looking towards the camera. The background is a warm, yellow-toned interior with a wooden wall and some decorative items on a shelf.

**“GTU is where I truly found
my theological voice.”**

— Dr. Uriah Kim



ALUM

of the

YEAR

by Doug Davidson

WHEN DR. URIAH KIM first visited the Graduate Theological Union as a prospective student in the spring of 1998, he sensed immediately that it was a special place, pulsing with the vitality of serious intellectual and spiritual discovery. “I remember meeting with GTU students and alumni on Holy Hill, and I could immediately sense the energy. The GTU is a place that stimulates your mind, your spirit—everything.”

Today, just ten years after earning his doctorate in Biblical Studies, the GTU’s 2013-2014 alumnus of the year seeks to bring that same energy and scholarly commitment to his work as academic dean and associate professor of Hebrew Bible at Hartford Seminary in Connecticut.

Dr. Uriah Kim was born to a Buddhist family in Korea, immigrated to the United States at age 10, and became a Christian in his late teens. He went to college planning to study engineering, but soon switched his focus to philosophy, earning his bachelor’s degree from New York University. Before coming to the GTU in 1998, he also earned an M.Div. from Princeton Theological Seminary, and a Th.M. from Emory University.

“It was at the GTU where I truly found my theological voice,” Kim recently reflected. “The GTU was the place where my scholarship was shaped, where I deepened my commitment to work that is ecumenical, interreligious, interdisciplinary, and socially engaged.”

After receiving his Ph.D. from the GTU in 2004, Kim took a position as the assistant professor of Hebrew Bible at Canisius College in Buffalo, New York. A year later he

moved to Hartford Seminary, where he has taught Hebrew Bible since 2005, first as an assistant professor and more recently as associate professor. Kim was named academic dean of the 180-year-old theological school in July 2012. One of his first major projects as dean was leading the seminary through a sixteen-month comprehensive self-study as part of the renewal of Hartford Seminary’s accreditation.

While his responsibilities as academic dean require much of his attention, Kim remains passionate about teaching the Hebrew Scriptures. His approach emphasizes the importance of understanding one’s context and the communities in which one is serving. “I encourage my students to bring their life experience and communities into engagement with the text.” He recognizes the tendency for students to want to jump too quickly to the practical applications. “We need to take the time to interpret responsibly,” he urges, allowing text, critical scholarship, and one’s community context to speak to one another.

Kim recognizes that he is early in his academic career to receive the honor of being named alumnus of the year. After learning



Kim poses with his award at AAR-SBL 2013.

that he'd been selected to receive this award, Kim was excited but also a bit surprised. "I remember telling my wife the news, and her saying, 'Oh my, isn't that kind of early?'" he laughs. "But I am truly humbled by this great honor. I know there are many other GTU grads who have accomplished more than me, and who deserve this award as much as I do. But I am confident that no has taken more advantage of what the GTU has to offer or whose life and career have been more influenced by the GTU."

Kim believes the Graduate Theological Union plays a unique and vital role within the spectrum of theological and religious education in the world today. "I really think the GTU is a special place, a necessary institution within the field of religious education. The Association of Theological Schools needs a place like the GTU, a place that welcomes students who are creative, students who are willing to take chances and make innovations, students who are not afraid to take risks rather than conforming to the set boundaries."

Kim acknowledges the pressure within most academic disciplines for emerging scholars to follow the way things have traditionally been done. "Some schools want to say, 'This is what Hebrew Bible scholars do. And this is what systematic theologians do.' So that's the only way to do it. There's a real pressure to conform to certain categories. But the GTU gives students the space and resources to explore their own scholarship, to find their own voices."

Ten years ago, when Uriah Kim addressed his fellow graduates at the 2004 GTU commencement, he spoke of the importance of the knowledge that's generated at the GTU. But he also highlighted another aspect of what is created at the GTU. In addition to groundbreaking scholarship, said Kim "we produce jeong on Holy Hill." Jeong is a Korean word that describes a 'stickiness' in people relations that Kim says

forms as "a product of the everyday things we do that form and maintain relationships—eating, drinking, talking, working together, spending time together." He added that this same connectedness that's created among people as they work and share time together, is also formed between humans and God, as we worship, pray, and work for justice. Kim contends that it is this jeong, this stickiness in our relationships with one another and with God, that truly enables the vital scholarship that happens at the GTU.

