

GTU currents

Where religion meets the world

NEWS OF THE GRADUATE THEOLOGICAL UNION

FALL 2010

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“

*In all of my work,
I've been interested
in the intersections
between economic,
environmental, and
feminist ethics ...*

”

LAURA STIVERS, Ph.D. '00

Explaining Economics from a Values Perspective

From economic policies in developing countries
to homelessness in America

Growing up near Harlem, Laura Stivers (Ph.D. '00) frequently saw homeless people. There was much diversity in her grade school and many children from poor homes. When she was eight, her family moved to the state of Washington where she lived in a predominately white suburban neighborhood. The social and economic inequalities she observed as a child and her father's influence as a Christian ethicist, contributed, she says, to ethics and social justice becoming a focus of her teaching.

This fall Stivers is making a transition from working as dean in the School of Religion at North Carolina's Pfeiffer University to a new job as chair of the Department of Philosophy and Religion and associate professor at Dominican University of California. Her book, *Disrupting Homelessness: From Charity to Community*, is due out this spring.

“In all of my work, I've been interested in the intersections between economic, environmental, and feminist ethics,” Stivers says. “I think

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Currents presents the news, people, and progress of the Graduate Theological Union. Published two times a year, Currents is distributed to alumni, faculty, students, staff, and friends of the GTU.

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Please send comments and suggestions, alum updates, or address changes to jbrown@gtu.edu.

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*School of Applied Theology
Women's Studies in Religion
*GTU Affiliates

Currents is printed on recycled and recyclable paper using soy inks.

From the editor



Amazing Alums

First semester at the GTU is in full swing, with 73 new students — 36 pursuing the M.A., and 37 pursuing the Ph.D. We are so excited about our new crop of bright, energetic students who are eager to go “where religion meets the world.” This issue of *Currents* is dedicated to the GTU’s amazing alumni, who were once right where our students are. They are now in many parts of the globe, building bridges across religious and cultural divides to make our world a better place to live. You’ll meet Mistie Shaw, who has founded a nonprofit in China to help China’s impoverished young people, and Joel Schalit, an Israeli-American author, publisher, and freelance editorial consultant based in Berlin. Joel is working on a book about Jews and Muslims in Europe. Also in this issue, read about Marvin Brown, Laura Stivers, and Janet Ruffing, who are teaching at San Francisco University, Dominican University of California, and Yale Divinity School, respectively. Each has a new book (*Civilizing the Economy*, currently available, by Marvin Brown, *Disrupting Homelessness*, by Laura Stivers, and *To Tell the Sacred Tale*, by Janet Ruffing, both due out this spring). Read also in this issue about new books by our alumni, and, as a bonus, catch up on our Center for Jewish Studies students’ trip to Poland last summer — surely they are following in GTU alumni tracks.

— JOANNE BROWN, *Currents* Editor

Who Should Organize the Economy?

Toward an economics of provision

In his new book, *Civilizing the Economy: A New Economics of Provision*, Marvin T. Brown (Ph.D. '78) recounts that as the Scottish moral philosopher Adam

Smith wrote *The Wealth of Nations* — the first modern work of economics — Scotland was getting very wealthy from the tobacco trade, and the tobacco trade was

dependent on the slave trade. But in that book that advocated a free market economy as more productive and more beneficial to society, and laid the groundwork for modern economic theory, Smith never mentioned slavery's role in wealth creation.

Brown, who teaches business and organizational ethics in the Philosophy Department at University of San Francisco and in the Organizational Systems program at Saybrook University in San Francisco, observes in *Civilizing the Economy*, "It was not the invisible hand that coordinated the production and distribution of tobacco ... but the whip of the slave driver, the helping hand of the Scottish merchant, and the imperial hand of the British government that protected and maintained a very lucrative Atlantic commerce." He points out that the role of the government now, as



"What would it be like if the purpose of the economy were to make provisions instead of to accumulate property?"

Marvin T. Brown, Ph.D. '78

then, is basically to protect property. But he offers a new framework that would move us from the economics of property that Smith advocated, to an economics of provision. "What would it be like if the purpose of the economy were to make provisions instead of to accumulate property?" he asks. Brown proposes the civic sphere as the platform for building an inclusive economy that would be organized by the people, as citizens, through civic conversations that occur in many different types of organizations, including commercial, religious, non-profit, and government organizations. He envisions such an economy as the context for a more just and sustainable world.

