



# Skylight

News and Notes from the GTU

Fall 2019

## Inauguration, Innovation, & Inspiration at the GTU

“My hope is that the GTU will serve as an incubator where interreligious scholar-innovators can find inspiration, start new projects, and launch groundbreaking ideas, and that the work we do in building a community that engages difference creatively can be a model for a deeply polarized world.”

*David L. Lehman*

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Debra J. Mumford**

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**Chaplaincy in Japan  
After the Tsunami**

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# GTU VOICES



"The GTU has created a unique space for students like myself to find a fusion of the development of the intellect and the spirit, each supporting the growth of the other. Though my time at the GTU is not yet finished, I already feel the process of transformation well underway. As such, I feel better prepared to actively participate in the academic, professional, and social worlds that exist well beyond the walls of the academy."

Laura Dunn

"The GTU has fostered my approach of putting new breath into the classical methods of biblical interpretation from the angle I know best. . . . It has given me the possibility to comfortably work in the liminal space between the old and the new, the classical and the modern. From both a scholarly and identity point of view, I feel I am given a voice and a community to which I belong. For this opportunity, I am forever grateful to the GTU."

Eric Sias



"I am so grateful for the opportunities I have had to be a teaching assistant at the GTU. I have been able to practice more concrete skills, such as lecturing, marking assignments, creating syllabi, and processing tricky classroom dynamics with skilled educators, delving into the challenging field of fair assessments and making difficult choices about how to include material that represents important and diverse themes but is also focused and relevant."

Sheryl Johnson

"I believe theology should go beyond its traditional boundaries by seeking dialogue with other fields and across faith traditions in order to find interdisciplinary solutions to the challenges of the twenty-first century. I am convinced that finding common ground between economy, ecology, and science is possible, and that religion can serve in bringing together people from different countries, industry sectors, and academic fields. I am thankful that the people of the GTU share the commitment to serving society and making the world a little better."

Myoung-Ho Sin



**GTU Voices** is a blog celebrating the spiritual and scholarly diversity of our community. Read more at [gtu.edu/voices](https://gtu.edu/voices). Your donation can help our students pursue their dreams.

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# Pathways to an Interreligious Future

On the eve of his inauguration as president, Rabbi Daniel Lehmann shares his vision for advancing the GTU as a leading laboratory for interreligious life and learning.

*By Rabbi Daniel L. Lehmann*

**T**he Graduate Theological Union is a truly global, multireligious community of scholars, learners, and leaders. Our students, faculty, and campus community come together from many diverse cultures and faith traditions. We are people who share a commitment to both rigorous scholarship and deep religious engagement. For me, the opportunity to lead an institution that was already widely recognized as the foremost destination for interreligious education and dialogue was one of the most attractive aspects of becoming the GTU's president.

But the GTU is much more than just a gathering place for people of different faiths and backgrounds. I see the GTU as the leading laboratory and platform for energetic participation in interreligious life and learning.

The religious and cultural diversity at the GTU is undeniable, and we celebrate that. Still, diversity is just a starting point. It takes work to build a pluralistic community that encourages respectful dialogue and creates opportunities both to celebrate commonalities and to engage in serious conversations about difference. True pluralism requires intentional exchange with others, and that's what we foster at the GTU. It demands a commitment to particularity and an openness to listening, a willingness to share our own truth and a desire to learn from the perspectives of those with whom we may disagree.

One of my top priorities as president is to continue to build a GTU culture in which every voice is valued and respected—an environment where trust and open inquiry allow us to introduce differing points of view. In order to live out such a vision, the many people involved and invested in this multireligious community must continue to hold onto the unique identities and commitments that make each of us distinctive. We do not ask any member of our community to leave their beliefs at the door. The encounter of these deeply held commitments is what makes true interreligious dialogue fruitful.

As president, one of my hopes is that the GTU will serve as an incubator where interreligious scholar-innovators can find inspiration, start new projects, and launch



groundbreaking ideas through participation in the GTU's unique brand of pluralism in practice. In addition to scholarly projects, the work we do in building a community that can engage difference creatively can be a model for a deeply polarized world.

Across all strata of society and realms of civic engagement—from politics, to religion, to race and beyond—discourse has become increasingly factious. Many view religion as a primary cause of our cultural discourse of division. But I believe that religion, when shaped by a commitment to pluralism, can also be a powerful source of healing and hope.

In this cultural climate, a new moment presents itself: a moment to innovate *new* democratic models that are strengthened through curious, courageous engagement with divergences in opinion, persuasion, or





President Lehmann hosts a meeting with doctoral students in his office.

belief. As president, I hope to continue to build a GTU that will educate and empower scholars, leaders, and activists to apply deep and sophisticated interreligious learning to our contemporary challenges and opportunities.

## Advancing Professional Opportunities through Applied Interreligious Engagement

As the GTU advances into a new era, we are actively developing programs and resources that draw upon and apply our unique set of multireligious and interdisciplinary academic strengths to modern-day professional contexts and contemporary issues. With these new offerings, we offer a model that equips leaders to address the ethical, organizational, and spiritual challenges they face in a variety of corporate and nonprofit ventures.

As a start, we are initiating several new programs and expanding existing ones that seek to empower working professionals to apply the insights of GTU scholarship in creatively addressing contemporary needs. These applied programs offer exceptional opportunities for expanded partnerships with professional and nonprofit organizations that understand the critical role the wisdom of religious teaching can offer in addressing contemporary needs. Let me offer just a few examples of these new directions.

We are in the final stages of developing an innovative interreligious chaplaincy program that is the first of its kind, offering students the opportunity to gain chaplaincy certi-

fication with both specific interreligious training as well as specialized training in Islamic, Jewish, or Hindu chaplaincy through a focused master's degree from our Centers of Islamic, Jewish, or Dharma Studies. This new chaplaincy program, which we expect will welcome its first group of students next fall, will provide the practical skills necessary to offer spiritual care in environments of great spiritual and religious diversity, while also grounding each student in a specific tradition that has been underrepresented among institutional chaplains. (Read more about this program on page 9.)

We are also planning a new online graduate certificate in interreligious studies designed to attract working professionals in a wide variety of fields. As the first fully online program to be offered by the GTU, this graduate certificate is tailored to meet the needs of today's professionals across a variety of sectors including healthcare, nonprofit management, social services, public policy, education, and business. Leaders in these fields recognize that today's increasingly diverse workplace environment—and the global culture at large—requires new approaches to cultivating sensitivity and inclusive practices as well as forward-thinking strategies that effectively incorporate multiple perspectives.

