



GTU

GRADUATE THEOLOGICAL UNION

# Skylight

*Fall 2020*

A New Chapter Begins  
Spiritual Care Meets Its Moment  
Empty and Full: The Soul of Campus





# Skylight

Fall 2020

**President**

Uriah Y. Kim

**Interim Dean and Vice President for Academic Affairs**

Elizabeth Peña

**Vice President for Advancement**

Alison Mundy

**Vice President for Marketing and Enrollment Management**

Sephora Markson

**Vice President for Administration and Finance  
and Chief Financial Officer**

Ellen Peterson

**Director of Library Services**

Clay-Edward Dixon

**Skylight Managing Editor**

Ann Brody Guy

**Designer**

Patricia Cousins

**Contributing Writers**

Ann Brody Guy

Uriah Y. Kim

Sephora Markson

Emily Morrow

Alison Mundy

Chaitanya Motupalli

Rachel Wheeler

**Contributing Photographers**

Sakinah Alhabshi

Jean-Paul Andrieu

Rev. Phil Bowling-Dyer

Scott Cook

Benjamin Heller

Paul Kirchner

**GTU Centers**

Center for the Arts & Religion

Center for Islamic Studies

Center for Theology and the Natural Sciences

Center for Values, Ethics, and Culture

Mira and Ajay Shingal Center for Dharma Studies

Richard S. Dinner Center for Jewish Studies

**Member Schools**

Berkeley School of Theology

Church Divinity School of the Pacific

Dominican School of Philosophy & Theology

Jesuit School of Theology of Santa Clara University

Pacific Lutheran Theological Seminary

of California Lutheran University

Pacific School of Religion

San Francisco Theological Seminary/ University of Redlands

Starr King School for the Ministry

Please send comments, suggestions,  
alumni updates, or address changes to  
[advancement@gtu.edu](mailto:advancement@gtu.edu)

**Graduate Theological Union**

2400 Ridge Road

Berkeley, CA 94709

510-649-2400

**FOLLOW US****ON THE COVER**

The Flora Lamson Hewlett Library, with its iconic skylight, may have sat empty during the core of the COVID-19 lockdown, but it remains full of the GTU's intellectual and spiritual essence.

*Photo on cover and at right by Paul Kirchner.*



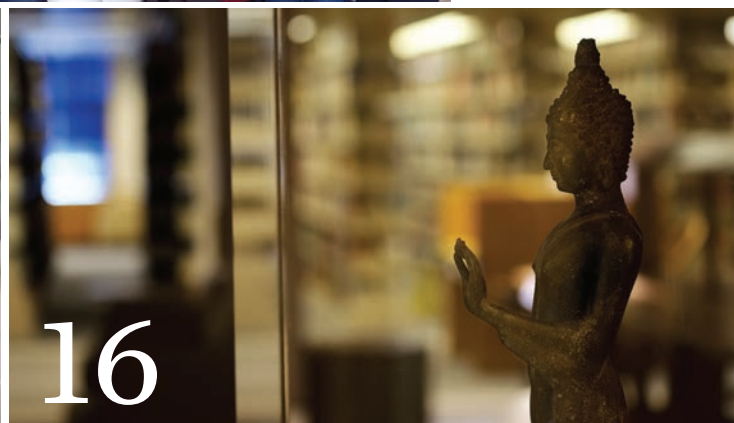
"I spent six years studying and writing right here," says Dr. Uriah Kim, the GTU's ninth president, of the desks in the Hewlett Library basement. See "A New Chapter Begins," page 2.



12



8



16

## INSIDE SKYLIGHT

### 2 | A New Chapter Begins

Formally named as the GTU's ninth president, Uriah Kim looks ahead

### 4 | GTU News & Views

New faculty Q&A: Sam Berrin Shonkoff

The Big Question

After the GTU: Mauricio Najarro

New student fellowships engage community

New book explores church's role in activism

And more...

### 8 | Spiritual Care Meets Its Moment

The GTU's Interreligious Chaplaincy Program arrives amid heightened awareness and urgent need

### 11 | Granting Relief

A Luce Foundation grant helps the GTU support local faith organizations on the front lines of pandemic-related aid

### 12 | GTU 2020 Alumna of the Year

On the way to becoming a theologian, Cecilia González-Andrieu discovered she's always been one

### 14 | A Life with Porous Boundaries

A doctoral student's unifying vision of "one human family"

### 16 | Empty and Full: The Soul of Campus

The pandemic emptied "Holy Hill" of its people, but not its spirit

### 18 | Philanthropy Report

### 19 | Giving from the Heart: Rachel Wheeler

### 20 | Honor Roll of Donors



5



# A New Chapter BEGINS

Uriah Kim, the GTU's new president,  
responds to the present and looks to the future



"I'm excited  
to champion the work  
of passionate,  
reflective thinkers  
who take action."

*On August 6, the Graduate Theological Union's Board of Trustees announced the appointment of Dr. Uriah Y. Kim as the institution's ninth president. Serving as interim president since February 2020, Dr. Kim was unanimously selected during a special convening of the board, which includes representation from the presidents of all consortium member schools.*

*Congratulations, Uriah!*

I am incredibly proud and truly humbled to be writing to you as President of the Graduate Theological Union.

The GTU is where I found my theological voice as a PhD student, which led me to embrace the vocation of being a scholar, a teacher, and later, an administrator. In the 13 years that I spent in Buffalo and Hartford after my graduation, I always had my eyes on returning to Berkeley. Becoming dean in 2017 was in many ways my dream job, and being named president is beyond what I might have imagined. Even so, when I stepped into the interim role at the end of February, I had no idea that we would be facing a once-in-a-generation crisis.

I will never forget the first few weeks of my tenure. Once California issued its shelter-in-place order, the GTU's campus experienced unprecedented changes — all classes shifted to remote modalities, our staff and faculty began working remotely, and we moved our events to virtual platforms. Because of our remarkable community of students, staff, and faculty, we pulled it off.

Indeed, instead of staying passive during this crisis, we responded with new ideas.

We launched "Spiritual Care and Ethical Leadership for Our Times," an online series of reflections from across the GTU; increased digital-technology training for faculty and students; and reimaged ways to provide library services, such as scanned materials and curbside book pickup.

Then, George Floyd was killed, and his unjust murder sparked nationwide protests and a long overdue reckoning with America's racial history.

Once again, the GTU came together — to lament, to call for change, and to express hope.

I am so proud to be part of this remarkable community of individuals who care deeply about the well-being and nurturing of others, and who embrace dialogue across differences. The work GTU students and alumni do around the world to care for the souls and spirits of their communities is essential.

I'm excited to champion this type of work — that of passionate, reflective thinkers who take action — over the coming years.

This fall, we launched three major initiatives that emphasize our commitment to praxis paired with rigorous

thinking: a Certificate in Interreligious Studies, an Interreligious Chaplaincy Program, and the establishment of the Center for Values, Ethics, and Culture, focused on workplace values.

These initiatives represent a new chapter — even a paradigm shift — in GTU history. As our first fully online program, the interreligious studies certificate expands our commitment to distance learning and to utilizing digital technologies. With the interreligious chaplaincy program, the GTU is pivoting toward the applied side of theological education. With the new center, we are targeting new constituents from the for-profit world who can benefit from our expertise in ethics, empathy, and understanding.

The GTU's thinkers and doers are more necessary than ever to take the wisdom, principles, and insights from various religious traditions and respond to the world's most urgent challenges — as well as long-term challenges. I am both excited and humbled to be at the helm of this remarkable community on the precipice of such incredible opportunity.