Uriah Kim believe the interreligious nature of the Graduate Theological Union uniquely prepared him for the multi-faith context in which he ministers as dean of Hartford Seminary, an institution known for its founding in the Christian heritage as well as for the niche it has found within the North American Muslim community. He notes that four of the seventeen full-time faculty members currently at Hartford are Muslim, and celebrates the school's recent establishment of a fully accredited Islamic chaplaincy program.

Kim has written that his work, both as a professor of Hebrew Bible and academic dean, represents his effort "to love God, to know the truth, and to serve others." That three-part mission is at the heart of Kim's understanding of his calling. But he notes that his Muslim colleagues at Hartford sometimes joke with him about his tendency to frame things in threes. "They'll say, 'there you go, Trinitarian again,' I don't even realize I'm doing it! I guess there's just something about three for us Christians!" he laughs. "But for me, it's those three things—loving God, knowing truth, and serving others. That's why I do what I do." ●

GTU and Dharma Civilization Foundation to Establish New Center

The GTU and the Dharma Civilization Foundation have agreed to a multi-phase partnership with the goal of establishing a Center for Dharma Studies at the GTU. The first two courses in Hinduism will be offered this fall.

GTU President Riess Potterveld said, "This new partnership will expand the representation of the world's great religious traditions at this consortium, creating a robust and singular place for scholars, students, and the public to engage one another and build deep mutual understanding and promote the common good."

For more, visit www.gtu.edu/news-events.

WHY WE NEED TO BE INTERRELIGIOUS

by Arthur Holder

AT ITS FEBRUARY 2014 meeting, the GTU Board of Trustees unanimously passed a resolution that affirms the interreligious nature of the Graduate Theological Union and opens the way for other religious traditions to join the Protestant, Catholic, Unitarian, Jewish, Buddhist, and Muslim communities already represented here. The statement highlighted the representation of the world's diverse religious traditions as essential to the GTU's nature and integral to its mission. It went on to encourage the GTU President to work to "expand and foster representation of the world's great religious traditions" by seeking out new candidates for consideration as program units, affiliates, and centers for inclusion in the GTU.

had expanded beyond its original focus on Christian theology with the addition of an area of study called History and Phenomenology of Religions, which was originally focused on Asian Religions (particularly the "Hindu-Buddhist complex"). More recently, in 2011, Interreligious Studies was added as an MA area of concentration; within two years it had grown to become the second largest area in that program.

Several of our member schools now require students to take at least one course on a religious tradition other than their own. Annual events such as the Surjit Singh Lecture on Comparative Religious Thought and Culture and the GTU Library's Reading of the Sacred Texts invite the GTU community to explore significant common themes across a

politics, and the arts. The globalization of life today means people who practice "other religions" are likely to be our next-door neighbors, business partners, friends, and relatives. But as Claude Welch wrote in a Christian Century article in 1965 (six years before he came to the GTU as dean), we also need to be interreligious just in order to be faithful to the truths at the heart of our own religious traditions. What Welch wrote from his own Christian perspective is true, I think, for all of us at the GTU today:

I am one not only with other members of a religious community but with all [humanity] (and indeed all creation). My interest, therefore, in a non-Christian religious view, a scientific, political or aesthetic view or any other human concern or view does not issue from an interest in apologetics or proclamation to the "world" but must be a part of my own self-understanding. Conversation with the world and ecumenical conversation are quite inseparable. Theologically, nothing is required for the address to the "unbeliever" that is not necessary for the Christian community's own understanding of its faith.

Unless we engage at the deepest levels with practitioners of other religious faiths, we cannot fully know either ourselves or the holiness of life around us.