In addition, we are expanding our Sustainability 360 program, a collaborative multireligious and multidisciplinary initiative that brings the academic study of religion into conversation with ecology, economics, social ethics and other disciplines in the rapidly growing field of Sustainability Studies. The GTU understands that the deep wisdom of

the world's religious traditions can play a part in addressing climate change and other contemporary challenges. Our current initiatives include the development of a new graduate certificate in Sustainability Studies, as well as the convening of *Sustainable Societies II*, a global conference at the GTU that will bring together an international collection of scholars and experts from diverse faith traditions and academic disciplines in the broad field of sustainability.

Equipping interreligious scholar-leaders to meet contemporary needs—whether it be around spiritual care and chaplaincy, environmental, economic and socially sustainable living, or navigating the complexities of religious and cultural diversity in the workplace and the larger culture—is at the very heart of what we do here at the GTU. The GTU is poised to enhance its capacity to respond to the most serious challenges of our time. Our intellectual and spiritual resources will be deployed in new ways as we engage the diverse and complex needs of our increasingly pluralistic world.

## Facilitating the Interreligious Spiritual Quest

In addition, I view the GTU as a collaborative space where scholars and seekers from across a broad spectrum of belief and spiritual expression can engage one another in exploring religious and spiritual practice in its various forms. The GTU is a studio for interreligious scholar-seekers to collaborate, connect, shape, and reshape creative expressions of a life lived with commitment to meaning-making. Through retreats, festivals, workshops, community courses, exhibitions and events, the wide variety of spiritual worldviews is brought into generative dialogue.

As a pluralistic, interreligious laboratory, the GTU is uniquely positioned to offer opportunities to explore spirituality and meaning both within and beyond institutional contexts, providing an opportunity to question, to try on ideas, and to make connections with history, tradition, and community. Rather than discouraging scrutiny of accepted ideas or established traditions, we believe challenging the status quo increases understanding.

With its rich resources in religious thought, the GTU offers a bridge between contemporary spiritual inquiry and established religious traditions. Explorers have the opportunity to examine concepts across time, geography, and cultural contexts, where they may uncover patterns of transformation that infuse traditions and follow common threads that lead to understanding and meaning. Through engagement with multiple worldviews, scholar-seekers may also discover innovative ways of thinking about their own spiritual truth.

Our Center for Theology and the Natural Sciences (CTNS) and Center for Religion and the Arts (CARE) are not just hubs of interdisciplinary inquiry where religious thought is brought into creative conversation with “secular” fields. At the GTU we recognize that areas like the arts and



the natural sciences are themselves pathways to deeper spiritual understanding, in ways that may fall outside the bounds of established religious tradition. Last month's sacred world music festival, ResoNation, hosted by CARE in cooperation with several member schools and GTU centers, was a celebration not just of the diverse music stemming from numerous religious traditions, but a witness to the power of music itself as a pathway to the Divine. And through efforts like its renowned “Science and the Spiritual Quest” program, CTNS continues to explore ways in which science itself can be a spiritual experience.

The GTU is also a platform from which students can apply the principles of spiritual thinking to the real world. We are offering several new programs that will provide a launch pad for those who seek a vocation in the key areas of wellness, sustainability, and meaning-making. For instance, the GTU is now the only institution offering a graduate degree in Yoga Studies, giving students a foundation to build a life around sharing this essential spiritual practice.

Wherever the spiritually curious find themselves on the quest for interreligious understanding, the invitation is open to consider GTU as a laboratory for authentic spiritual exploration and the chance to make positive change.

## A Global Network of Interreligious Scholarship and Leadership

To fulfill its true potential as an international leader and hub of interreligious education and dialogue, the GTU must continue to extend its reach to the global community. Be-

*Continued on page 8*



# GTU Receives \$2.5 Million Grant from Hellman Foundation

## Funding will support new initiatives in interreligious education and engagement over the next five years

On October 16, 2019, the GTU announced receipt of a \$2,500,000 grant from the Hellman Foundation to support bold new initiatives in interreligious programming. The five-year grant will provide funding for the establishment of an innovative interfaith chaplaincy program at the GTU, and will allow the hiring of additional faculty to support the Madrasa-Midrasha program, a creative interreligious partnership between the GTU's Richard S. Dinner Center for Jewish Studies and Center for Islamic Studies that seek to build understanding and engagement between the Jewish and Muslim communities. In addition, the grant also provides ongoing support for faculty and programming in areas of Jewish and Islamic Studies.

"We are confident that this generous gift from the Hellman Foundation will catapult the GTU into bold new arenas of interreligious engagement, building on the historic strength of our programs," said GTU President Rabbi Daniel Lehmann. "We are especially excited about the new initiative in interreligious chaplaincy, which unites deep religious scholarship with the applied skills and professional training necessary for spiritual care amid today's diverse religious contexts. We believe this innovative program will expand significantly the opportunities for collaboration with our partners, such as the University of California, Berkeley.

Both the interfaith chaplaincy program and the Madrasa-Midrasha program are products of the GTU's interreligious emphasis. The chaplaincy program will offer students opportunity to gain chaplaincy certification with specific interfaith training, while simulta-

***"Our world desperately needs new models of collaboration across lines of difference. We're pleased to partner with the GTU in these groundbreaking efforts to build interreligious understanding."***

—Susan Hirsch, executive director of the Hellman Foundation

neously earning a Master of Arts degree in Jewish, Islamic, or Hindu Studies. The Madrasa-Midrasha program emphasizes Jewish-Islamic dialogue, offering courses and public programming exploring the richness, diversity, differences, and commonalities of Jewish and Islamic traditions.

"The Hellman Foundation is delighted to support the GTU's pioneering work," said Susan Hirsch, executive director of the Foundation. "Our world desperately needs new models of collaboration across lines of difference. We're pleased to partner with the GTU in these groundbreaking efforts to build interreligious understanding, includ-

ing this innovative interfaith chaplaincy program, which is the first of its kind."

GTU President Daniel Lehmann continued, "In an age where religion is often seen as contributing to polarization, we believe the GTU's unique brand of critical, informed scholarship can build bridges of understanding and cooperation, and can contribute to the public discourse in ways that enrich public life and community relations across lines of difference. It is an honor to have the Hellman Foundation as a dedicated partner as the GTU moves into a new phase of interreligious programming. We are deeply grateful for their generosity." ♦

**About the Hellman Foundation:** With primary focus in the San Francisco Bay Area, the Hellman Foundation works to build equity and opportunity, to advance knowledge, and to foster health, science, the arts, innovation, and creativity.

yond serving as a resource for its diverse campus community and broader network of local affiliates, it must embrace a “borderless” and “boundary-less” approach to interreligious learning, forging international partnerships and providing online entry points to our vast scholarly resources so the GTU can reach and serve audiences worldwide.