To our students, faculty, staff, alumni, friends, and supporters: Thank you for entrusting me with this incredible honor. I look forward to working with you to create a GTU that is better and stronger, more compassionate and creative, and more inclusive and diverse than ever before.

Uriah Kim  
President





Uriah Kim looks ahead from the steps  
of the North Building.  
*Photo: Paul Kirchner*





## NEW FACULTY Q&A

### Sam Berrin Shonkoff

*Sam Berrin Shonkoff, an assistant professor of Jewish studies and core doctoral faculty, joined the GTU in fall of 2019 — a welcome return to his hometown of Berkeley. He received a PhD in history of Judaism from the University of Chicago Divinity School and an MA in religion and Jewish studies from the University of Toronto.*

#### **What drew you to religious education?**

I cannot remember a time when I was not inspired by the stuff of spirituality, from my childhood enchantments with the sights, sounds, and smells of Jewish rituals, to my adult reflections on religious ideas. In my twenties, an incredible amount came into focus: There were inspiring travels, texts, and teachers; that fecund year of living and learning in Jerusalem — and yes, Burning Man.

Throughout, I was both a participant and an observer — moved deeply by the experiences themselves as irreducible events, yet also moved to think about them from all possible perspectives. Once I truly realized that this dual awareness is simply a part of who I am, I chose to pursue a PhD in Jewish Studies rather than rabbinical ordination.

At the heart of all of this, there was a core question that led me to theological scholarship: What does it mean to be spiritually awake and responsive in this life, here and now, between birth and death? I no longer search for tidy answer, but the question itself will always fascinate me.

#### **Talk about Martin Buber and your other scholarship.**

From the moment I first read Buber's works as an undergraduate, I was drawn to his unequivocal stance that there is nothing more sacred or divine than one's relationships in the world. There is simply no split in Buber's thought between spirituality and ethics, religious



*Photo courtesy of Sam Berrin Shonkoff*

**“What does it mean to be spiritually awake and responsive in this life, here and now, between birth and death?”**

concerns and social realities. And when these do diverge, we are in trouble.

My primary areas of scholarship are German-Jewish thought, Hasidism, and Neo-Hasidism — how relatively secular, non-Hasidic Jews have drawn upon Hasidism to envision new forms of spiritual-cultural renewal.

It is also noteworthy that I do theology. There is actually no academic program in Jewish theology anywhere in the country. Launching this will be one of

my contributions to the GTU. Students in this program will not only study the history of Jewish thought; they will also generate new Jewish thought. The time is ripe for this, given the great questions and challenges of the present age.

#### **Thoughts about your first year?**

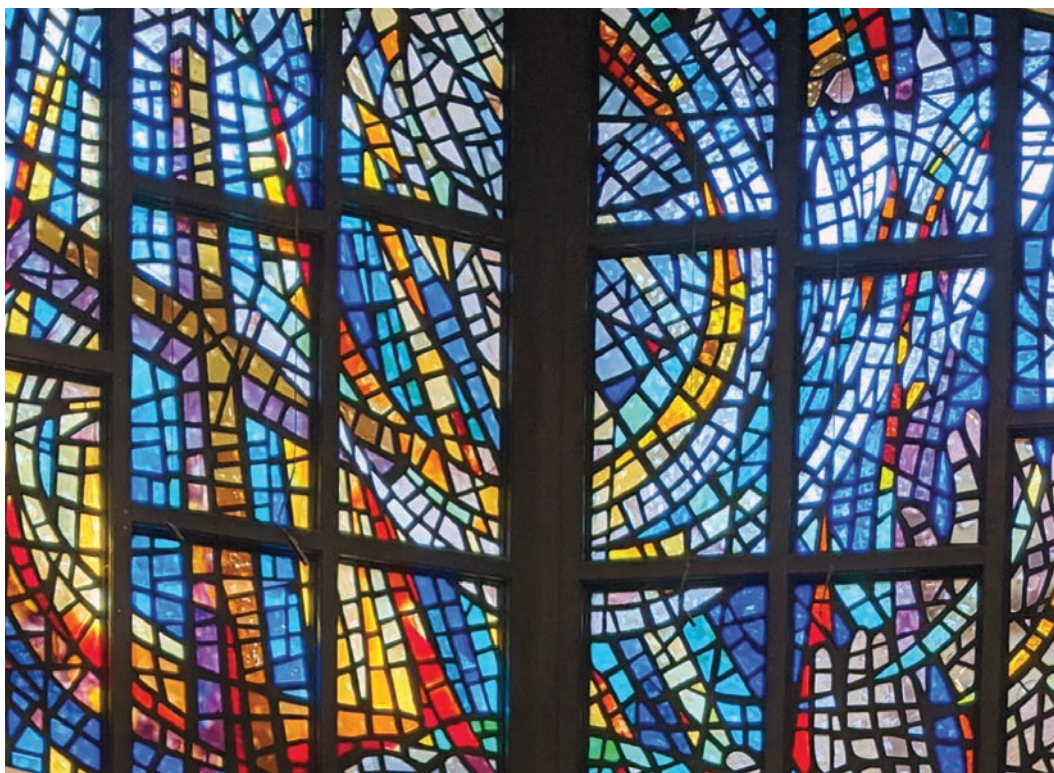
I have marveled at how the GTU combines top-notch academic studies of religion with genuine spiritual care and concerns. This potent combination is hard to find in individual scholars, let alone institutions. But I see it every day here, among students and faculty alike. There is a commitment to asking the most critical and challenging questions, while also staying in touch with a raw humility and fascination before these complex traditions. These are ideal conditions not only for intellectual productivity, but for intellectual community and spiritual growth.

## New Student Fellowships Engage Community

The GTU is proud to introduce a new program of community-based partnerships: Experiential Learning Fellowships. Modeled on a successful pilot project that was a collaboration with Our Savior's Lutheran Church in Lafayette, California, the new fellowships match GTU students' expertise with the needs of local organizations to create and deliver site-specific projects.

"These are opportunities for our students to apply their knowledge in a real-world setting," says Chaitanya "Chai" Motupalli, the director of student life, who is developing and implementing the program. That includes expanding fellowship opportunities by seeking out new community partners and interfacing with organizations who are interested in creating fellowship opportunities.

"Experiential Learning Fellowships enable the GTU to continue our commitment for translating scholarship into solutions," Motupalli says. Student benefit is twofold. The program provides opportunities for



Stained Glass window behind the altar at Our Savior's Lutheran Church in Lafayette, California, home to a pilot project that was a model for the new Experiential Fellowship Program.

*Photo courtesy of Our Savior's Lutheran Church*

students to go outside the academy and engage with communities, and it provides platforms to bring student research to a wider audience. "This engagement beyond the classroom will help sharpen our

students' approach to the academic work they are pursuing at the GTU, while also providing them with financial support for their academic endeavors," Motupalli says.

## New Book Explores the Church's Role in Activism

Valerie Miles-Tribble, DMin, PhD, describes the impetus for her new book *Change Agent Church in Black Lives Matter Times: Urgency For Action* (Lexington Books/Fortress Academic) as the 2014 Ferguson, Missouri, murder of teenager Michael Brown at the hands of police and the "series of assaults on Black and Brown bodies" that followed.

"I was troubled by the limited public presence of pastors and interfaith leaders, with the exception of a few that traveled to Ferguson, because only a few appealed to a moral theological consciousness against the injustice," says Miles-Tribble, an associate professor of ministerial leadership and practical theology at the Berkeley School of Theology (formerly the American Baptist Seminary of the West), a member of the GTU consortium.



*Photo courtesy of Valerie Miles-Tribble*

She offers an academic and pastoral perspective to raise awareness of "religious and ideological differences impacting justice issues," and, she says, to encourage Christian pastors "to integrate public witness into their vocational roles of justice leadership."