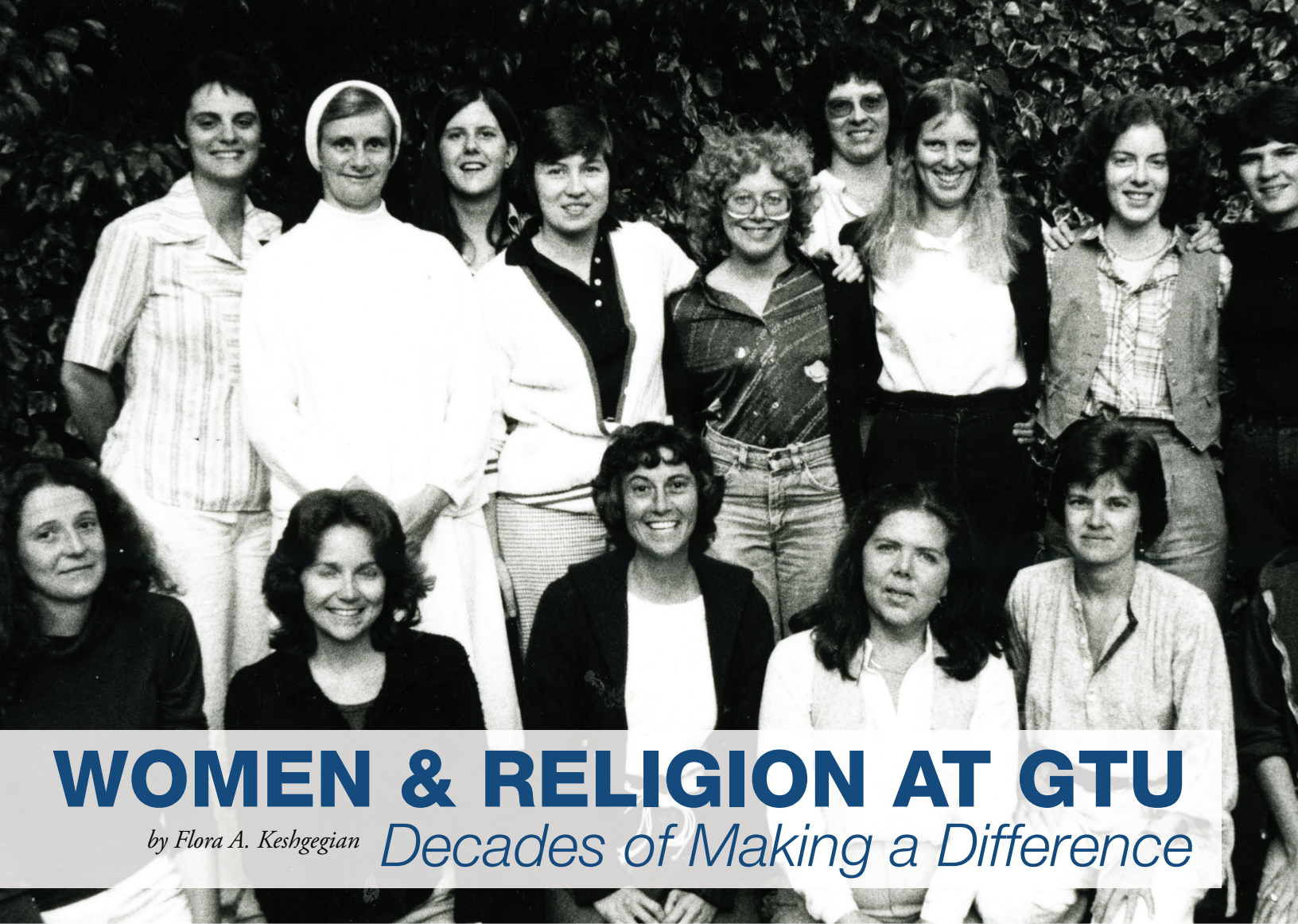
Our commitment to interreligious learning at the GTU goes back a long way. Some of our member schools (notably the Pacific School of Religion and Starr King School for the Ministry) were engaged in interfaith work for many years even prior to the formation of the GTU in 1962. The Center for Jewish Studies was established at the GTU in 1968; the Institute of Buddhist Studies became an affiliate in 1985; and the Center for Islamic Studies opened in 2007.

Under the visionary leadership of John Dillenberger and Claude Welch, by 1971 the Graduate Theological Union's doctoral program

wide range of faith communities. In recent years the Center for Theology and the Natural Sciences hosted a conference on "Jewish, Christian and Muslim Perspectives on Scientific Cosmology" while the Center for the Arts, Religion, and Education sponsored an exhibition of art works depicting the "Feminine Divine" in diverse cultural contexts.