Our campus is already a rich, educational meeting ground where interreligious and international scholar-explorers gather, share wisdom, learn from one another, and mutually inspire new directions in service and scholarship for the greater good. From my very first days as president, I have felt blessed to be part of a community where so many diverse cultures, nations, and religions come together. The international nature of the GTU can be seen in our doctoral program, for example, which currently includes citizens of nearly twenty different nations. The percentage of international students continues to increase; half of this year’s entering doctoral class were international students, including a scholar who is the first person from her Lahu tribe in Myanmar to enter

***“The GTU must embrace a ‘borderless’ and ‘boundary-less’ approach to interreligious learning, forging international partnerships and providing online entry points to our vast scholarly resources.”***

a PhD program. We know many of these educators, leaders, and activists will return to their homelands and employ their GTU education to serve the communities there, like so many GTU alumni before them.

But to really extend the GTU’s international influence, we must more fully embrace the digital age, increasingly moving beyond just brick-and-mortar learning to employ global communication technologies and online programming. We must invest heavily in developing digital degree and certificate programs, online educational events and resources, and other digital outreach that can serve communities outside our borders. Our location near the technological hub of the Silicon Valley positions the GTU well for such growth. But fully implementing such a vision will require building on institutional connections here and abroad,

including our existing cooperative relationship with the University of California, Berkeley, and the schools and universities within the GTU consortium, as well as expanding our network of international partnerships.

During the first year of my presidency, I’ve had opportunity to travel internationally to get to know better some of the communities the GTU serves, and to discuss collaborative possibilities with leaders in those communities, including many prestigious GTU alumni. Dean Uriah Kim and I spent a week in Korea earlier this year, where we not only had dinner with 15 GTU alumni who are professors, pastors, and leaders in universities, seminaries, and churches across Korea, but also engaged in numerous creative conversations about developing more intentional and thoughtful partnerships between the GTU and Korean institutions. I had similar experiences on visits to Hong Kong, as well as in India, where I spent a weekend at the ISKCON Govardhan Eco-Village discussing partnership possibilities with its visionary leader Radhanath Swami, as well as with leaders at the Center for Peace Research at Baranas Hindu University in Varanasi. These trips were inspirational—but they represent the mere starting point for innovative new partnerships the GTU aspires to establish and grow.

As president, one of my goals is to position the GTU to continue to expand its partnerships with local industries, nonprofits, and universities that have established the Bay Area as a global thought leader, and to go beyond our immediate environs by increasing collaboration with universities, institutes, and initiatives worldwide. Through such efforts we can further expand the reach of the GTU’s innovative approach to interreligious and interdisciplinary learning and leadership. ♦

***Rabbi Daniel L. Lehmann** is the eighth president of the Graduate Theological Union.*

## **Online Certificate in Interreligious Studies, Starting Fall 2020**

**T**he GTU is pleased to announce a new online graduate-level Certificate in Interreligious Studies—the first fully online program offered by the GTU. Building on the GTU’s long-established leadership in interreligious scholarship and teaching, this certificate will expand the school’s academic programs to reach prospective students wherever they may live or work.

This certificate is tailored to meet the needs of today’s working professionals across a variety of sectors in the business and nonprofit arenas. Industry leaders realize that being successful requires new approaches to cultivating sensitivity and inclusive practices from within, as well as developing forward-thinking strategies that effectively integrate various perspectives. The new online certificate program will emphasize the ways in which religious traditions relate to one another, and to contemporary movements in science and the arts. Tuition for the new program will carry forward the GTU’s commitment to make this important professional development opportunity accessible to as many learners as possible.

For more information, contact the GTU admissions office at [admissions@gtu.edu](mailto:admissions@gtu.edu).



# GTU Announces Interreligious Chaplaincy Program



(l-r) Munir Jiwa, director of the Center for Islamic Studies; Chaplain Bruce Feldstein; GTU President Daniel Lehmann; Deena Aranoff, director of the Center for Jewish Studies; Kamal Abu-Shamsieh.

**T**he GTU has developed an innovative interreligious chaplaincy program to equip chaplains with the skills and interreligious understanding necessary to meet the spiritual and religious needs of increasingly diverse populations, as well as to offer expertise in religious traditions that have traditionally been underrepresented among institutional chaplains. The program offers students the opportunity to gain a Graduate Certificate in Interreligious Chaplaincy, while simultaneously earning tradition-specific training through an MA in Islamic, Jewish, or Hindu Studies.

The innovative program builds on the groundbreaking work already being pioneered at GTU Centers devoted to the study of Judaism, Islam, and Hinduism, as well as the expertise in chaplaincy and spiritual care present among GTU member schools and affiliates. It was developed in response to the shifting religious landscape in North America, which includes a diminishing percentage of people who identify as Christian, a rising number of “nones,” and an increase in non-Christian immigrants. These demographic trends are likely to continue, creating more pluralistic religious identities and communities, and an increased need for spiritual and religious caregivers to serve non-Christians and people with interfaith backgrounds.

The program provides the practical skills to offer spiritual care in environments of great religious diversity, while also grounding each student in a specific religious tradition underrepresented among institutional chaplains. Course-

work will incorporate practical pastoral training, interfaith training, and coursework on counseling, chaplaincy models and methods, and spiritual care. The certificate program will also be open to students who have previously earned a qualifying master’s degree.

The GTU announced the program on September 26, at a special GTU event on Jewish and Islamic Spiritual Care held at Stanford Medicine in partnership with several Stanford-based healthcare organizations. Featured speakers were Kamal Abu-Shamsieh, founder and director of Ziyara Muslim Spiritual Care, and a PhD student in Islamic Studies at the GTU, and Chaplain Bruce Feldstein, founder and director of Jewish Chaplaincy Services.

For more information on the GTU’s Interreligious Chaplaincy program, or to apply to become part of the initial cohort of students entering the program in Fall 2020, contact the GTU admissions office at [admissions@gtu.edu](mailto:admissions@gtu.edu). ♦

# Inspired by Holy Women

*In their work with the Holy Women Icons Project—including a new GTU January course in Hawai'i—alumnae Angela Yarber (PhD, '10) and Elizabeth Lee (PhD, '11) are drawing on the wisdom and experiences of historic women to meet contemporary challenges.*

*By Angela Yarber*

**I**t's January 2010, and I'm only months away from defending my dissertation at the GTU. Amid the sweet smell of incense, I gaze across a lush forest from the high point of a Buddhist temple in Chiang Mai, Thailand, when my dissertation advisor, Dr. Ronald Nakasone, approaches. "I'm glad you came on this trip," he tells me. "In the West, when you graduate, they say, 'goodbye,' but in the East, you're stuck with me for life."