The book opens by asking, "Where's the Church?" because, in a time of

extraordinary discord in America, the often-debated question "epitomizes shared dilemmas and frustration about effective public justice roles for religious communities in society," Miles-Tribble says. The question has become even more relevant "amid the dual pandemics of COVID-19 and virulent racism," she adds.

The 477-page tome includes biblical text, group process models, and leadership tools to prepare pastors and interfaith leaders who might be reluctant to act as "moral advocates." "The book constitutes a rallying call to action for leaders and congregants to mobilize as change agents with increased commitment to public justice roles," Miles-Tribble says. "Praxis is approached here as an embodied theology."





## AFTER THE GTU

### Mauricio Najarro

Within two months of defending his dissertation, Mauricio Najarro, PhD '19, took qualifying exams for the joint UC Berkeley-UCSF Medical Anthropology program, which explores relationships between health and culture. Jumping right into a second PhD might seem daunting, but Najarro feels called to have religion and medicine inform each other more meaningfully.

Najarro's GTU research initially explored addiction recovery as "liberation theology," and later, the spirituality of everyday life. "I talked about what it meant for people to experience different kinds of freedoms, to become aware of the structures in their life that limit possibilities for freedom and for flourishing," he says.

But he needed more tools. He says the standard addiction-recovery thinking defines people as "broken, and testifying to this brokenness is supposed to magically make things better. That's not actually what happens," he adds, noting that he's in recovery himself. "The process is stigmatizing."

In medical anthropology, he found a subtler, "desire-based" approach. "You ask people what they want, how they live, what their struggles are, what they need," Najarro explains. "It's a way of recognizing people's agency, and the complexity of the struggles they face." The method helps reveal "how people change what they desire — what's worth wanting and what's not worth wanting."

The answers have religious undertones. Whether people are Christians, Sikhs, or Hindus, he says, "religion is the language that people use to talk about how a heart changes."

The GTU helped him think critically about the conversations people from different religious traditions are having. But, he says, "I study what people do — an embodied, lived spirituality."



*Photo courtesy of Mauricio Najarro*

Whether people are Christians, Sikhs, or Hindus, "religion is the language that people use to talk about how a heart changes."

He's currently conducting field work on the opioid epidemic in Punjab, a northern Indian state bordering Pakistan.

"Where there are borderlands, there are drugs," he notes.

As a Latino and a Catholic choosing research in India, Najarro is also mindful about "decolonizing" certain intellectual realms. Having few people of color working in areas outside "their own," he says, "plays into this idea that only whiteness can travel across all borders, and everyone else is destined to only tell the story of their own people. I

want Latino kids studying India. I want Black kids studying India, I want people studying places out of curiosity — not out of the sense of, 'they got my culture wrong,'" he says.

Pursuing his larger vision is a deep dive. He'll stay in Punjab until August 2021, if the pandemic doesn't upend his plans.

At his core, Najarro is a teacher. He wants to use his dual health and religious expertise to train future doctors, theologians, and pastors — "ideally in the same room," he says, perhaps as a professor at a university with both divinity and medical schools. The merger of UCSF and Dignity Health did not go forward, but it exemplifies the sorts of questions he tackles. "What makes a health institution Catholic?" he asks. "What does it mean to have a Catholic education in bioethics?"

The larger question his work aims to answer is, "How do we have better conversations that take seriously the problems people have in their lives — and how they support each other to solve these problems?"



## THE BIG QUESTION

### What is the role of spirituality and ethical leadership in the current times?

In response to the 2020 pandemic and California's shelter-in-place order, in March, the GTU launched "Spiritual Care and Ethical Leadership for Our Times: Faith, Resilience, and Community in an Age of Uncertainty." The series of written reflections and videos from scholars, spiritual leaders, and cultural critics from across the GTU brings a broad array of interreligious and interdisciplinary perspectives to questions central to the crisis.

"It's natural to feel anxious and afraid in times of crisis," then-Interim President Uriah Kim said in his essay introducing the series. "But it's also in times like these that the remarkable resilience of the human spirit can be fully displayed." He adds, "Amid this outbreak, we have extraordinary opportunities to care for one another, to advocate for the most vulnerable, and to live out the spirits of justice and compassion that are central to so many faith traditions — and at the heart of the mission of the GTU."

Go to [www.gtu.edu/projects/scel](http://www.gtu.edu/projects/scel) to explore the series.



Dr. Kathryn Barush's reflection and video "A Pilgrimage in Place" explores how the ancient practice of tracing a labyrinth, like this one at Land's End in San Francisco, can, she says, "help us find a moment of peace and solace" in difficult times.

*Photo: Jack Dorsey, creativecommons.org/licenses/by/2.0/*

### William D. Glenn Appointed New Board Chair

On June 1, William D. Glenn of Santa Rosa, California, began a two-year appointment to the role of Chair of the Board of Trustees. Glenn, a graduate of the University of San Francisco and Pacific School of Religion, has served on the GTU's Board of Trustees since 2013. His wide-ranging and robust service has drawn on expertise in fundraising, administration, and advocacy.



"[The GTU] is a constantly changing organism within a constantly changing

world," said outgoing Board Chair Susan Cook Hoganson. Glenn brings a "deep seated integrity, wisdom, and wealth of experiences" to the role, she said.

A deeply involved member of the larger Bay Area community for over 40 years, Glenn, a clinical psychologist in private practice, has engaged with arts and culture, advanced causes impacting the LGBTQ community, supported resilience among incarcerated populations at the San Quentin State Penitentiary. He also spent nine years as a senior administrative leader at Mercy High School of San Francisco. The numerous local organizations he's served include KQED's Board of Directors, PSR's National Advisory Board for the Center

for Lesbian and Gay Studies in Ministry and Religion, and the San Francisco AIDS Foundation. He received PSR's Award for Distinguished Preaching, as well as the Founders Award, which he shared with his husband, Scott Hafner, a former PSR board chair.

Speaking about his leadership vision, Glenn said, "The GTU is sacred ground on which we meet, peopled by quite remarkable individuals who believe in the idea of the *magis*, that is, the greater good — and are not satisfied with the collective culture's notion of the good, but always strive for more." He adds that it's work "for which the world has great need — perhaps now, more than ever."



# SPIRITUAL CARE

## Meets Its Moment

The GTU's Interreligious Chaplaincy Program arrives amid heightened awareness and urgent need



The calamity of the coronavirus pandemic has produced an unexpected side effect: the growth of spiritual and pastoral care.

"It's a golden age of chaplaincy," says Kamal Abu-Shamsieh, PhD '19, director of the Graduate Theological Union's new Interreligious Chaplaincy Program, which launched its first cohort this August. He's the founder of the nonprofit Ziyara Muslim Spiritual Care, which provides Muslim pastoral care and trains spiritual-care providers.

"The pandemic has created the conditions where physicians, nurses, and different layers in the healthcare system are recognizing more and more the significance of chaplains," says Abu-Shamsieh, who, in addition to his doctorate from the GTU, earned a master's in Islamic Studies and an Islamic Chaplaincy Graduate Certificate from Hartford Seminary. Ziyara received more referrals than ever this spring, he says, from institutions seeking care for patients — and also for providers.

"Frontline healthcare providers feel burned out and are seeking more support," he continues. "They experience a lot of loss that requires reflection on their own life, on their professional contributions, on whether they have been able to save someone's life or not." The military, prisons, corporations, and other organizations also have increased needs, he says. "All the conditions, challenges, and difficult questions imposed by the pandemic create the opportunity for a chaplain to address the spiritual elements of someone's life."