Interreligious learning has always been part of our DNA at the GTU. For many reasons, we need to be even more interreligious now. After graduation, our students will be serving in pluralistic societies where people of many faiths interact in commerce, education,

In other words, the practice of interreligious learning is not just something we do because it helps us to understand all those other people. Unless we engage at the deepest levels with practitioners of other religious faiths (and those who claim no faith at all), we cannot fully know either ourselves or the holiness of life around us. That is why we all need one another here at the GTU, and why we need to be open to new consortial partners as well. ●



WOMEN & RELIGION AT GTU

by Flora A. Keshgegian *Decades of Making a Difference*

RECENTLY, GTU'S WOMEN'S studies in religion program held a special event celebrating more than four decades of excellence and achievement. In honor of Women's History Month, WSR hosted a discussion featuring professors Margaret McManus (ABSW), Kathryn Poethig (GTU '97), Boyung Lee (PSR), and moderator Flora Keshgegian (GTU). Offering recollections from the 1970s, 1980s, 1990s, and 2000s, the panelists stitched together a lively "herstory" and shared hopes for the future of women's studies at the GTU.

Founded in 1970, the Center for Women and Religion (originally called the Office for Women's Affairs) was the first established center for women at any theological school, providing a place for women at the GTU to study and explore, to connect with one another and receive support. The Center hosted conferences, offered a variety of courses, and published the influential *Journal of Women and Religion*, a groundbreaking publication devoted to feminist theology and women in religions. When the Center closed its doors in 2003 due to lack of

funds, the Women's Studies in Religion program was established to carry on the work, offering a certificate in Women's Studies and a wealth of public events.

These decades have been full of changes and challenges. Early years were focused largely on women's self-discovery and advocacy for basic rights and inclusion, securing more space for women in religious spaces and in the world, and bringing attention to the harm done to women by violence and institutionalized oppression. As the field of women's studies has grown, so has recognition of the diversity and inequalities among women and the need to deal with differences of race, ethnicity, class, and sexual and gender orientation, as well as differences of religion. When

wrestling with the complexities of negotiating such differences within and among groups, it becomes clear that no simple identification and definition of women and women's studies is possible. The persisting challenge is to equip GTU students with the skills necessary to negotiate the increasingly complex world of



Left: The Steering Committee in 1978.
Below: Artifacts from the CWR's early days.



member schools, funding remains inadequate and tenuous.

Still, we draw strength from those who have gone before us. When our three panelists were asked to name someone or something that has inspired them and keeps them going, each named a woman: Margaret McManus spoke of Vida Scudder (1861-1954), professor at Wellesley College and dedicated Christian Socialist, who was the subject of McManus's dissertation; Kathryn Poethig cited her mentor and professor, Clare Fischer, a former faculty member at SKSM and GTU; Boyung Lee recalled the mentorship and support of Kwok Pui Lan, professor at the Episcopal Divinity School in Cambridge.

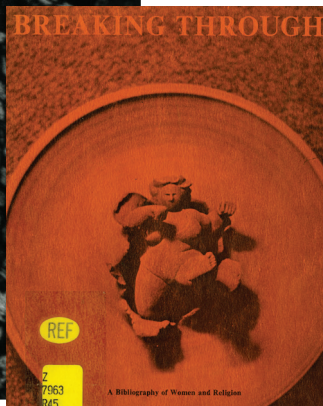
When these inspiring women were added to all the other women named during the program, it was clear that a great cloud of witnesses, the mothers and grandmothers of advocacy for and study of women and gender were present with us. What a difference their contributions have made to countless women, who have then gone on to make such a difference for countless others.

That is the work of women's studies in religion: to make a difference. We empower and equip those who seek to add to knowledge, to strive for justice, and to change the world. This work is ongoing. Inspired and buoyed by all those who went before, we look forward to the decades ahead. ●

Flora A. Keshgegian is Faculty Chair of the Steering Committee for the Women's Studies in Religion Program at GTU.

women and religion.

Much has changed in the last 40-plus years, but much has not. In 1971, just 89 of the more than 900 students at the GTU were women; the faculty of 100 included just five women. Today, women make up nearly 40 percent of the GTU's full-time consorial faculty, and 46 percent of its students. Yet women, especially women of color, continue to feel marginalized. The Women's Studies certificate is well recognized and sought after, yet the challenge of increasing demands and dwindling numbers make it difficult to find faculty able to devote time to teaching and mentoring students. Despite ongoing and dedicated support from the GTU and its





by Doug Davidson

Creative Leadership in Islamic Studies

*Center for Islamic Studies Graduates
Are Expanding the Conversation—
and Impacting Their Communities.*

WHEN THE GTU celebrates commencement in May 2014, four extraordinary students will receive their Master of Arts degrees in the field of Islamic Studies. These four scholar-practitioners, who are among the first graduates of the new master's program at the GTU's Center for Islamic Studies, exemplify the diversity of background, academic interests, and professional trajectories that make the GTU unique in the field of inter-religious education.