I had come to GTU in 2006 as a professional dancer and pastor, intending to pursue a PhD in Art and Religion under the guidance of Doug Adams, professor of Christianity and the Arts at Pacific School of Religion and the GTU. He died far too young the following year. Like many in my field, I was bereft. I was also without an advisor.

Who should step up to guide this queer, dancing, Baptist clergywoman? (Yes, we exist!) A world-renown Buddhist scholar, Jōdō Shinshū priest, and calligrapher. Whether it was researching the iconography of Shiva Nataraja, the kabuki onnagata, Israeli folk dance, whirling dervishes, or giving traditional iconography a folk-feminist twist, Dr. Nakasone was there. "Stuck with me for life."

**A**nother lifelong connection was formed in Berkeley when I met my wife, Dr. Elizabeth Lee, who was also pursuing her doctorate at the GTU. Elizabeth's PhD in Ethics and Social Theory offers grounding to my creative life as an artist and author. Together, we left the Bay Area after graduating and headed south for work. For several years, I resumed work as a pastor and taught part-time; she served as an ethics professor. But over time, my job in the church became toxic. The file folder of hate mail grew thicker and the sexist and heterosexist microaggressions raged within my own congregation. Spiritually spent, I went on a retreat for artists and activists, and began to heal. In the process, I discerned the

time had come for me to follow Lilith's footsteps, climbing the "garden's walls" to find liberation and work outside the confines of church and academy.

Elizabeth and I determined to leave it all, seeking to imagine and create something different. We quit our jobs, sold our home, packed our toddler into a camper, and spent most of the next two years volunteering and traveling full-time, while discerning how to best turn my painting, writing, retreats, teaching, and sustainability work into a nonprofit. Finally, we settled in Hawai'i and established the Holy Women Icons Project ([holywomenicons.com](http://holywomenicons.com)).

The Holy Women Icons Project seeks to empower marginalized women by telling the stories of revolutionary holy women through art, writing, and special events. What began with an art show morphed into articles and books, and then became retreats and an academic course. Now, the Holy Women Icons Project offers over 100 folk-feminist iconographic paintings of revolutionary women from history and mythology, intersectional feminist writing in articles and books, retreats, and, in January a brand new academic course on the Big Island offered in partnership with the GTU and its Center for the Arts & Religion.

In this meandering travelation-turned-entrepreneur narrative, the lives, legends, and legacies of the revolutionary holy women I paint and write about were—and continue to be—my guides. To find the courage to leave a job that was assaulting my soul, I drew upon the myth of Lilith leaving the Garden of Eden and Audre Lorde's sister outsider admonition that "Caring for myself is not self-indulgence. It is self-preservation, and that is an act of political warfare." It was the passionate nomad, Freya Stark's sentiment that, "It's beckoning that counts, not the clicking latch behind you" that called me out of ordinary life to wonder and wander as a form of vocational discernment. Pauli Murray's intrepid re-





Dr. Angela Yarber with her painting "Goddess of Abundance"

silience as she faced overt discrimination because of her race, gender, sexuality, and gender identity buoyed my work as an artist, author, and executive director of a fledgling nonprofit seeking to make substantive changes for marginalized women and our access to empowerment, inspiration, and beauty.

More than quotable phrases or clichés, however, is the way these revolutionary women form a subversive sisterhood of saints that surrounds and upholds all feminist change-makers. Because of them, not only can we work outside the confining box constructed by forces of white supremacy, sexism, and heterosexism, but we can begin to dismantle it.

**T**his winter, the Holy Women Icon Project is delighted to be kicking off the new decade by offering a new accredited academic course through the GTU as well as an empowering New Year's Retreat for women. The retreat, *Holy Woman*

*Within: New Year's Retreat for Spiritual Creatives*, meets in Volcano, Hawai'i, from December 31, 2019 through January 4, 2020, to usher in a new year with radical self-care for collective liberation.

Then, later in January, our work finds academic grounding in an Intersession course we're offering that's open to students from the GTU and its member schools, as well as alumni and community members. From January 12-18, 2020, we're gathering at our off-grid eco-retreat on the Big Island for *Holy Women Icons: Embodied Ecofeminism and the Arts* (RA4190). We're delighted to be offering this accredited course in partnership with the GTU and its Center for the Arts & Religion, and hope to offer additional sessions in partnership with other schools later next year.

Our upcoming GTU course on the Big Island in January brings together the seemingly disparate areas of the arts, spir-



ity, sustainability, and feminism. Taking cues from indigenous ways of knowing, grounded in the aloha 'āina movement, the lines between these areas blur; in Hawaiian culture, the arts, spirituality, sustainability, and gender theories are mutually informative and inseparable. This land-based intensive course offers students the opportunity to engage theory with practice on the Big Island. Intersectional ecofeminist philosophy undergirds conversations about ethics, sustainability, and revolutionary holy women from history and mythology. Knowing, being, and doing merge with engaged pedagogy that values the mind, body, and heart as students read and discuss critical theory, participate in guided icon painting, honor the 'āina (land) by participating in planting, harvesting, and off-grid-sustainable living, create sustainable artistic practices for their home contexts, and examine the ethical virtues exuded by revolutionary women from history and myth. Each day includes a deep dive into the life, legend, and legacy of a different historical, mythological, and archetypal woman as students examine how the ethical virtue she promotes directly impacts both theory and praxis at specific places on the island.

This land-based intensive class is grounded in the engaged theory of bell hooks, and structured in Parker Palmer's *knowing, being, and doing* framework. The classroom's "radical space of possibility" expands to encompass the orchard, garden, art studio, dinner table, an active volcano, tide pools, and those much-beloved seminar spaces of dialogue. Hawai'i provides not simply the location of the course, but the course's methodology. As in most indigenous ways of knowing, humanity, spirituality, and art are inseparable from the land, so we learn on and as a part of the 'āina of Big Island.

As haole (white people) living as academics, artists, and clergy outside the academy or church in Hawai'i, Elizabeth and I find ourselves shining an excavating light away from ourselves and onto the revolutionary historical and mythological women—often queer and/or women of color—who have radically shaped our world, yet whose stories are unheard, erased, maligned. Endeavoring to be accomplices in anti-racism work and inaugurators of interfaith dialogue, I think of these lessons that began at the GTU for me. As these historic mentors teach us "How to Be Better Haoles" at Pu'uhuluhulu on Mauna Kea, we are reminded of our place on



this island. The history and present reality is one of colonization and military occupation. Because of this, it is our responsibility, as ethicist and artist, to serve as interlocutors who introduce others into conversations about loving and respecting (aloha) the 'āina (land) with our (he)arts and lives. If we are to call this island our home, we must also share the stories of this island with others.