Program director Kamal Abu-Shamsieh gives a talk on chaplaincy at the University of Tübingen. Photo courtesy of Dr. Mouez Khalfaoui

**"Frontline healthcare providers experience a lot of loss that requires reflection on their own life."**

— Kamal Abu-Shamsieh

That makes the long-planned launch of the GTU's Interreligious Chaplaincy Program uniquely relevant for the times into which it arrives. It's the third chaplaincy offering in the GTU consortium, joining Christian and Buddhist programs. It provides the skills and interreligious understanding necessary for chaplains to meet the spiritual and religious needs of increasingly diverse populations, as well as expertise in religious traditions that have traditionally been underrepresented among institutional chaplains.

Students with a master's degree can pursue a graduate-level Certificate in Interreligious Chaplaincy. Those without a master's can apply for the chaplaincy certificate alongside a master's in Islamic, Jewish, or Hindu Studies. Students can take classes in all three of the GTU's chaplaincy programs. "That makes our program the hub for chaplaincy worldwide — no other seminary is offering what we are offering," Abu-Shamsieh says.

### A curriculum for its time

The ongoing shortage of personal protective gear and extreme transmissibility of COVID-19 has changed the nature of chaplaincy.

"The mantra of spiritual care is 'the ministry of presence' — we are present with our patients, with their families, and that presence invokes intimacy," Abu-Shamsieh explains. "We are there when our patients need a hand, or a shoulder, or someone to comfort them in person." With public-health-prescribed limits on personal contact, "the overwhelming majority of that setting is now removed," he says.

The virtual care that takes place over electronic devices is supportive, he says, but lacks the intimacy of in-person care. Tele-chaplaincy reimagines what support looks like, including being available when and where help is needed — without concern for physical location — and conducting events such as virtual funerals.

*Continued on page 10*





Completing a chaplaincy residency at Stanford health, Interreligious Chaplaincy student Sakinah Alhabshi struggled with her own grief as she walked others through theirs. "Yet, this pandemic has underscored even more the importance of emotional and spiritual resilience," she says.  
*Photo: Sakinah Alhabshi*



## Spiritual Care

*Continued from page 8*

The chaplaincy program takes into account these new realities. “We struggle with it in academia the same way professional chaplains are struggling with it in on the job every single day,” he says.

Tele-chaplaincy training will be put into practice during students’ Clinical Pastoral Education (CPE), a required four-month, hands-on residency in a hospital or other setting. Most seminaries place this responsibility fully with the students, who must independently apply for a clinical site and complete their certificate.

But many students have trouble navigating the process, Abu-Shamsieh says. “That’s why our approach is to walk along with our students, advising them while they do their CPE and, of course, afterward.”

### An accomplished cohort

Students in the first cohort are already professionally and academically accomplished. Some have theoretical backgrounds and seek spiritual-care training. Others have hands-on experience and came to focus on the theoretical and theological underpinnings of chaplaincy.

Sakinah Alhabshi, a native of Malaysia, recently completed a yearlong accredited chaplaincy residency at Stanford Health Care. Trained as an engineer, Alhabshi spent a decade in the corporate world while volunteering with various Muslim and interfaith organizations such as hospice and disaster-relief.

When Abu-Shamsieh, then a relief chaplain at Stanford Health Care, gave a talk in Kuala Lumpur in 2017, Alhabshi had already decided to pursue a master’s in counseling or religion. Hearing about professional healthcare chaplaincy and CPE was a revelation.

“It felt like God was giving me such a gift! Such clarity of something that aligned with what my heart and mind were seeking, yet struggling to put into words,” she says. A year later she applied to chaplaincy residencies and accepted Stanford Health’s offer.



Rollins College professor Yudit Kornberg Greenberg said the program fit her career, which has been shaped by cross-cultural perspectives and interfaith dialogue. Photo: Scott Cook, courtesy of Rollins College

She describes doing her residency during the COVID-19 pandemic as “extraordinary.” She struggled with her own grief as she walked others through theirs. “Yet, this pandemic has underscored even more the importance and value of emotional and spiritual resilience,” she says. She learned to use tele-chaplaincy to provide care, including end-of-life support to patients and their families — facilitating prayers and “goodbye” conversations and rituals online.

The GTU’s Islamic Studies master’s and Interreligious Chaplaincy Certificate made logical next steps. And, coming from Malaysia’s multi-ethnic and multi-religious environment, she adds, the diverse faculty, student body, and curriculum made her feel at home.

Yudit Kornberg Greenberg, another inaugural-cohort student, directs the Jewish Studies Program and the Center for India and South Asia at Rollins College in Florida and has authored two books that explore cross-cultural perspectives. The program’s interfaith approach aligns with her existing work and her intention to provide spiritual care to different faith communities.

“My academic career has been informed and shaped by cross-cultural perspectives and interfaith dialogue and engagements,” she says. Unlike other chaplaincy programs, she describes this one as “built upon the paradigm of interreligious co-existence and cooperation.”

The current societal climate has added to the program’s relevance, she says. “Our identities as Jews, Hindus, and Muslims notwithstanding, we are all in the same boat trying our best to survive and live meaningful lives.” In a time of such unprecedented upheaval, she adds, “Providing spiritual care to anyone in need ... is an existential necessity and a mitzvah — a commandment or good deed — that I intend to practice with humility.”

### Increasing Student Support

With the growing demand for chaplaincy and a program that fills a training gap, Abu-Shamsieh says the only missing component is more financial support for students. One fellowship exists for students affiliated with the Center for Jewish Studies, but he’s appealing to foundations and donors for more support. “This is a postgraduate certificate, so many students have families and existing student loans — for themselves or their children,” he says.

There’s a shortage of chaplains, especially Muslim, Hindu, and Jewish leaders trained to work in interreligious settings, he notes.

“This program is creating leaders for a space where there’s a shortage of leaders,” he says. “So, in addition to distinguishing our graduates with our unique approach, we want to make it possible for them to complete their training so they can be in the workforce.”

— Ann Brody Guy

# GRANTING RELIEF

Luce Foundation award is helping the GTU support local faith organizations on the front lines of pandemic-related aid



Munir Jiwa did a lot of listening this summer. Dr. Jiwa, Director of the Center for Islamic Studies, is leading the distribution of a \$150,000 grant from the Henry Luce Foundation to provide aid to vulnerable Bay Area communities hit hard by the pandemic. So he, along with the steering committee — doctors Valerie Miles-Tribble, Dorsey Blake, and Mahjabeen Dhala, whom, Jiwa notes, shared their expertise and time generously — listened to what local faith leaders said they needed to help them address COVID-19.

“The grant gives the GTU the opportunity to partner with churches, mosques, temples, and faith-based and related community organizations that are on the frontlines of providing services to vulnerable populations,” says Jiwa, who is also an associate professor of Islamic studies and anthropology. “These are modest grants, so the steering committee reviewed where they can have the most community impact.”

That impact is taking many forms. While faith organizations routinely mitigate local food insecurity through meal programs, with the pandemic, they are serving increased needs without increased resources.

“We have many volunteers from mosques, churches, and various organizations who are serving those in need but have limited resources themselves,” Jiwa says. “Some relief is just to ensure that organizations can safely serve disadvantaged communities.”

Awards provide food, PPE, and transportation; they support chaplaincy and spiritual and elder care; they provide



*Photo courtesy of the GTU*

“We’re listening to and learning from Black and Brown leaders and communities, trying to amplify their voices and show that they are also first responders doing frontline work.”