Brown, who marched from Selma to Montgomery during the peak of the American Civil Rights movement in 1965, focused his doctoral work on theology and rhetoric. He says now he's less interested in how people can create good arguments, and more

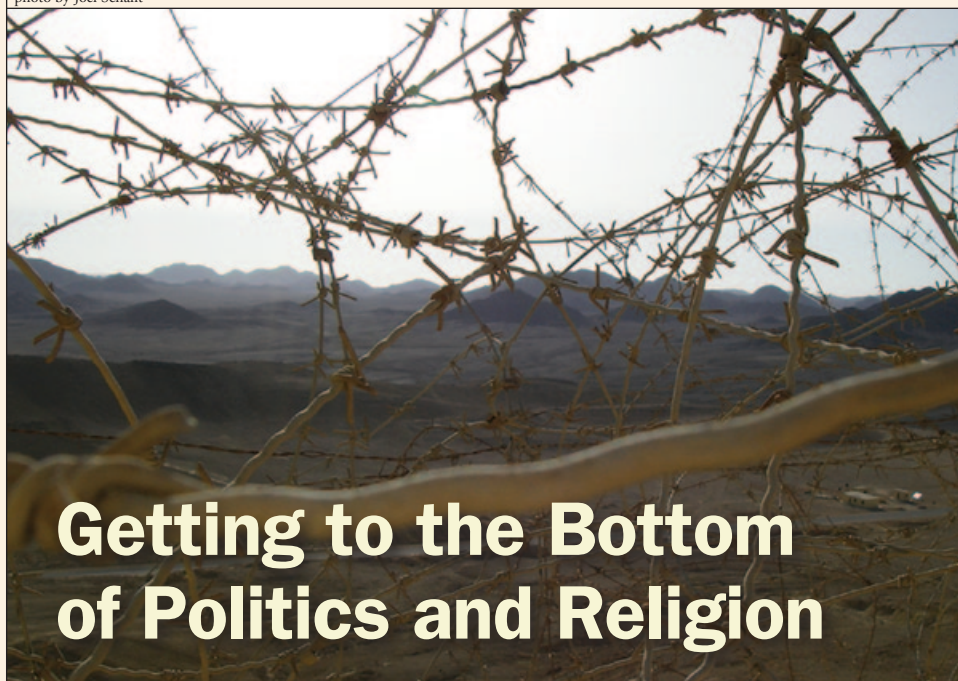
interested in how to create the conditions so people can say what needs to be said. Brown describes himself as a practical philosopher, facilitating civic conversations he hopes will lead to systems of provision that are just and sustainable.

You can learn more about Marvin T. Brown's work and about *Civilizing the Economy* at www.civilizingtheeconomy.com and at www.workingethics.com.

Brown will be presenting *Capital, Credit, and CSR in Crisis: What Concepts, Systems, and Behavioral Criteria Are Needed for Future Wealth Creation?* on October 29–31 at the Third International Conference on Business Ethics at the Center for Business Ethics, Shanghai Academy of Social Sciences, China, and at The Global Summit, Fort Mason Center, San Francisco November 8–10.



photo by Joel Schalit



Getting to the Bottom of Politics and Religion

Schalit is never far from the Arab-Israeli conflict.



Joel Schalit, M.A. '94

Who is Joel Schalit (M.A., '94)? Inquire, and you'll get many answers. He's an Israeli-American author, publisher, and freelance editorial consultant known for his unique views on Middle Eastern politics and U.S. culture. Based in Berlin, Germany, he has contributed to numerous news outlets, including *AlterNet*, *The Forward*, *France 24*, and *The Guardian*, and he is former managing editor of *Tikkun*. He's authored five books, among them a critically-acclaimed 2002 collection of essays, *Jerusalem Calling*, and his newest book, *Israel vs. Utopia*, published last year. Schalit is a sound artist: He helped supervise one of America's most influential electronic music imprints

— San Francisco's Asphodel LTD, and was a member of the political performance group *Christian Methodists* and the post-rock duo *Elders of Zion*.

Schalit is also vintage GTU. "I was interested in critical social theory and religion," he says, "and the education I received at the GTU was profound. I was young, and the GTU propelled me into taking intellectual matters seriously and questioning reigning orthodoxies. My work there helped me mature."