Since the GTU has offered us so much, we are delighted to invite the extended

GTU community into this conversation with us. Expand the classroom's radical possibility alongside us, and join in our January course.

It's August 2019 and Elizabeth and I have returned to the Bay Area with our two kids for a month-long exhibit of my icons at a museum in San Francisco. I'm beginning a public lecture to mark the closing of the exhibition, when I glance at the gallery door and see my dissertation advisor, Dr. Ronald Nakasone, walk in with his spouse, Irene. We've seen each other only twice since my graduation nearly a decade ago, but he continues to donate to my nonprofit, send me updates, and mail gifts to my two young children. I hear the cadence of his childhood Pidgin echoed back at me each day on Big Island. "Stuck with me for life."

I think often of Sensei Nakasone and my time at the GTU, that magical place with a view that never ceases to drop my jaw, that venerable place where religion meets the world. I am grateful for all that the GTU has helped us create and imagine. Stuck with me for life. ♦

**Angela Yarber** (PhD, '10) is an author, artist, and executive director of the Holy Women Icons Project, which she founded with her wife and fellow GTU alum Elizabeth Lee (PhD, '11). Find out more about the Holy Women Icons Project at [holyywomenicons.com](http://holyywomenicons.com).

Join the Holy Women Icons Project and the GTU's Center for the Arts & Religion for a GTU 3-credit intersession course **"Holy Women Icons: Embodied EcoFeminism and the Arts"** (RA4190), from January 12-18, 2020, on the Big Island. The course is open to GTU students, alumni, and friends; limited scholarship aid is available for GTU students. Visit [gtu.edu/careclasses](http://gtu.edu/careclasses) for more information. Registration opens November 4.

# Celebrating Alumna of the Year, Debra J. Mumford

**O**ur 2019 Alumna of the Year, Rev. Dr. Debra J. Mumford (PhD, '07) says the GTU's interreligious educational approach and environment helped shape not only her approach to teaching but the way she engages others. "My time at the GTU helped me learn to think critically about the Bible, my faith, and the world in general," she notes. "The GTU also opened up my ability to see God or goodness in many other traditions, and to listen more closely to my sisters and brothers of other faiths."

Since 2007, Dr. Mumford has taught at Louisville Presbyterian Theological Seminary in Louisville, Kentucky, where she is the Frank H. Caldwell Professor of Homiletics. For the past five years, Mumford has also served as director of the Money Matters for Ministry program at Louisville, a Lilly-funded effort that seeks to help seminary students, pastors, and congregations learn to manage their money more wisely and effectively. She is the author of two books, the newly released *Envisioning the Reign of God: Preaching for Tomorrow* (Judson Press, October 2019) and *Exploring Prosperity Preaching: Biblical Health, Wealth, and Wisdom* (Judson, 2012), as well as dozens of journal articles and book chapters.

In addition to her PhD in Homiletics, Dr. Mumford earned a Master of Arts in Biblical Languages from the GTU, as well as a Master of Divinity from American Baptist Seminary of the West, a GTU member school. She is an ordained pastor of the American Baptist Churches USA, with clergy recognition by the Alliance of Baptists.

**D**r. Uriah Kim, Dean and Vice President for Academic Affairs at the GTU, celebrated Mumford's selection. "In her scholarship, teaching, ministry, and service, Dr. Debra Mumford has amply demonstrated the new model for theological educators of the twenty-first century. The work of contemporary religious educators not only must be characterized by rigorous and passionate action, but also must be infused with an entrepreneurial spirit and an interreligious sensibility. Debra embodies all these qualities so central to the GTU, and we are proud to name her alumna of the year."

Dr. Mumford describes her time at the GTU as "transformative," helping her think critically about how faith can impact the world and empower others. She brings that



***"The GTU helped me find my prophetic voice.  
In turn, I try to help others find their  
prophetic voices."  
—Debra J. Mumford***

same emphasis to her own work with students and congregations. "I take every opportunity to teach others to challenge the status quo and transgress any boundaries that seek to oppress or marginalize. The GTU helped me find my prophetic voice. In turn, I try to help others find their prophetic voices for preaching in particular and ministry in general." ♦

Join the GTU as we honor Dr. Debra Mumford at the GTU Alumni Reception at the Annual Meeting of the American Academy of Religion / Society for Biblical Literature in San Diego, CA, on Saturday, November 23, 2019.

# The Heart of a Teacher: Arthur Holder

For more than three decades, the winner of the GTU's 2019 Excellence in Teaching Award, Arthur Holder, has guided students with quiet wisdom and pastoral sensitivity.

By Doug Davidson

**W**hen Arthur Holder was announced as winner of the 2019 Excellence in Teaching Award at the GTU's Commencement Exercises in May, no one in the GTU community was surprised he would be selected for this honor. The only surprise was that the highly respected professor of Christian Spirituality and former academic dean had not already won the annual award. "Our awards committee had to double check the records," remembers GTU Dean Uriah Kim, "because none of us could believe Arthur had not yet received the award!"

The award committee's surprise reflects how highly regarded Arthur Holder is among GTU students, alumni, faculty, and staff. Throughout 33 years in graduate education in Berkeley, Holder has always been in roles that that combined teaching and administration—including more than two decades as an academic dean, first at Church Divinity School of the Pacific for seven years, and then as the dean and vice president for academic affairs at the GTU from 2002 through 2016. But teaching has always been his first love: "I enjoy the administrative work, but I've always thought of administration as the job I was hired to do. Teaching is what I really love."

Holder says it is the "committed, engaged, interesting people who come to study at the GTU" that make teaching here so satisfying. "I love that we've got students from all over the world. Typically, at least half of the students in courses I teach will be from outside the United States. And I love the religious diversity. In my field of Christian Spirituality, it's long been primarily ecumenical Christian diversity. But since I left the Dean's office, I've been teaching our Interdisciplinary Studies Seminar for first-year doctoral students, as well as the History and Culture departmental seminar, which includes people from all concentrations in that department,


so it's been about interreligious diversity as well."

Advising doctoral students is one of Dr. Holder's greatest joys as an educator. Whether a student's work explicitly focuses on contemporary issues or involves a deep dive into the ancient history and culture that produced a text or shaped a tradition, Holder is always interested in the 'so what?' question that motivates a student to pursue a particular project. "Even when people say, 'I'm just interested in history for history's sake,' I don't believe it. There's always something that causes a student to study *this* history, *that* period, *that* person, *that* text rather than some other." He continues, "I try to encourage students to find that point where the subject that they're working on connects with a deep passion that they really care about, and then out of that combustion chamber comes, the creative explosion—creative but contained explosion—that really powers the work."