— Munir Jiwa

burial and bereavement services. They help house and support formerly incarcerated individuals, the homeless and refugees, and aid families coping with home schooling to access education and technology. “The Lighthouse Mosque and the Allen Temple Baptist Church, both in Oakland, are examples

of extraordinary institutions providing this range of services to communities in need during the pandemic,” Jiwa says of just two of the many grant recipients.

The national grant program is designed to be location-specific, “driven by the ideas and creativity of our partners, and attentive to local needs and networks,” according to the Luce Foundation. So Jiwa and the steering committee are taking their cues from communities in need.

In addition to direct aid, this fall, the GTU is offering online webinars so the public can learn more about these organizations and the work they are doing. The sessions also provide a forum for local grantees to share what’s happening on the ground, so they don’t go through the extraordinary challenges of the pandemic in isolation.

Jiwa notes that many communities of color are particularly disadvantaged, but it is leaders from these same communities who are attending to them. “We’re listening to and learning from Black and Brown leaders and communities, trying to amplify their voices and show that they are also first responders leading and doing frontline work,” he says.

In a later phase, the project will continue lifting up underrepresented voices from the pandemic through proposals that include an oral histories project, arts programs, and a spring 2021 conference.

But Jiwa is conscious of not overburdening the grantees the project aims to help. “The main thing is to provide some immediate relief to the people who need it most,” he says. — *Ann Brody Guy*



# Interweaving BEAUTY & TRUTH

On the way to becoming a theologian,  
Cecilia González-Andrieu discovered she's always been one.



Cecilia González-Andrieu demonstrates against gun violence on campus at Loyola Marymount University, with leaders from student government and immigration-rights groups. Photo: Jean-Paul Andrieu

“I was always committed to this view of a creation that is good and beautiful and beloved by God, and that every time that we steer away from that, we are harming it.”

Cecilia González-Andrieu was a documentary filmmaker working on a series about the life of Jesus — a joint project with the Franciscans and the Israeli tourism office — when she felt something was missing. A lifelong Catholic active in her parish, she worked on many projects with religious content, in addition to secular films. People in her Catholic communication network sought her out for the religious insights they knew she’d bring, and she loved the work.

But, on the shoot in Israel, she had a realization. “I’m a good filmmaker — I know where to put cameras and lights, and I know how to make this happen,” she recalls thinking. “I realized that’s not enough. If I want to do this kind of work, I want to know what I’m talking about.” She decided to pursue a master’s in theology at Loyola Marymount University (LMU), a Jesuit institution — on top of having a young family and an active career.

Until a professor encouraged her to consider a PhD, González-Andrieu had considered herself a filmmaker. “I started putting things together and realizing that the work I was doing as a filmmaker had always been motivated by transforming the world,” she says.

During those LMU years, she helped found The City of the Angels Film Festival, presenting films on social and spiritual issues. “That was a fertile and interesting space,” she says, and her commitment to a PhD grew. She admired many GTU faculty members, and, with support from a Presidential Scholarship and her husband’s local job reassignment, she made the leap to Berkeley.

At the GTU, she deepened her explorations into interwoven ideas, such as art and theology; justice and beauty; and Latinx theology, immigration, and justice.

“I think that’s part of being a multilingual, multiethnic person living in this kind of in-betweenness all the time,” she says. Aesthetic expressions such as home altars, lullabies, and popular



Photo courtesy of Cecilia González-Andrieu

religious art provide access to communities that academic theologians often neglect — and to how individuals in those communities perceive their relationships with God and each other and the world, she says.

Alejandro García-Rivera, her dissertation advisor, first pointed her in this direction. “He’s the one who told me, ‘These two areas of reality — the arts and religion — want to talk to each other but don’t know how. So, why don’t you make it your dissertation work to figure that out.’” Sadly, García-Rivera passed away in 2010, just before González-Andrieu got the contract for her book *Bridge to Wonder: Art as a Gospel of Beauty*, in which she presents a method for revealing theological truths embedded in creative works. “He laid a lot of the groundwork for me,” she says. “I don’t

see my work as separate from his, but continuing it and building on it.” She’s also a contributing writer for *America*, the Jesuit magazine, and several books.

When González-Andrieu took a teaching position at LMU, she came face-to-face with another neglected community: undocumented students. Seeing legal status exclude talented students from opportunities — like the ones she had as a Cuban exile — broke her heart and offended her deeply held belief that “all of them are beloved.” So, together with LMU colleagues, she founded an advocacy movement that now provides five scholarships a year to outstanding undocumented undergraduates, and is still growing. She also uses her voice at the national level, serving on the board of the Ignatian Solidarity Network, the Jesuit social justice organization.

Her social justice work — cited, along with her influential writing, in her recommendations for GTU’s 2020 Alumna of the Year honor — is driven by the same faith and conviction that motivate all of her theological work. She sees her path not as an evolution but as a gradual discovery of a nature that was always there.

“I’ve always been a theologian — I was asking these profound theological questions when I was a kid,” she recalls. “I was always committed to this view of a creation that is good and beautiful and beloved by God, and that every time that we steer away from that, we are harming it.”

Though she no longer makes documentaries, González-Andrieu still believes that “the theological imagination” must be shared broadly. “Involving the rest of humanity in this kind of falling in love with the world is something that we should all be doing,” she says. That’s what she did as a filmmaker and what she does as a writer, teacher, scholar, and social-justice activist. “For me, theological language is the most effective medium to advocate for the world.” — Ann Brody Guy



# A Life with POROUS BOUNDARIES

A doctoral student's unifying vision of "one human family"



"There are real consequences when you are identified as Black. That's not on God — that's on us. We need to take responsibility for the ways in which we construct the world."

Leslie Bowling-Dyer wears three hats. She's a parent active at Berkeley High School, where her son is a senior; she's an involved member and leader at Oakland's Allen Temple Baptist Church; and she's a GTU doctoral student in lived religion.

But don't ask her to talk about just one of these aspects of her life, because Bowling-Dyer is grounded in a theology and a perspective that unites them.

"In African American life, boundaries — between the personal, the collective, the public, the private, the secular, the religious — are very porous," she says. That porousness has roots. "There is a long tradition, particularly within Black Baptist women's circles, that calls Black women to participate in the transformation of the social systems that impact our families and our community," she says. "Society will consistently say things about who we are as human beings, about our value and our worth, that are counter to the things that God says about who we are." That's why there's a long history of leadership-skills development in Black churches, she says, then "taking those resources outside of the walls of the church to seek systemic change and social justice."

For mothers, she adds, that often leads to advocating for children — their own and the community's. At Berkeley High, where until this summer, Bowling-Dyer chaired the Parents of

Children of African Descent, a group focused on advocating for the school's Black students. The group, active in the early 2000s, needed rebuilding, she says, and she took up the mantle — both to support her son in a predominantly white educational environment, and to invest in the broader community. That investment had an expanded influence as the COVID-19 shelter-in-place order hit and concerns about disproportionate impact on African American students surfaced. The group's efforts culminated in a virtual town hall between school-district leaders and Black community members that resulted in preserving funding for programs that support African American students.

Within the walls of the Allen Temple Baptist Church, Bowling-Dyer, an ordained minister, contributes through what she calls "preaching and teaching" — participating in both worship and

educational leadership. Last year, for example, she co-led a seminar to raise awareness about why using more inclusive language around LGBTQ identities is important, and in May she facilitated an online theological forum about how Black and white religious communities can collaborate on racial justice.

There's a clear theological thread connecting all of Bowling-Dyer's endeavors. "It's my strong conviction that we are a part of one human family. We are equal before the Cross and we are all made in the image of God," she says. Her anthropological lens also convinces her of the transformative power of belief itself. "What people imagine to be real is real in its consequences," she says, citing binary notions of gender as an example. Race is another such social construct, she says, organizing people into categories and placing them into a hierarchy. "There are real consequences when you are identified as Black," she says. "That's not on God — that's on us. We need to take responsibility for the ways in which we construct the world."