Schalit grew up in what he calls a "serious Zionist family" — in fact, his family arrived in Israel from Russia in 1882 during the First Aliyah — the first large wave of immigrants fleeing violence against the Jews. His great-grandfather, who was an agronomist, had been given a job in Palestine by the Rothschild family at an agricultural station in what later became Rishon Lezion (or *First to Zion*) — the fourth largest city in Israel and

"I'm concerned about Islamophobia in Europe..."

the first Zionist settlement there. Of his childhood in Israel, Schalit says, "I felt the politics of religion were out of our control.

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Shaw (2nd row) with some of her students

Providing Self-Help Tools for Chinese Students

**Mistie Shaw
on the front lines**

Three years ago, a spiritual director asked Mistie Shaw (M.A. '04) where she wanted to go. Her answer was literal and unequivocal: China.

So Shaw then turned her life around and got a job teaching English as a Second Language at Henan University of Science and Technology in Luoyang, a city of more than 3 million people in central China's Henan Province. Just south of Luoyang is a world heritage site with 10,000 Buddhas carved into the hillside. And north of the city is a site containing the first Buddhist

scriptures from India. Shaw describes her students as quite young socially. Most have never traveled, even within China. Materially, they are impoverished; at college she says they generally have three changes of clothes and they sleep on planks of plywood. The dormitories lack hot water, and the students must provide their own toilet paper, soap, and towels. Until a year ago, they lacked a student union, or anyplace to go to get out of the heat or cold to talk with one another. Not surprisingly, they do have cell phones and TVs (at home) and a great hunger for everything Western.

"I wanted to help the students learn more and have more," Shaw says. With some help from friends — "I couldn't have done it without them," she says — Shaw came up with a solution: China Lifeline. Its mission is "to bring lasting improvement to the lives of China's young people." It sounds like a tall order. But in one year, Shaw and her friends (who now are members of China Lifeline's Board of Directors) have created a student-run center called Sam's Place, a clothing exchange, a program to assist students with obtaining prescriptions and eyewear at a reasonable cost, and

a program called Helping Hands which encourages students to help others by volunteering as tutors, assisting in disaster relief, and otherwise serving their communities. Last summer, China Lifeline sponsored an intensive English language camp — volunteer graduate student teachers from Oklahoma City gave the Henan University students an immersion experience in conversational English. By the end of the camp, the Henan students wrote, produced, and acted in their own play in English. Shaw is looking forward to hearing from graduate students who may want to visit China next year to teach at the English Camp. Contact her: mistieshaw@aol.com.

Shaw says simply that her work is "about loving people." She would like to see a loose organization of people doing work similar to that of China Lifeline around the world. But at the present moment, she is content to teach English, see her students bloom and grow, and nurture their lifeline so they may become knowledgeable, responsible, compassionate leaders.

For more information about China Lifeline, visit: www.chinalifeline.org.

Janet Ruffing’s Very Full and Satisfying Career

And her desire to give back

“I am a witness to students in my classes being able to link their work in social justice to a deep contemplative part of themselves. They see the relationship between their interior life and their work in the world,” says Janet Ruffing (Ph.D. '86), professor of the practice of spirituality and ministerial leadership at Yale Divinity School, and a Sister of Mercy. That is a gift, according to Ruffing, and it is one that stems from her early work in spirituality and spiritual direction at the GTU. Because she was on a full scholarship there, “it’s important for me to give back,” she says.

When she graduated from the GTU — a time when spiritual direction was still somewhat new — Ruffing was hired to develop a spiritual direction program at Fordham University. Over time, her work — grounded in pastoral practice and focused on kataphatic mysticism — led to invitations to teach spirituality and spiritual direction around the world, and in 2006, her program was recognized as preeminent by external reviewers.

In spring 2010, after 24 years as professor at Fordham, Ruffing was invited to teach masters students at Yale Divinity School. “My courses there recognize the need to equip clergy with knowledge and practice of spirituality,” Ruffing says. “There is a hunger in America for spirituality, but it’s often seen as opposed to religion. As ministers integrate spirituality and spiritual direction into their work, we are changing the way spirituality is viewed, and that’s thrilling to me.”