The Center for Islamic Studies (CIS) was founded in 2007 to enhance the study of Islam at the GTU and help deepen understanding of the Islamic tradition among students and scholars of all faiths and the general public. Since its founding, the CIS has offered a variety of courses on Islam to students throughout the consortium in partnership with the GTU's member schools and the University of California, Berkeley, and has cosponsored a rich variety of academic and public events, workshops, lectures, and conferences to advance scholarship and build bridges of understanding across and within different religious traditions and cultures.

In 2009, with the support of a grant from the Henry Luce Foundation, the Center established a new Master of Arts program in Islamic Studies, with the first incoming class in 2010-2011. The program recognized its first two graduates in 2012, and four more scholars celebrate their graduations this May. Twelve other students are currently enrolled in the program, with eleven additional students already admitted for fall 2014. At the doctoral level, there are currently ten students in the Islamic Studies track within the area of Cultural and Historical Studies of Religions (CHSR), with several new students expected in the fall.

Dr. Munir Jiwa, Founding Director of the Center for Islamic Studies, believes that the GTU is uniquely situated to serve students and scholars who want to study Islam. "The students who come to the GTU for Islamic Studies

are interested in serious academic study of the Islamic tradition within its theological, historical and cultural contexts, and they want to do so in an interdisciplinary, intercultural, inter-religious and intra-religious context, where practice of faith matters. Our students come from diverse backgrounds and traditions and value the environment here at the GTU where that diversity is respected.”

The four students completing their master’s degrees in Islamic Studies this year came to the GTU via different paths, and have pursued a wide range of projects within the broader field of Islamic scholarship. They will gather again in Berkeley for graduation in May, but in the meantime, each is already invested in scholarship and work that is helping to build communities of understanding and compassion.

Sarah Heddon’s master’s project involved the analysis of an integrated model of Muslim education that has been pioneered at the Madrasa Early Childhood Program in Kenya. Her involvement with that project led directly to her new job in Washington DC as a program specialist with the Aga Khan Foundation USA, one of the principle funders of the Madrasa program. A former Fulbright scholar and fluent in Swahili, Heddon has studied and worked in Kenya, Tanzania, and Uganda. More recently, she worked with the International Rescue Committee in northern California, teaching English and providing resettlement services to newly arrived refugees.

Farah El Sharif was born in Jordan to a family “with a legacy in Islamic scholarship and decolonial resistance.” Her father was a professor of literature and editor in chief of Jordan’s oldest newspaper. Though she was raised Muslim, El Sharif says her identity

Farah El Sharif



Fateme Montazeri poses with art she studied while at GTU.

came “full circle” when she fully embraced Islam as a sophomore at Georgetown University, and began to think more critically about both her heritage and her experience as a Muslim in the West. Here at the GTU, El Sharif’s work focused on contemporary issues surrounding the public perception of Islam. Her thesis explored “how and why Sufism came to be wrongly understood as the champion of political quietism within Islam,” and highlighted the role of “Sufi” figures in resisting colonization and oppression. “My time here has taught me that my voice as a Muslim woman in the field of critical studies in religion is valid and deserves to be heard.” She was recently accepted to the Ph.D. program at Harvard University in Near Eastern Languages and Civilizations.

Fateme Montazeri is from Tehran, Iran. When she arrived at the GTU in 2010, she had already earned a Master’s in Studies of Art from the University of Tehran. As she sought a place to continue her study of the mystical and religious meaning of Iranian art and culture during the Islamic period, she found that the combination of the Center for Islamic Studies and the GTU’s areas of art and religion provided an exceptional environment for her work. “What especially impressed me about the GTU was their openness and being welcoming to my different background.” In her thesis, Montazeri investigated the importance of context in creating Islamic art, focusing particularly on Persian painting and manuscript illustration. She is now pursuing a Ph.D. in Near Eastern Studies at the University of California, Berkeley.