That thread continues in her proposed dissertation topic — she's researching how social class functions within one particular Black church. As with race and gender, ideas about class are socially constructed, she contends, noting that Americans don't often self-identify by class. "People will very easily say 'I'm Black, I'm a woman.' But class is something that we don't say," she



Photo: Rev. Phil Bowling-Dyer

observes, “And yet, there’s evidence that class position has significant impact on what’s possible for people’s lives, and on health outcomes, and all sorts of things.”

The work is helping her explore larger intersections of religion and social justice. “How is God at work in our world? What’s the role that people play in replicating oppression? Where

are some of the opportunities that are available to us to make different ethical choices?” she asks.

Whether Bowling-Dyer is asking questions in a religious, academic, or family context, the Black church plays a central role. “The conversations I’m able to have in the church feed my theological imagination,” she says. And as the

world changes, she adds, “We need to be in conversation as a community to discern and interpret what we feel God is saying and doing in a particular moment. That’s a communal act. I need to be a part of that.” — *Ann Brody Guy*



# Empty and Full: THE SOUL OF CAMPUS

The pandemic emptied “Holy Hill” of its people, but not its spirit

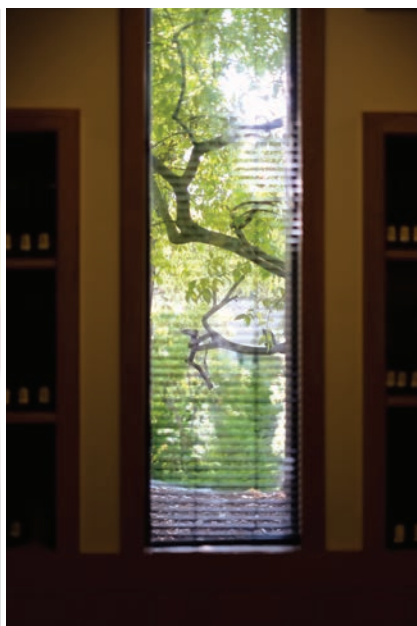
PHOTOGRAPHED BY PAUL KIRCHNER



Clockwise from top:  
A display case of religious  
artworks reflects the  
surrounding bookshelves;  
the North Building fireplace  
catches light from the  
window; an embellished Bible  
sits behind the library check-  
out desk.







Clockwise from far left: Stacks remain accessible through online services; a scenic window alcove sits empty; a statue catches the light; the central skylight of the Louis Kahn-designed library illuminates all the way down to the basement study desks.





# HEALING THE WORLD Through Philanthropy



The 2019-2020 fiscal year was not, in any way, “business as usual.” Amid these unprecedented times, the GTU community has found extraordinary opportunities to live out the spirit of justice and compassion central to so many faith traditions — and at the heart of the mission of the GTU.



Photo: Benjamin Heller

Thanks to the generosity of our supporters, when the Corona-virus pandemic came upon us, seemingly out of nowhere, GTU students were able to continue on their paths to degree completion, uninterrupted. At the same time, your investment throughout the year in the programs you love and value — our centers for Islamic Studies, Jewish Studies, Dharma Studies, the Arts and Religion, and Theology and the Natural Sciences — has allowed these unique academic offerings to remain viable and even thrive, despite the challenges facing higher education today.

Our spirit came alive through several pathways:

- Out of sheer necessity, the GTU was not only able to transition to a fully remote learning environment last March, but staff transitioned to a remote work environment and continued to provide support services and administer our programs, without missing a beat.
- Unrestricted annual gifts for the GTU’s operational budget resulted in a successful spring fundraising drive, despite myriad unknowns and personal financial challenges among our donors.
- New GTU programs relevant to the times in which we find ourselves have not only launched, but are exceeding enrollment expectations in the first year.

We express our gratitude to each one of you. Your gifts allow us to continue the important work of the GTU.

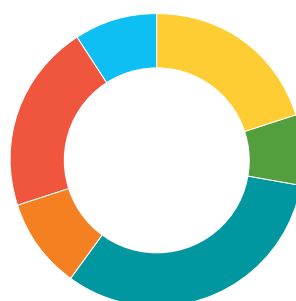
*Alison H. Mundy*

Alison Mundy  
Vice President for Advancement

**How much does it cost us to run the GTU, and what do your generous gifts support? What type of support is needed most?**

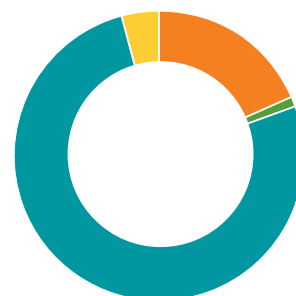
The graphics below help spell it out. While many of our supporters are committed to specific academic programs, it is also important that we raise critical unrestricted operating funds and scholarship support for our students.

## 2019-2020 Operating Budget



Instruction	\$1,858,800
Academic Support	\$717,400
Library	\$2,945,100
Student Services	\$909,500
General Operations	\$1,913,300
Fundraising & Marketing	\$839,300
<b>TOTAL</b>	<b>\$9,183,400</b>

## 2019-2020 Fund Overview



Annual Fund	\$251,331
Endowed Funds	\$15,572
Program Funds	\$1,036,549
Scholarship Funds	\$53,768
<b>TOTAL</b>	<b>\$1,357,220</b>

## Grants and Gifts for Center Programs

Center for Arts & Religion	\$3,066
Center for Dharma Studies	\$165,000
Center for Islamic Studies	\$4,373
Center for Jewish Studies	\$54,368
Center for Theology & Natural Sciences	\$22,624
Library	\$23,000
Special grants	\$764,118
<b>TOTAL</b>	<b>\$1,036,549</b>

# GIVING from the Heart

*Rachel Wheeler earned her doctorate in 2017 in theology and religious studies. Since 2016, she has been assistant professor of spirituality at the University of Portland, a Catholic University, where she teaches courses on the Bible, Christian spirituality, and spiritual practices.*

One of the things I miss most about being at the GTU is the diverse religious community. The people I studied with and learned from were so interesting! It feels somehow as if the GTU is a microcosm of the world as I hope it may be someday: a place where people grapple with really difficult differences and do so with compassion and the genuine desire to listen and understand.

My educational experience at the GTU prepared me to engage meaningfully in my diverse classroom, where many students resist, disown, or lack a religious background. I was prepared to listen with respect and compassion, foster conversations between students of differing faith traditions, and offer vocabulary of the sacred and of spiritual experience. I would have become a completely different kind of teacher and scholar if I had not done my doctoral work at the GTU, where interdisciplinary and transdisciplinary work, interreligious engagement and practice, and collaborative movement toward and within the “beloved community” are all valued.

It felt important to express gratitude for all that the GTU and faculty mentors gave me. It seems trite to say that there is not enough I can give for what I received from the GTU, but it is true.

Bringing together scholars to learn to hear and understand each other is such vital work. I feel proud to support the ongoing formation of people going out into the world to initiate and participate in such needed conversations.

I became a monthly donor because I wanted to make my giving easier, and I found I was able to give more if



Photo courtesy of Rachel Wheeler

“The regularity of giving helps me feel more connected to the ongoing work of the GTU.”

I made it part of my monthly budget. In addition, the regularity of giving helps me feel more connected to the ongoing work of the GTU. I started with an amount that felt good for me and after a year, it was empowering to add just a little bit more as a way to show just how much the GTU means to me.