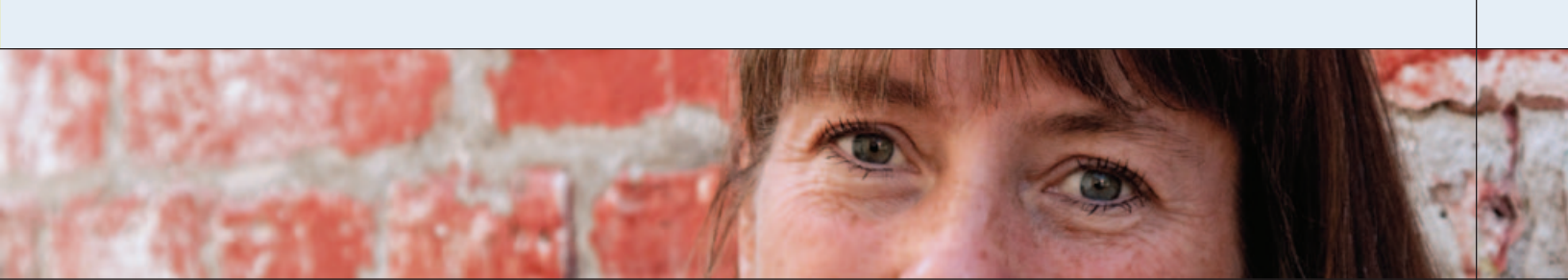
Also thrilling to Ruffing is the ability to influence others through writing, publishing, professional networking, and traveling. She has published five books and numerous articles on topics ranging from spiritual direction and supervision to mercy spirituality, female religious life and leadership, kataphatic mysticism, prayer, and other technical topics in spirituality. She recently completed *To*



**Ruffing (center) in Thailand,
where she helped initiate a spiritual direction program**

(photo altered with Photoshop filter)

Tell the Sacred Tale: Spiritual Direction and Narrative to be published in March 2011 by Paulist Press. She taught in Korea last June and will be teaching in Hong Kong next March. She will also be serving as president of the Society for the Study of Christian Spirituality. “I’ve been so fortunate to have a full and satisfying career,” Ruffing says. “As I start my 25th year of teaching, I consider it important to support the institutions that gave me so much support and started me on my way.”



Explaining Economics from a Values Perspective

continued from page 1

you have to start with those who are hurt the most — and they are typically women, people of color, and the poor.”

In college Stivers studied abroad in India, Egypt, Taiwan, and Japan, and she later lived for two years in Costa Rica. In Central America she observed the consequences of structural adjustment — the term used to describe policies implemented by the International Monetary Fund (IMF) and the World Bank in developing countries. She explains: “Developing countries in debt get loans from the IMF, but to get the loans they are required to dramatically reform their economic and social policies. These reforms include privatization of national entities, decrease of government subsidies for social goods, and promotion of exports at the expense of production

“... you have to start with those who are hurt the most — and they are typically women, people of color, and the poor.”

Laura Stivers, Ph.D. '00

Some religious organizations addressing poverty and/or homelessness:

INTERFAITH TASK FORCE ON HOMELESSNESS

METRO INTERFAITH COALITION FOR AFFORDABLE HOUSING (MICAH)

INDUSTRIAL AREAS FOUNDATION (IAF)

INTERFAITH WORKER JUSTICE

SOJOURNERS

PROTESTANTS FOR THE COMMON GOOD

for domestic needs. These adjustments have often increased poverty and inequality, and prompted unsustainable practices in agriculture and industry, leading many to migrate for work. Meanwhile, the megabanks earn more interest off the loans than the amount of money they loaned in the first place.”

Stivers’ dissertation addressed the question: What is good development? It challenges readers to think broadly about social and economic justice, and ask, what will create flourishing communities?

In her new book, Stivers revisits this question as it applies to homelessness in America, and she outlines an advocacy approach for churches to use in addressing its multiple causes. Soup kitchens, she says, are not enough. Though they offer hospitality in response to a direct need, Stivers says there is “rarely any theo-

logical reflection on whether such actions are liberating for the people who the volunteers claim to be helping.” Learning who the homeless really are (the average age of a homeless person is nine years old, she says), educating people about the issues, and doing advocacy work — such as organizing for low income housing and living wages — “could and should be part of a prophetic social movement to end poverty and homelessness.”

What will create flourishing communities at home and abroad? According to Stivers, it includes meeting basic needs, giving people the opportunity for meaningful participation and leadership in communities, and promoting environmental sustainability.