Deenaz Kanji was born and raised in Mombasa, Kenya, schooled in England, and is currently working in Dubai as the Executive Officer of the Commu-

nity Development Vertical for the GCC, a not-for-profit company under the Aga Khan Development Network. Kanji has spent two decades in the field of Islamic education among the Ismaili community, developing curricula, programming, and educational training in more than ten countries. While studying at the GTU, Kanji continued her professional career, often combining her coursework with a 75-80 hour work week. "My experience at GTU allowed me to do what I love most—to expand my horizons intellectually, and challenge myself to discover new areas of study." Kanji's MA thesis focused on globalization and the Qawwali tradition of South Asia, and she will be returning to the GTU in the fall to begin a Ph.D. in the Cultural and Historical Studies of Religions.

Dr. Jiwa explains that the growth of Islamic Studies at the GTU is positively reshaping the Center's work. "Our courses have always been oriented both toward students focused primarily in Islamic Studies as well as to students studying other faith traditions and disciplines throughout the GTU. With the exponential increase in the number of students within Islamic Studies, and the incredible range of their academic and vocational interests, we are seeking to serve a student body at the GTU that didn't exist when the Center was established in 2007. I am humbled by the wonderful opportunity and challenge to think about how our resources—faculty, visiting scholars, library, events and programs—can best meet the needs of students at the CIS, and throughout the GTU, in order to foster scholarly exchange and more informed public education about Islam and Muslims. Academic partnerships with colleagues at UC Berkeley and Zaytuna College have added significantly to our programs at the CIS and this is having a very positive impact on Holy Hill, Berkeley, the Bay Area and beyond."

An exciting way in which the Center for Islamic Studies is meeting these increasing demands is by bringing a GTU alumnus back to play a critical role in expanding the organization's work. In spring 2013, Mohamad Som Pourfarzaneh was the GTU's first Ph.D. graduate in the Islamic Studies track within the area of Cultural and Historical Studies of Religions. A year later, Som has returned to the GTU as the new Associate Director of Public Programs and Lecturer at the CIS. Pourfarzaneh's fields of expertise include media,

anthropology, cultural production, and Muslims in the West; his dissertation explored the ways in which Muslim cultural producers—including artists, entertainers, comedians, video game developers, musicians, and social media users—utilize their forms of creative self-expression to counter stereotypes and misperceptions regarding Islam. He's delighted to be returning to the GTU, where he played a vital role as the Program Coordinator for the CIS throughout his time in the doctoral program.

Pourfarzaneh believes the Center for Islamic Studies has a critical role to play in the academic study of Islam. "Our program is uniquely situated within the wider study of Islam because it celebrates practitioners of many different faiths, all of whom speak from their own traditions within an academic context. Some of our students self-identify as Muslim; others identify with different traditions. That self-identification brings something unique into the scholarly conversation with the topic."

Pourfarzaneh sees the four students graduating in May from the master's program as illustrative of such engaged scholarship. "These four students have moved their respective areas within Islamic Studies forward, pushing both other academics and the wider public to consider questions about Islam that are not normative. Usually, talk

about Islam in the public arena tends to focus on a few hot-button topics. But these students are pushing the field in other directions. In a sense, they are saying, 'Why can't we ask the same questions about Islam and Muslims that we ask about other faith traditions? And why do we ask questions about Islam that don't get asked about those other traditions?' Rather than just falling into the same mold, their research is pushing us to understand Islam in a different fashion."

Farah El Sharif has completed her own master's studies at the GTU, and is excited about the direction in which the school is headed. "The GTU is at a great historical moment. People all over the world are hungry for deeper truths about the impact of religion at a time when turmoil and conflict reign supreme. I believe there is a new era unfolding, especially for Muslims who have by-and-large been excluded as viable and valid voices in Western academia. I have a feeling that Holy Hill in general and the GTU in specific will play a very positive role in changing that experience." ●

"GTU is at a great historical moment. People all over the world are hungry for deeper truths about the impact of religion at a time when turmoil and conflict reign supreme."