The more time increases since my years at the GTU, the deeper my appreciation grows for what happened there for me. It’s been wonderful to reflect that deepening appreciation by incremental increases in giving. — Rachel Wheeler

“There is a saying among those of us who teach World Religions: ‘Unless the religions of the world are at peace with each other, there can never be world peace.’

“An appreciation of each other’s sacred art is a good way to move towards mutual respect, so my family decided to donate our entire collection to the GTU. Work is underway to share this unique collection and the global spirit of the GTU with the world.”

—Lanier Graham  
Honorary Curator,  
Lanier Graham Sacred Art Collection,  
GTU Library



## With profound gratitude, the GTU acknowledges gifts made July 1, 2019 – June 30, 2020. Thank you!

### \$100,000+

Hellman Foundation  
S.D. Bechtel, Jr. Foundation  
Dr. Ajay and Mrs. Mira Shingal  
The Henry Luce Foundation

### \$10,000-\$99,999

Mrs. Joan Withers Dinner  
Mr. Lanier Graham  
and Ms. Gloria K. Smith  
John Templeton Foundation  
Koret Foundation  
Mr. and Mrs. Harold T. Leach, Jr.  
Mr. Tom Miner  
Our Savior Lutheran Church  
Mrs. Camilla Miner Smith  
Sorenson Legacy Foundation  
Taube Philanthropies  
Yellow Chair Foundation

### \$5,000-\$9,999

Anonymous  
City of Berkeley  
Mr. E. David Coolidge III  
Mr. and Mrs. Dean E. Criddle  
Flora Family Foundation  
Mr. William D. Glenn  
and Mr. Scott W. Hafner  
Dr. Judith K. Larsen  
Mr. David Longhurst  
and Mrs. Christine Longhurst  
Mr. Dale Lum  
Niantic Charitable Trust  
Mr. David D. and Mrs. Mary V. O'Neill  
Mr. and Mrs. Christopher Osgood  
Dr. David J. Ourisman  
Ms. Mary Jo Potter  
Ms. LaRae Quy  
Mr. and Mrs. Craig E. Stewart  
Dr. Terrence W. Tilley  
Mr. Dale R. Walker  
Mrs. Mary Nell York

### \$1,000-\$4,999

Ms. Lynette Atkisson  
Mr. and Mrs. Robert M. Barr  
Mr. John B. Casterline  
Mr. Robert David Coolidge  
Mrs. Adele K. Corvin  
The Estate of Kathryn Riddell  
Mr. and Mrs. Roger Gray  
Mr. and Mrs. Walter B. Hewlett  
Mrs. Elizabeth Janopaul  
Rabbi Doug Kahn and Mrs. Ellen Kahn  
Dr. Uriah Y. Kim and Ms. Crystal Kim  
Kurz Family Foundation  
The Rev. and Mrs. John N. Langfitt  
Rabbi Daniel Lehmann  
Dr. John Lindner  
Mrs. Jean Mudge  
Mr. Carlos S. Perez  
and Ms. Mary Schoen  
Mr. Richard Peters  
Ms. Ellen Peterson  
Mr. Tobey H. Roland  
Dr. Janet K. Ruffing, R.S.M.  
Dr. Robert J.  
and the Rev. Charlotte A. Russell  
Stockdale Family Foundation  
The Rev. Robert Thompson  
and Ms. Judy Langford  
Mr. and Mrs. David G. Thornton  
Dr. Raymond P. Wallace  
and Ms. Gee Y. Tsou  
Rachel Wheeler  
Mrs. Marion D. Wiens  
The Rev. Robert Wilkins

### \$500-\$999

Dr. Margaret G. and Mr. Donald Alter  
American Baptist Seminary  
of the West  
Dr. Josefina J. and Mr. Stuart K. Card  
Ms. Barbara B. Creed  
and the Rev. Christopher D. Creed  
Mr. Robert W. Denham  
The Rev. Dr. Mary Therese DesCamp  
and Mr. George K. Meier  
Dr. James A. Donahue  
and Jane Purinton  
The Rev. Michael Patrick Ellard  
Dr. Donald R. Ferrell  
and Ms. Joanna L. Mintzer  
Mr. and Mrs. John A. Fossum  
Dr. Benina Gould  
Dr. Noreen L. Herzfeld  
Dr. Munir Jiwa  
Dr. Mark K. Juergensmeyer  
Ms. Louise A. LaMothe  
Ms. Nancy Leavens  
Dr. Karen Lebacqz  
Mr. John Lewis  
Ms. Tania J. Lowenthal  
and Ms. Shelley J. Friedman  
Mr. Jeffrey S. Mayer  
and Ms. Elizabeth Witter  
The Rev. John E. McMurry,  
S.S. Joseph and Ellen Molhoek  
Drs. Alda M. and Donn F. Morgan  
Paul and Grace Patrick Memorial Fund  
The Rev. Dr. and Mrs. Riess Potterveld  
Ms. Ruth Reffkin  
Santa Clara University

The Rev. Dr. Luke Ssemakula  
Dr. Harlan D. Stelmach  
The Swig Foundation  
Dr. and Mrs. Loren L. Townsend  
The Rev. David Vasquez-Levy  
and Karla Suomala  
Mr. Marc Andrew Wallman

### \$250-\$499

Dr. Alison Benders  
and Lawrence Benders  
Ms. Carol Bier  
Susan Chainey  
Dr. Linda L. Clader  
and Mr. Robert N. Ristad  
Dr. Gordon Clanton  
Mr. Clay-Edward Dixon  
Prof. and Mrs. Edwin M. Epstein  
Donald H. Frew III  
Mr. Jerry P. Haas  
Mrs. Mitzi G. Henderson  
Daniel and Valerie King  
Linda Lazzeretti  
Dr. Nancy M. Martin  
The Rev. Dr. Debra J. Mumford  
Dr. Walter D. Oberholtzer Jr.  
Mr. Howie Pearson  
Sammy A. Rahmatti  
Ms. Janice M. Scott  
Dr. and Mrs. Charles W. Scriven  
Mr. Howard Simon and Dr. Vivien Igra  
Mr. Frank Snitz  
Gary and Marjie Toops  
Ms. Glenn Turner  
Mr. Arif Valji  
Ms. Judith Vaughn  
Dr. and Mrs. David S. Winston  
Dr. Antoinette C.  
and the Rev. Hugh Wire

### Up to \$249

Carol R. Albright  
Mr. Mussa Al-Bulushi  
Dr. and Mrs. Douglas Firth Anderson  
Anonymous  
Ms. Margaret Antonoff  
Dr. Wendy Monique Arce  
Ms. MaryJoan Arnett  
Sr. Christina M. Atienza  
Ms. Joy Barnitz  
Mr. Keith Barton  
Kelly Bennett and Colleen Fischer  
Mr. Joseph A. Bracken  
Ms. Dolores Bravos  
Mr. and Mrs. David Brown  
Mrs. June F. Browne  
Dr. M. V. Virginia Burrus  
Mr. William B. Byrnes  
Walter and Ann Cambra  
Dr. Michael S. Campos  
Mr. and Mrs. Frank Castro-Wehr  
Dr. Thomas Cattoi  
Paul and Jan Chaffee  
Ms. Eunice Chan  
Mr. Virstan B. Choy  
and Ms. Marina Lew  
Mr. Douglas B. Clarke  
Ms. Hagit Cohen  
Dr. Domini C. Collins  
The Rev. Brad Corban