**H**older enjoys accompanying students on the journey as their projects and interests evolve, transform, and sometimes even change direction completely. Although students often enter the doctoral program with a clear dissertation project in mind, the final result is sometimes far afield from the original vision. "Students are exposed to so much in their coursework. Every book they read, every course they take, is a potential stepping stone to the dissertation. Helping them sort through the possibilities, and eventually decide which one is the keeper, that's part of what I love."

One might call Holder's approach to teaching pastoral; it certainly builds on skills that he honed in his nine years of parish ministry—listening, paying attention, being available, offering support and counsel. "To be a teacher is not to be a





***"I try to encourage students to find that point where the subject that they're working on connects with a deep passion they really care about."  
—Arthur Holder***

machine or an 'answer robot' or encyclopedia just spewing out all of this knowledge. It's to be in a relationship with people; that's what it's about. You've got to call out something in the student and you've got to let it be called out in you."

In thinking about religious education, Arthur Holder draws on the work of Parker Palmer in *The Courage to Teach*, who discusses the three-tiered connection between the student, the teacher, and the subject being studied, what Palmer calls "the great thing." Palmer suggests that between the poles of a teacher-centered approach (where the professor has all the authority) and a student-centered approach (where the focus is primarily on the student's needs) is what he calls a subject-centered teaching. As Holder summarizes, "The way to keep the balance is for both the students and the teachers to focus on the subject, this great thing that we put in our midst and then admire together, puzzle over together, and try to figure out. I think that has been the approach I've tried to take, partly because I find that's what works."

As academic dean, Arthur Holder played a central role in the development of the current doctoral curriculum, which is structured to facilitate and emphasize interreligious and interdisciplinary study. Each of the four doctoral departments at the GTU has been structured to include representation from different religious traditions and scholarly disciplines, allowing for effective bridge-building, cross-fertilization, and dialogue. Yet the program also

offers exceptional opportunity for specialization through more than thirty unique concentrations. Holder believes the new structure facilitates the interaction of students across different disciplines and faith traditions, in ways that truly highlight the unique nature of the community at the GTU, while also providing structure that allows different scholars to pursue their own paths.

The review process that preceded the curriculum redesign highlighted the GTU's distinctive character in another way that continues to shape Holder's approach. "We made a comparative study of maybe a dozen different PhD programs, and the GTU was the only school that said we were training people to do anything other than teach at the higher education level. Every other program emphasized, 'The purpose of this program is to prepare professors.' But all our materials talk about preparing people for leadership in religious organizations, social service agencies, nonprofits, foundations, publishing, educational institutions, and other things." He continues, "There's a reason why we have graduates doing those things; it's because we're encouraging and welcoming them. And it certainly makes a difference in the way I teach."

Congratulations to Dr. Arthur Holder, recipient of the GTU's 2019 Excellence in Teaching Award. ♦

***Doug Davidson*** is director of communications at the GTU.

# ResoNation Celebrates Sacred World Music



Miriam Peretz and Qadim Ensemble (PSR Chapel, Saturday)

The Pacific School of Religion chapel came alive on Saturday, September 21, as the GTU hosted the inaugural performance of *ResoNation: Sacred Sounds Beyond Borders*, Berkeley's first sacred world music festival. We welcomed to the stage six fantastic performers, all locally based and hand-selected by festival director (and GTU alum), Dr. Eleanor Shapiro. A wide range of religious traditions were represented, from Christian African Roots music to north Indian *baul* music and dance. The chapel was filled with joyful songs as hundreds of hands clapped to the beat.

*ResoNation* resumed the following day with an action-packed Sunday afternoon of hands-on musical workshops. The crowd gathered on the grassy quad at PSR as all of the performers from the previous night were joined by additional musicians to share their talents with the Berkeley community. People of all ages learned the technicalities of Eurasian and Eastern European chant, the movements of capoeira, how the music of Beyoncé was used in a womanist worship service, and so much more. We were lucky enough to have a cloudless day, filled with learning, laughs and timely reflection on the unifying quality of sacred music.

—Lydia Webster

GTU Center for the Arts & Religion



Kitka Women's Vocal Ensemble (PSR Chapel, Saturday)





West African Dance with Naomi Diouf  
(Badè Musuem, Sunday)



Threshold Choir  
(PSR Courtyard, Sunday)

Linda Tillery and the Cultural Heritage Choir  
(PSR Chapel, Saturday)



*Photographs by Jerryl Lynn Ruben*



# Spiritual Care in Japan after the Tsunami

***GTU doctoral candidate Nathan Michon shares stories and insights from several years in Japan studying the rise in chaplaincy in the wake of the 2011 tsunami***

*By Nathan Michon*

**A**s a doctoral candidate in the GTU's Department of Historical and Cultural Studies in Religions, I have been based in Sendai, Japan, for most of my dissertation research. Unlike Tokyo, Osaka, or Kyoto, the city of Sendai isn't well known to most people in the United States. It is the largest city in northeastern Japan, a region that is more mountainous and sparsely populated overall—and it was the region hit by the large earthquake and tsunami eight years ago. I am here in Japan because of that event; my research explores the boom in chaplaincy and spiritual care that began in the wake of that tragedy, and the ways in which traditional spiritual practices are being adapted to meet contemporary needs.

The disaster occurred on March 11, 2011, and is widely known in Japan as “3.11.” Many in the United States are more familiar with the impact of the earthquake in Fukushima Prefecture, where nuclear reactors melted down, but the quake actually occurred just off the coast of Miyagi Prefecture, where Sendai is the capital. The earthquake was the largest ever known to strike Japan and the fourth largest in the history of seismology. People who lived through it have described to me the incredibly long and violent shaking, saying they thought the world was literally coming to an end in those moments.

It was an unspeakably awful tragedy, resulting in the loss of more than 18,000 lives and \$210 billion of damage. But the earthquake itself did relatively little damage.

Japan has some of the most strict building regulations in the world, and its structures held up well for an earthquake that size. It's estimated that 99 percent of the damage to both lives and property came from the tsunami that followed, an almost unheard of 120-foot wave that came three miles inland, taking out nearly everything in its path, then receding and returning multiple times. As British journalist Richard Lloyd Parry wrote in his account of the disaster, *Ghosts of the Tsunami*, “Only two forces can inflict greater damage than a tsunami: collision with an asteroid, or nuclear explosion.”

My work here has involved listening to the stories of survivors and those who cared for them. Their accounts are among both the most tragic and the most heart-warming stories I've ever had the chance to hear.