Krakow Jewish Culture Festival 2010

Jewish Studies Students Back from Poland

What they learned

Last July, six GTU students interested in cross-cultural understanding developed and researched a topic in Poland, where today 60,000 Jews live, compared with three million in 1939. Accompanying the students were Richard S. Dinner Center for Jewish Studies Director and Koret Professor of Jewish Culture Naomi Seidman and Visiting Scholar Shana Penn. The research/seminar trip was sponsored and made possible by the Taube Foundation.

The students visited Warsaw and Krakow, touring institutions, meeting with activists and scholars, and participating in Krakow's Jewish Culture Festival — an annual grassroots event run mostly by young non-Jewish Poles to keep Jewish history alive. Here's what travelers learned on the journey.

"I WENT TO POLAND to research the reputation of Yiddish writer Sholem Asch (1880-1957). Conversations with scholars in Warsaw and Krakow led me to Kutno, Asch's birthplace, where I discovered that a biennial festival is held to honor him. I was surprised to discover the extent of Asch's literary reputation in Poland outside the Jewish community. His works were extensively translated into Polish and are still in print. He was the first Jew to receive the Order of Polonia Restituta (Order of Rebirth of Poland).

"It was remarkable to discover that right now, in Poland, a new narrative of Jewish experience is being constructed — about the rich texture and communal life of the Jewish community 800 years before the horrific events of the 20th century. While we should not forget the events of World War II, the Holocaust is no longer the only lens for viewing the Jewish story in Poland."

— **ALAN SHORE,**
Ph.D. student in Jewish History and Culture

"I WENT TO POLAND to study how Polish school-children are taught about the Holocaust and how their formal education might affect their perceptions of Polish Jewry. I had a stimulating conversation with Barbara Kirschenblatt-Gimblett, who is opening a museum in Warsaw about the long history of the Jews in Poland before and after the Holocaust. In conversing with her, I decided I not only need to look into how children are being taught about the Holocaust, but what a more effective Holocaust education could be. It might be not only about the Holocaust, but more generally about Jews in Poland.

"Over the last few decades, Poland has become homogeneous. The people are fair-skinned, blue-eyed, and Catholic. As someone who is fair-skinned, blue-eyed, and Polish, I

Students

*“...right now, in Poland,
a new narrative of Jewish experience
is being constructed...”*

was accepted as an insider. Where Poles spoke English to my cohort, they spoke Polish to me. In my experience, religion provides meaning and identity, but that identity sometimes focuses us on differences rather than similarities with others. In order to effectively dialogue, in Berkeley or in Krakow, we need to let go of our identities to truly communicate with others.

“Poland was filled with questions, complexity, and ambiguity. I can’t wait to return.”

— **LAUREN BYRNE, M.A.** *’10 in Art and Religion*

“THE TRIP INTRODUCED US to the Jewish cultural revival in contemporary Poland, a multifaceted phenomenon where non-Jewish Poles ‘discover’ the Jewish cultures that once existed in their country, perhaps akin to the ways that young Americans ‘discovered’ Native American spirituality and culture in the 1960s. I think it can be understood as a way for young Poles to reject the legacy of Polish anti-Semitism and Soviet communism and embrace European citizenship.

“Since much of the focus on Jewish cultural revival has taken place among cosmopolitan, urban Poles, I wanted to research attitudes in the rural towns and villages bordering the Tatra Mountains, where Jewish cultural revival is more controversial and complex. I perceived some sensitivity, ambivalence or indifference on the part of some who live there. Others were receptive to my questions, but didn’t seem aware of the revival movement in the cities. Some believed Jews still constituted 10% of the Polish population — in actuality, Jews form less than 1%. The cultural divide between the city and the countryside helped me understand more deeply the contemporary cultural and social tensions lying beneath the Jewish cultural revival.

“Many Jewish tourists from the U.S., South America, and Israel also remain unaware of contemporary Jewish cultural offerings or the small but vibrant Jewish communities throughout Poland, preferring to visit only death camps, cemeteries, and synagogue ruins.”