Ms. Patricia A. Cosgrove  
The Rev. Dr. Louis W. Countryman  
Mr. Christopher Wells Cox  
and Ms. Melissa Ford Cox  
The Rev. Dr. K. Mooney Cox  
and Capt. John Cox  
Mr. Steven L. Danver  
Emilio D'Arpino  
Dr. and Mrs. James D. Daugherty  
Ms. Carmen De La Vega-Neafsey  
and Mr. James Neafsy  
Carla DeSola  
Dr. Joseph D. Driskill  
and Dr. Leslie J. Bryant  
Dr. Mark A. Duntley  
and Ms. Melinda A. Smith  
Timothy Eastman  
The Rev. John H. Emerson  
and Janice F. Emerson  
The Rev. Dr. James Empereur, S.J.  
Mrs. Michelle L. Enciso  
Dr. and Mrs. Eldon G. Ernst  
Dr. Ron H. Feldman  
Dr. Bruce Feldstein  
Mr. Mark D. Fischer  
The Rev. Albin H. Fogelquist, Jr.  
Mr. Wilmer Fong  
Carol and William Frank  
Mr. and Mrs. Ben M. Fujita  
Mr. Frederick W. Goff  
Dr. Rebecca Gordon  
Dvorah J. Grenn  
Dr. Edward Gutman  
and Mrs. Hilary Gutman  
Mr. Victor Haburchak  
The Rev. Dr. Nancy E. Hall  
Shauna Hannan  
Jacob and Rena Harari  
Mrs. Constance Harris  
Ms. Janet Harris  
The Rev. Claude G. Haugabook, Jr.  
Dr. and Mrs. John C. Holt  
Mrs. Carolyn Houghton  
The Rev. David Howell  
Estie Hudes  
Leslye Huff  
Dr. Mary Hunt  
and the Rev. Dr. Diann Neu  
Mr. and Mrs. Joel Isaacson  
Dr. Abdul Jabbar  
Ms. Fatimit Janmohamed  
Ms. Andrea Johnson  
Dr. Robert V. Jones  
Dr. Yohana Junker  
Mr. Donald D. Kaiper  
Dr. and Mrs. Everett R. Kalin  
Dr. Judith W. Kay  
Dr. Kathleen Kook  
Dr. Jane M. Kopas  
Dr. Ralph Kuncel  
Dr. Virginia W. Landgraf  
Dr. William R. Large  
and Ms. Susan R. Newell  
Mr. Laurent C. LeBien  
Ms. Eleanore R. Lee  
Thelma Lennhoff  
Dr. Bruce H. Lescher  
and Ms. Clare Ronzani  
Mrs. Paula E. Leslie  
Diane and Ray Lewis  
Dr. Elizabeth Liebert, SNJM

The Rev. Dr. Thomas Lindell  
 Rulon Linfood  
 Mr. John D. Litke  
 Sherrin Loyd  
 Mrs. Mary Carlton Lull  
 Ms. Sally Mahé  
 Ms. Pat Malmstrom  
 Sephora Markson  
 Judith Massarano  
 Ms. Ina Ann W. McCoy  
 The Rev. Dr. and Mrs. James McDonald  
 Dr. Margaret R. McLean  
 Dr. Valerie Miles-Tribble  
 The Rev. Dr. Michael J. Miller  
 Mr. Mahan Mirza  
 Dr. and Mr. Cynthia Moe-Lobeda  
 Christopher Moreland  
 Dr. Rocco Morelli  
 Mr. and Mrs. Richard B. Morris  
 Ms. Alison H. Mundy  
 The Rev. David Mundy  
 The Rev. Viji Nakka-Cammauf  
 and Mr. Scott Cammauf  
 Network For Good  
 Beth Nitzberg  
 Mr. Mansurali Nurmuhammad  
 Mrs. Denise Ogren  
 Dr. Linda E. Olds  
 Daniel Ostrow  
 Ms. Susan D. Parsons  
 Dr. Catherine Passantino Mitchell  
 Rabbi Stephen S.  
 and Dr. Laurie Pearce  
 Mr. Karl E.E. Peters  
 The Very Rev. William H. Petersen  
 and Ms. Priscilla E. Petersen  
 Mr. Carl Peterson  
 Dr. Raymond Pickett  
 The Rev. Nathaniel W. Pierce  
 Dr. Andrew Peabody Porter  
 Fr. Christopher D. Renz, O.P.  
 The Very Rev.  
 and Mrs. Mark Richardson  
 Dr. and Mrs. George P. Ridout

Father Miles O. Riley  
 Drs. Judith B. and Jay T. Rock  
 Father Peter Rogers  
 Dr. Julius M. Rogina  
 Dr. Holmes Rolston, III  
 Mr. Boyard Rowe  
 Jerry Lynn Rubin  
 Dr. Carroll Saussy  
 and Mr. Frank Molony  
 Mr. Jack Sawyer  
 Ms. Patricia J. Schulz  
 Ms. Gloria Sears  
 The Rev. and  
 Mrs. P. Kempton Segerhammar  
 Dr. Naomi S. Seidman  
 Mrs. Judith Selby  
 The Rev. Dr. Scott G. Sinclair  
 The Rev. Richard L. Smith  
 Ms. Rebecca So  
 Dr. Jeffrey L. Staley  
 and Ms. Barbara Wong  
 Brian and Mary Stein-Webber  
 Dr. Gregory E. Sterling  
 Ms. Helen Stewart  
 Mr. Boyd Stockdale  
 Dr. and Mrs. Peter W. Sullivan  
 Dr. Sandra Jeanne Sullivan-Dunbar  
 Raheem and Genva Suluki  
 Mr. Homer Teng  
 The Rev. John T. Timbs  
 Mrs. Carol Trabing  
 Ms. Connie W. Tyler  
 Mr. Harvey Varga  
 Ms. Barbara Wechsler  
 Dr. Roger W. Wedell  
 Dr. Margo Elizabeth Wesley  
 Dr. David L. Wheeler  
 Ms. Nancy Suzanne Wiens  
 Ms. Ann Willard  
 and Mr. Bruce Willard  
 Mrs. Judith Wydick  
 Olga Yunak  
 Ms. Marisha E. Zeffer



## Graduate Theological Union Skylight Society

### JOIN THE SKYLIGHT SOCIETY

## Leave a Legacy...

The GTU's Skylight Society honors donors who have made a future commitment to us through a bequest or other planned gift. We invite you to join this special group, whose gifts help ensure our mission continues — today and into the future. Membership in the Skylight Society is open to anyone who has or will be providing a planned gift of any amount or type.

### TYPES OF PLANNED GIFTS

- **Bequests** allow gifting through your will or trust.
- **Charitable Gift Annuities and Charitable Remainder Trusts** offer an immediate income tax deduction and lifetime income payments.
- **Life Insurance** allows you to donate a new policy or designate the Graduate Theological Union as the beneficiary and/or owner of an existing policy.
- **IRA and 401(k) Plans** allow you to name the GTU as beneficiary. If you are over 70 ½ years old, you can make a gift directly from your IRA as part of your Required Minimum Distribution and reduce your taxable income!
- **Charitable Lead Trusts** provide a way to pass significant wealth to your heirs at minimal or no transfer-tax cost, while making immediate gifts to the Graduate Theological Union.

**To explore these and other planned gift options please contact:**

**Alison Mundy**, Vice President for Advancement  
 amundy@gtu.edu, 510-649-2530

Please let us know if you have made a bequest or some other estate planning arrangement to support the GTU. It helps us with our organizational planning and allows us to express our appreciation in a way that is meaningful to you.



Photo: Benjamin Heller





# GTU

Graduate Theological Union  
2400 Ridge Road  
Berkeley, CA 94709

NON-PROFIT ORG.  
U.S. POSTAGE  
PAID  
OAKLAND, CA  
PERMIT NO. 8930



A coastal live oak tree graces the entry path  
to the GTU library. *Photo: Paul Kirchner*