**P**rior to this event, there were some efforts to support chaplaincy training in Japan. The Christian-based Doshisha University began a program long ago. In addition, two ordained Christian professors (including GTU alumnus David Ito) worked with a Buddhist priest, Taniyama Yozo, to found a pastoral care training organization some years before the disaster. Another Buddhist priest named Oshita Daien founded the “Spiritual Care Workers Foundation.” Yet each of these efforts was relatively small and unknown.

Taniyama Yozo had previously lived in Sendai and felt



The author (right) with Rev. Fujio, a Zen priest who helped found a suicide prevention program and also leads meditation programs for the disabled at the local city office

called to return in the wake of the tragedy. He was one of the many clergy from various spiritual traditions who came from all over Japan to volunteer. Yet most were ill-equipped to deal with people who had suffered such deep trauma. Taniyama and others helped set up some emergency training programs to help teach volunteers how to properly listen and offer care. Among the most important aspects of such training was simply developing greater awareness about other faith traditions and learning to listen rather than preach.

Many of the clergy who came to help had never previously had much interaction with those outside of their own tradition, and they were trained more to talk than to listen. So they had a tendency to proselytize, even if unintentionally. Listening, though, is a critical art of chaplaincy and more of a skill than most originally assume.

One of the organizations started at that time was founded by a Zen priest named Kaneta Taio. From Northern Miyagi prefecture, his temple was swamped with requests for funerals, counseling, and other forms of help after the disaster. But he still wanted to do something outside of the temple directly with some of survivors. He began a travelling tea and conversation service called “Café de Monk.” The name was a play on words—the English

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word *monk* could be pronounced “monku,” which means “to complain” in Japanese. The café was a place where volunteer monks offered to hear the daily accounts of those who were suffering after the disaster. They served cakes, snacks, tea, and coffee. Sometimes volunteers would be present to offer massages, fingernail painting, and a variety of other services. Most of the volunteers simply sat for light conversation with people. But if people wanted to share more personal stories or struggles, the priests were always prepared to listen.

As time went on, however, the volunteers and others began to recognize a longer-term need that was not directly related to the disaster. Japan has a rapidly aging population. By 2050, 40 percent of the population is expected to be over sixty-five. As Carl Becker states in his essay in *Buddhist Care for the Dying and Bereaved*, “Never before in the history of humankind have 127 million people, the present population of Japan, lived in such a small land area, nor have so many people ever died in such a short time with so few people to care for them.”

Recognizing the ongoing need for trained chaplains in Japan, Tohoku University, the largest university in the region, helped organize more formal training and obtained funding to establish it as an annual program. From there,





Nathan Michon prays in front of Miyagi elementary school near the coast. After the tsunami, the school had 2 floors under water.

several other universities followed suit. By 2016, they founded the Society for Interfaith Chaplaincy in Japan (SICJ), a parallel organization to the Association of Professional Chaplains (APC) in the U.S. With nine universities and other organizations around Japan having developed training programs approved by the organization, they grew rather quickly as a certifying body. This year, they made another critical step, beginning a formal program to equip chaplaincy trainers.

There are still many challenges that face any development to chaplaincy in Japan. First is that very few in the overall population still understand what the position is. The position is still so unfamiliar to patients in a hospital or hospice, that it can sometimes make the care more difficult. Religion is sometimes viewed with suspicion in Japan, and some people are surprised by the presence of any clergy in a healthcare setting. Buddhist priests are often associated with funerals in Japan. So when a Buddhist priest enters the room, patients have occasionally responded with statements like “It’s too early!” or become depressed thinking the chaplain’s presence is a sign that doctors believe they are in the last stages. One priest even reported that he was denied entrance to the hospital by a security guard who said, “The morgue is that way.”

Another challenge is the very strict boundaries between religion and the state in Japan. Displays of religious

activity are forbidden within most public spaces. A church group, for example, could meet in a public park, but could be kicked out for doing a group prayer there. Japan has a strong socialized healthcare system, yet because of it, most hospitals are connected to the government as well. Thus, although chaplains can now volunteer in such facilities, they are far more restricted in what they can do compared to chaplains based in the United States. It is possible that such restrictions could change in the coming years as awareness spreads, but such national policy level changes will be the most difficult.

My coursework and training at the GTU in cooperation with the Institute of Buddhist Studies prepared me to follow not just the academic historical and socio-cultural elements of the rise in chaplaincy movement, but also the human sides of it. The Fulbright Fellowship I was awarded in 2018 enabled me to conduct research at Tohoku University and to travel to meet instructors associated with the Society for Interfaith Chaplaincy in Japan and other similar organizations, chronicling the stories of what inspired them to enter their current work and how each of them creatively adapts their care programming to their particular students’ needs and conditions. I was able to witness many of the chaplaincy trainings firsthand and also had opportunities to volunteer at places like Café de Monk. The Café still travels to places in northern Miyagi, but



it has inspired numerous offshoots around Japan as well, in other disaster zones as well as hospices and clinics.

New programs continue to develop as well. This past year, I witnessed the opening ceremony of the Shingon Buddhist priest Oshita Daien's "World Harmony Meditation Center" in Gifu Prefecture. There, they are now training "Clinical Meditation Teachers," who are trained in a mix of traditional chaplaincy listening, psychotherapy, and meditation practices applicable to clinical settings. The trainees include doctors, nurses, and social workers who are revolutionizing their respective fields in various ways.

Throughout the experience, I've witnessed many creative ways in which these religious leaders are taking contemporary healing practices and creatively combining them with their own traditions and cultural norms to help the local people in whatever ways they can. Hopefully, my own research in recording their journeys and practices will further the cross-cultural and interfaith understandings of working with and caring for different populations.