— **ELI ROSENBLATT, Ph.D.** *student in the Joint Doctoral Program in Jewish Studies with UC-Berkeley*

“HAVING GROWN UP in the Beis Yaakov system — an Orthodox Jewish educational institution for girls — I was curious about how the system’s founder Sara Schenirer convinced the Orthodox Rabbinical Council to approve her school when “no” was the answer years before. There were a number of factors that eased the way to rabbinic approval of Schenirer’s project: Schenirer was able to cloak the radicalism of her ideas in traditionalist language; moreover, the rabbis began to recognize the importance of combating the allure of the secular youth movements (whether socialist or Zionist); and finally, women had recently been granted the vote in Poland, and the Orthodox political party hoped to raise a generation who would support its candidates.

“Poland was full of touching moments. I visited the Jewish Historical Institute in Warsaw where my father wrote his dissertation. We spent time at the Jewish cemetery in Warsaw. What is so astonishing about the cemetery is that a group of young Poles from the university volunteered their time to catalog its residents. It’s part of the Jewish cultural revival across the country. The Holocaust was a cultural genocide in addition to being a religious and ethnic one.”

— **NAOMI SEIDMAN, Director of Richard S. Dinner Center for Jewish Studies and Koret Professor of Jewish Culture**

The Jewish Cemetery in Warsaw



Jenny Te Paa Named Alum of the Year

In 2008 *The Telegraph* named Jenny Te Paa (Ph.D. '01) one of the world's fifty most influential Anglicans. This year, the first and only Maori woman with a Ph.D. in theology has been named GTU's 2010 Alum of the Year. Te Paa spent five years studying in the GTU doctoral program while simultaneously serving as dean at the College of St. John the Evangelist in Auckland, New Zealand, 6500 miles away. Her goal there — creating bicultural theological education which celebrates a diverse and changing society — reflects her desire to honor the knowledge and cultural understandings of indigenous peoples. Te Paa will be honored at the GTU Alumni Reception at the American Academy of Religion this October. Watch for an interview with her in the spring issue of *Currents*.

For many, Buddhism evokes images of Asia — saffron robes and pagoda-styled temples. But what does Buddhism look like in the West? Not surprisingly, since crossing from east to west, Buddhism has taken on a distinctly Western flavor, to the distaste of some purists. This has led to a debate over the two Buddhisms in the West — convert versus ethnic or immigrant. This complex dialogue fueled a four-day *Buddhism without Borders* conference last March hosted in Berkeley by GTU's Institute of Buddhist Studies. Keynote speaker Thomas Tweed described Western Buddhism not in terms of authenticity or orthodoxy, but as a stream which is fed by both the larger Buddhist "river" and other Western sources. Some presenters discussed Buddhism in the context of social networking and blogs, where many practitioners decipher a modern Western Buddhist identity.

Visit: www.shin-ibs.edu

Politics and Religion

continued from page 4

I wanted to get to the bottom of it."

In a review of his book *Israel vs. Utopia*, Jerusalem Post writer Mya Guarnieri says, "An incisive look at the connection between the U.S. and Israel, and their respective roles on the world stage, (the book) is so full of such unconventional, thought-provoking statements ... Schalit

"I felt the politics of religion (in Israel) were out of our control. I wanted to get to the bottom of it."

Joel Schalit, M.A. '94

offers an exciting conversation about politics ..."

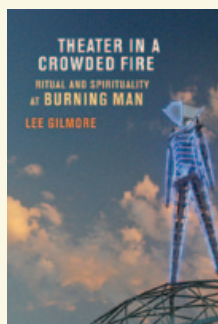
Now, Schalit says, he is getting to the bottom of politics and religion in another way. He has just moved into a Turkish/Arab part of Berlin and is starting work on a book about Jews and Muslims in Europe. "I'm concerned about Islamophobia in Europe, and I worry that attempts to exclude Muslims from Europe will only exacerbate the Arab-Israeli conflict," he says. "The dynamics I see are the same as were enacted upon the Jews in pre-Diaspora Europe."



You can follow Schalit's work on his website: www.joelschalit.com.

New Books

... BY LEE GILMORE, PH.D. '05



Theater in a Crowded Fire: Ritual and Spirituality at Burning Man
University of California Press

"Every summer, thousands gather from around the world in the blistering heat of Nevada's Black Rock Desert for the seven-day celebration of art, community, and fire known as Burning Man. ... In this engrossing ethnography of the Burning Man phenomenon, Lee Gilmore explores why "burners" come in vast numbers to transform a temporary gathering of strangers into an enduring community. Accompanied by a DVD ... the book delves into the varieties of spirituality, ritual, and performance conducted within the festival space."