— Farah El Sharif

GRADUATE THEOLOGICAL UNION

2012-2013 Annual Report

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Mary Kimball
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Lizette Larson-Miller
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Patricia T. & Richard D. Lee
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Ray & Diane Lewis
Elizabeth Liebert
Nikitas Lulias
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Paul M. Martin
Mary Martins
Jeffrey S. Mayer & Elizabeth Witter
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Karen N. & John McGuinn
Barbara E. McHugh
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\$100,000 or more

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 S.D. Bechtel, Jr. Foundation
 Koret Foundation
 Taube Foundation for Jewish Life and Culture

\$50,000 or more

Hellman-Gibbs Family Philanthropic Fund

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 Elizabeth Janopaul & Robert Janopaul (deceased)
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<i>Hal Leach</i>	Harold T. Leach Sr. & Ethel Leach
<i>Brooks Berndt</i>	Bruce Berndt
<i>Judith Berling</i>	Frances M. & George D. Youtzy
<i>Hal and Judy Leach</i>	Robert & Mary Oswald
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<i>Judith Berling</i>	Frances M. & George D. Youtzy
<i>Moses Penumaka</i>	Kristin Johnson Largent & John Largent
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<i>Ann Honig Nadel</i>	Joseph Nadel
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<i>Robert Janopaul</i>	Thomas and Sandra Bertelsen
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<i>Jane Winthrop</i>	Lee Gordon
<i>Robert Janopaul</i>	Elizabeth Janopaul
<i>Robert Leslie</i>	Paula E. Leslie
<i>Timothy Frank Lull</i>	Mary Carlton Lull
<i>Tom Caufield</i>	Richard Peters

FINANCIAL OVERVIEW

FINANCIAL RESULTS

Assets	45,321,827
Net Assets	43,648,056
Increase (decrease) in net assets	2,211,976
Market value of endowment funds	29,351,307
Loans payable	623,128
Revenues	8,276,437
Gains net of draw on investment	2,166,597
Expenditures	8,231,058
Capital expenditures	756,734

EXPENDITURES

Programs	
<i>Instruction</i>	1,033,377
<i>Research</i>	14,755
<i>Public service</i>	22,699
<i>Academic support</i>	320,717
<i>Library</i>	2,815,191
<i>Student services</i>	815,942
Support	
<i>Development</i>	466,895
<i>Institutional support</i>	2,741,482
Total expenditures	8,231,058
Operating revenue	7,889,635
Operating expenditures	8,231,058
Operating surplus (deficit)	(341,423)

FEDERAL DIRECT LOANS

Loans disbursed to students	\$2,060,590
Number of students receiving loans	112

REVENUES

Tuition and fees	3,340,380
Less: Scholarships and grants	
Funded	(441,457)
Unfunded	(999,338)
Net tuition and fees	1,899,585
Government grants	61,224
Member school allocations	4,452,568
Contributions	
<i>Unrestricted</i>	243,808
<i>Temporarily restricted</i>	362,830
<i>Permanently restricted</i>	386,802
Investment income	
<i>Unrestricted</i>	16,333
<i>Temporarily restricted</i>	174,900
<i>Permanently restricted</i>	-
Net gains on investments	
<i>Unrestricted</i>	201,650
<i>Temporarily restricted</i>	2,615,658
<i>Permanently restricted</i>	11,435
Auxiliary enterprises	-
Gain on property sales	-
Other sources	16,241
Total revenues	10,443,034

OPERATING COSTS

Operating revenue	7,889,635
Operating expenditures	8,231,058
Operating surplus (deficit)	(341,423)



GRADUATE THEOLOGICAL UNION

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Upcoming Events

Fragment of Life: On Reading Jonah

A lecture with Avivah Zornberg. Sponsored by the Richard Dinner Center for Jewish Studies.

May 19, 9:00 am

Easton Hall, 2401 Ridge Rd., Berkeley

Critical Muslim Studies: Decolonial Struggles, Theology of Liberation, and Islamic Revival

An international summer school in Granada, Spain, sponsored by the Center of Study and Investigation for Global Dialogues. Faculty includes Dr. Munir Jiwa, Director of the Center for Islamic Studies.

June 9 - 20

Granada Spain

More info at <http://dialogoglobal.com/granada/>

Mining the Collection: Evidence of Life

A mixed-media exhibition featuring the work of Marianne Lettieri.

June 10 - August 29

Doug Adams Gallery at the Badè Museum, Pacific School of Religion, 1798 Scenic Ave., Berkeley

All events are open to the public, unless noted.
Visit www.gtu.edu/events for more information.