In Buddhism, the lotus is a symbol of awakening because its beauty grows despite the muddy waters it comes from. Nothing can erase the tragedy of 3.11, but I hope my work will show at least some of the beauty that emerged in its wake. ♦

***Nathan Jishin Michon** is a PhD candidate at the GTU in the Department of Historical and Cultural Studies in Religion. He is planning to defend his dissertation in March 2020. He is ordained both as an interfaith minister and a Shingon Buddhist priest. He is the editor of *A THOUSAND HANDS: A GUIDEBOOK TO CARING FOR YOUR BUDDHIST COMMUNITY among other works.**

## GTU Upcoming Events

### "The Challenge of Artificial Intelligence from Transhumanism and Teilhard de Chardin"

Fall CTNS Forum with Dr. Levi Checketts, hosted by the Center for Theology and the Natural Sciences

**Tuesday, November 5, 7:00 pm**

Dinner Board Room, 2400 Ridge Road, Berkeley

### Religious Pluralism at the GTU

Town Hall Meeting for the GTU community

**Tuesday, November 12, 12:30 pm**

Dinner Board Room, 2400 Ridge Road, Berkeley

### "Liberal Inclusion or Liberal Conversion? Islamophilia, Islamophobia, and Islamic Studies in Interreligious Contexts"

2019 Distinguished Faculty Lecture with Dr. Munir Jiwa, founding director of the Center for Islamic Studies

**Tuesday, November 12, 6:30 pm**

Pacific School of Religion Chapel, 1798 Scenic Avenue, Berkeley

### "Beginning Again: Reflections on Art as Spiritual Practice"

Brown bag lunch with Deborah Haynes, hosted by the Center for the Arts & Religion

**Friday, November 15, 12:00 pm**

Doug Adams Gallery, 2465 Le Conte Avenue, Berkeley

### "Self-Care in Anxious and Discouraging Times"

Panel discussion with keynote from Dr. Lily Stearns, hosted by the New College Berkeley

**Saturday, November 23, 9:00 am**

G202, 2407 Dana Street, Berkeley

### Berkeley Art Museum/Pacific Film Archive (BAMPFA) Visit with the Center for the Arts & Religion

Visit the "Divine Women, Divine Wisdom" exhibit with GTU/JST-SCU professor Thomas Cattoi

**Wednesday, December 4, 4:30 pm**

BAMPFA, 2155 Center Street, Berkeley

### "From Rabbi to Trans Activist"

Jewish Roundtable with Abby Stein, hosted by the Center for LGBTQ and Gender Studies in Religion at PSR and the Richard S. Dinner Center for Jewish Studies

**Thursday, December 5, 6:00 pm**

Pacific School of Religion Chapel, 1798 Scenic Ave., Berkeley

For more events, visit [gtu.edu/events](https://gtu.edu/events)



# Art @ the GTU



## ***Beyond Words: Art Inspired by Sacred Texts***

Doug Adams Gallery, Center for the Arts & Religion

2465 LeConte Avenue

Through Dec. 13 (T-Th, 10am-3pm), and Second Sundays 1-4pm

Artists' Panel, October 27, 5-7pm

Exhibition catalog, available with CARE membership or \$25+ tax

**T**he ancient sacred texts of the world's religions remain a source of creative and intellectual inspiration today—that's the key to *Beyond Words: Art Inspired by Sacred Texts*. The exhibition features the work of four artists who present art ranging from large, three-dimensional paintings to small-scale, meticulous architectural vignettes. Artists David Maxim, Mohamad Hafez, Meg Hitchcock, and Eleanore Creekmore Dickinson (d. 2017) approach sacred texts as stories, as sources of support and encouragement, and as universal expressions of humanity. The accompanying exhibition catalog includes insightful essays by GTU students and faculty, providing interesting and inspiring perspectives that enrich our experience and broaden our knowledge.

## ***The MCC Collection: A CLGS Exhibition***

Flora Lamson Hewlett Library

2400 Ridge Road

Opening Reception Nov. 5, 6-8pm

On display through Feb. 28, 2020

**T**he Metropolitan Community Church (MCC) Collection is the official archive of the Fellowship of Metropolitan Community Churches, founded in 1968 to serve lesbian, gay, bisexual, transgender, and queer Christians. Recently acquired by the Center for LGBTQ and Gender Studies (CLGS) at PSR, the MCC Collection is the centerpiece of CLGS' expanding archives devoted to preserving the materials of LGBTQ persons of faith.







### ***Isfahani Architecture: Modeling Beauty in Diversity***

Badè Museum of Biblical Archaeology  
Pacific School of Religion  
1798 Scenic Drive  
Through December 6  
(M 10am-2pm and by appointment)

**W**hat is the meaning of the focus on geometry in Islamic art? The photographs of Saïd Nuseibeh invite exploration of this question. In this exhibit, he offers a selection of recent images from Isfahan, Iran. Featuring largely Safavid mosques and palaces (from the 16-18th centuries C.E.), Saïd has created intricate peaceful compositions that are simultaneously calm but vigorous in their animated designs. Tethering these two polar qualities, each photograph offers a rich opportunity for meditation and reflection. As the subjects span centuries and differ widely in their materials, the exhibit offers a unique perspective on the character and intention of Islamic art in Iran.

### ***Putting on Christ: Ineffable Splendor and Liturgical Vestments***

Blackfriars Gallery, Dominican School of Philosophy & Theology  
2301 Vine Street (M-F, 9am-5pm)

**T**his exhibition showcases beautiful vestments from the collection of DSPT/GTU professor Michael Morris, OP (d. 2016). These vestments, which date from the late 19th to early 20th century, added beauty and meaning to a range of events in Catholic life. Among the highlights is a trio of white garments representing the life cycle—a baptismal gown, an alb (long liturgical vestment), and a pall (casket covering)—as well as a red dalmatic (long sleeved tunic) embroidered with images of St. Dominic on one side and St. Catherine of Siena on the other.



**Find out more at  
[www.gtu.edu/events/exhibitions](http://www.gtu.edu/events/exhibitions)**





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## Support Innovative Interreligious Scholarship at the GTU

“My time at the GTU was transformative. The GTU helped me learn to think critically about the Bible, my faith, and the world in general. The GTU also opened up my ability to see God or goodness in many other traditions, and to listen more closely to my sisters and brothers of other faiths. As a result, I take every opportunity to teach others to challenge the status quo and transgress any boundaries that seek to oppress or marginalize.

—Debra J. Mumford,  
2019 GTU Alumna of the Year



### Ways to Give . . .

- **Support GTU's Annual Fund:** Direct your gift to academic programs, scholarships, or simply to the GTU's greatest need. Simplify your charitable giving with a monthly recurring donation!
- **Consider an endowed gift:** Endowed gifts are invested directly, with the interest used to fund activities you specify. This means your gift continues to generate income in perpetuity.
- **Leave a Legacy:** A bequest in your will can provide funding for the GTU. Other planned gifts include charitable designations through retirement plans or IRAs, life insurance policies, revocable and irrevocable trusts, charitable gift annuities, and government savings bonds.

### DID YOU KNOW...

- If you are 70 1/2 or older, you can make a tax deductible gift to the GTU, directly from your IRA, as part of your required minimum distribution (RMD)?

Donate online at [gtu.edu/give](https://gtu.edu/give) or mail your check to Office of Advancement, GTU, 2400 Ridge Rd., Berkeley, CA 94709. For information on these, and all giving opportunities at the GTU, please contact Alison Mundy at [amundy@gtu.edu](mailto:amundy@gtu.edu).