— Amazon

... BY MICHELLE GONZALEZ, PH.D. '01



Shopping: Christian Explorations of Daily Living
Fortress Press

"What could be more mundane or less religious than shopping? Yet shopping asks us to choose our values and weigh the good in everyday terms. It also brings us instantly in contact with the myriad relation-

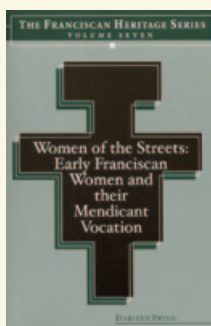
ships and labor of people all over the world who have grown, harvested, or crafted the food, clothes, and other items with which we sustain and adorn our lives. Michelle Gonzalez, whose work on spirituality has lifted up the life practices of Latina women, explores the rich material on economic activity and relationships in the Christian tradition and the larger pertinence of our actions in an era of globalized economic interconnection.

"*Shopping* ... asks: How do Christian justice and solidarity play a role in how we value and spend our money? Can shopping be a Christian act? Can it be a sinful one?"

— Amazon

... BY DARLEEN PRYDS

*Associate Professor of Christian Spirituality,
Franciscan School of Theology*



Women of the Streets: Lay Franciscan Women and their Mendicant Vocation

Franciscan Institute at
St. Bonaventure University

"Rose of Viterbo, Angela of Foligno, Margaret of Cortona, and Sancia, Queen of Naples, were all born within the first century of the

Franciscan Order. As women who pursued their religious vocation of voluntary poverty, itinerancy, and preaching outside of monastic walls — in the streets and in their homes — they could very well be called the first generation of mendicant women."

— publisher

... BY RICHARD K. PAYNE (EDITOR), PH.D. '85

Faculty, Institute of Buddhist Studies



How Much is Enough? Buddhism, Consumerism, and the Human Environment
Wisdom Publications

"The ease with which we can acquire massive quantities of food, clothing, kitchenware, and various electronic goods directly connects each of us with not only environ-

mental degradation caused by strip mining in West Virginia, and with sweat shops and child labor in India or Africa, but also with the ongoing financial volatility of Western capitalist economies, and the increasing discrepancies of wealth in all countries. *How Much is Enough?* confronts this interconnectivity with a Buddhist perspective."

— publisher



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Fall 2010 *Currents* Newsletter

GTU calendar

* Islam and Authors: Conversations Onstage

A series of live conversations with Islamic authors hosted by GTU student

JASON HAMZA VAN BOOM.

Begins October 1, runs through May

www.islamandauthors.org

GTU Alumni Reception ~ American Academy of Religion

October 30, 8–10 pm

Atlanta Marriott International 9

* Park 51: NY Islamic Center Project

MUNIR JIWA, director and professor, Center for Islamic Studies and **AMEENA JANDALI**, educator and co-founder, Islamic Network Group, discuss the Park 51 project to build a mosque and Muslim community center near Ground Zero.

**November 8, 5:30 pm networking;
6 pm program**

The Commonwealth Club
www.commonwealthclub.org

* Distinguished Faculty Lecture

Will Spirituality Have a Past?

ARTHUR HOLDER GTU Dean
and Vice President for Academic Affairs
and John Dillenberger Professor of
Christian Spirituality

and Respondents:

MARY ANN DONOVAN, S.C.
(Jesuit School of Theology)

SUSAN PHILLIPS
(New College Berkeley)

JOSEPH DRISKILL
(Pacific School of Religion)

November 9, 7 pm

Pacific School of Religion
Chapel of the Great Commission
1798 Scenic Avenue at Le Conte,
Berkeley

* These events are open to the public. Visit www.gtu.edu for more information.

* Annual Dillenberger Lecture

Figuration:

New Images of Man Revisited

PETER SELZ

Professor Emeritus of Art History at
UC Berkeley, former chief curator of
Painting and Sculpture at MoMA,
and founding director of the Berkeley
Art Museum

November 11, 5–7 pm

Dinner Boardroom
GTU Flora Lamson Hewlett
Library

2400 Ridge Road, Berkeley

www.careartsandreligion.org

GTU Alumni Reception ~ Society of Biblical Literature

November 20, 8–10 pm

Atlanta Hyatt Regency, Suite 222