

# Perspectives

It was truly an honor and a pleasure to interview **Rev. Bryan Massingale**, who will be joining us as the Bernard J. Hanley Visiting Professor of Theology at Santa Clara for Winter and Spring quarters of 2012. As a senior Religious Studies major, I have amassed a list of my favorite theologians to study and Rev. Massingale is among them. In Fall 2010, Rev. Massingale was the guest speaker for the Santa Clara Lecture titled, "Cross-Racial Solidarity: Insight from and Challenges to Catholic Social Thought" and joined **Professor Kristin Heyer's** "Christian Ethics and HIV/AIDS" class for a discussion on his work that the students had read for the course. The Religious Studies Department is privileged to have Rev. Massingale, former President of the Catholic Theological Society of America, join us from the Theology Department at Marquette University. Rev. Massingale specializes in social ethics with a focus on Catholic social teaching, liberation theologies, African American religious ethics, and racial justice. His recent projects include the application of Catholic social thought to affirmative action, racial reconciliation, environmental justice, HIV/AIDS stigma, racism, and peacemaking in an age of terrorism. Below are several questions from our interview; to learn more about Rev. Massingale's future projects via the full interview, please access the Religious Studies website at [www.scu.edu/rs](http://www.scu.edu/rs).

## What are you looking forward to about your teaching fellowship at SCU?

*One of the major things I'm looking forward to is a winter without snow (that's a joke!). Seriously, I'm really looking forward to being a part of the Religious Studies faculty at SCU. Many are friends and colleagues from professional meetings and associations, and I look forward to deepening my ties and friendships with them. Also, many on the SCU Religious Studies faculty are pioneering scholars and greatly respected in the academic community. I'm looking forward to learning from them and with them.*

## What issues will students investigate in your class RSOC 184: Race and Religion in the U.S. this winter?

*I plan to focus the course around three major figures of the U.S. civil rights movement: Malcolm X, Martin Luther King, and James Baldwin. Each of these figures represents a particular strand of thought and approach to issues that continue to vex and haunt us today. You cannot understand who we are today in the U.S. without appreciating the legacy of these pioneers of racial justice. Yet they also give us valuable insights into the unfinished work that still has to be done to establish a society of justice and inclusion for all.*

*One of the issues I want students to understand is the deep complexity and ambiguity of religious faith. That is, how religious faith has sanctioned—and continues to support—many forms of social injustice. The tragic truth is that the worst forms of racism were supported by the major denominations in our country. At the same time, religious faith and believers have been resources of major social change and transformation.*

*Malcolm, King, and Baldwin each developed powerful critiques of both U.S. society and American Christianity. Yet they also worked for social change using the language and platform of religious faith. So, by focusing on the issues of race and racism, I hope students will come to understand the larger question of how religious faith matters for how societies are structured, for both bad and good.*

**(Continued on page 2)**



## Contents

Tikkun Internships	2
Shanghai Conference	3-4
Nicaragua Fellowship	4-5
Maathai Remembered	5
Alumni Updates	6



## Between Cities

Living in Oakland while working in Berkeley really changed my 21 year old too-idealistic-for-my-own-good way of thinking. I was witness to the juxtaposition that the two cities often exposed themselves to, as well as their beautiful unity of differences. I lived at the Oakland Catholic Worker with transitioning migrants while working at *Tikkun* Magazine where I stood beside passionate spiritual activists looking to share compassion and truth with this world.

My presumptions of working with the magazine were quite outdated. Like most students my age I assumed two things about my internship: little responsibility and an excessive amount of coffee runs for the boss. I was pleasantly surprised to quickly realize that this was not the case; my boss and my coworkers were made up of inspired young folk, with similar ideals to mine. And they were more than eager to support me and my ideas. In fact, I was encouraged to explore my thoughts, and the issues that most concerned my conscience. I was able to interview political artists and even radical economists. The amount of support and discernment that *Tikkun* gave me is really a beautiful blessing. Now as I come back to school for my final year of undergraduate studies, I feel as though I have rediscovered my original desire to pursue studies in English and Religious Studies. My summer has led to great things, but mostly to the realization that I can, in fact, pursue my wildest dreams.

-Zena Andreani, '12



Arieenne Calingo, far right, with fellow *Tikkun* staff.

Another issue I hope that students will gain an appreciation for is the diversity of thought and practice in the African American experience. Not all African Americans agreed as to the best way to secure justice for the country or the role that faith should play in that struggle. Exploring how people can agree as to the ultimate goal yet have serious disagreements as to how to achieve that goal has valuable lessons, I believe, for current justice struggles today.

**What were your impressions of SCU students when you presented the Santa Clara Lecture last year?**

*My impressions of SCU students: I was really impressed! I was able to lead a discussion for one of the courses while I was at SCU [TESP 156]. I was impressed with the preparation and interest of the students, as well as their thoughtful and intelligent questions. Another thing that intrigued me about SCU was the racial and ethnic diversity of the student population. Midwestern Catholic universities, like Marquette, tend to attract a predominantly white and upper middle class population. I am interested to experience a more diverse student population, and see those challenges that are both different and common to both social contexts.*

-Brittany Adams '12

## RS Majors Intern at *Tikkun*

The Hebrew *tikkun* means to heal, repair, and transform the world. As an intern at *Tikkun Magazine* and the Network of Spiritual Progressives (NSP) this past summer, I was able to work with a community of individuals that is dedicated to fulfilling *tikkun* on personal and global levels. The seven weeks I spent with Rabbi Michael Lerner and the *Tikkun* team offered me opportunities to learn, observe, and absorb myriad valuable lessons. Specifically, my time with *Tikkun* and the NSP has broadened my perception of social transformation, religion, and spirituality and has enhanced my knowledge of Judaism.

I began my work at *Tikkun* as an intern, contacting organizations from *Tikkun's* Bay Area database and promoting the Environmental and Social Responsibility Amendment (ESRA). ESRA seeks to protect the planet and its inhabitants from environmentally destructive behavior and to increase environmental responsibility from corporations and government bodies. I showed my ardent support for the amendment by calling and e-mailing over 200 organizations, asking for support and co-sponsorship of the amendment, and even by reaching out to U.S. Senators Barbara Boxer and Diane Feinstein. *Tikkun* eventually garnered support from about twenty organizations and various individuals. People on Facebook and Twitter circulated news regarding the ESRA, as well.

Following this project, I was given the task of transcribing Rabbi Lerner's Torah studies, during which I heard in-depth analyses of the studies I transcribed. In listening repeatedly to these commentaries, I gradually formed my own interpretations of the stories, and Rabbi Lerner was even available to answer any questions I had about them. Transcribing Torah studies led me to attend Rabbi Lerner's Torah study on the Ten Speech Acts (i.e. The Ten Commandments) with my parents, and the commentaries I heard enabled me to juxtapose Christian teachings with those of Judaism. Although transcribing was a laborious task, it was my favorite internship project, as the task enhanced my knowledge of faith and taught me the importance of patience.

My work at *Tikkun* and the NSP has helped me discover ways in which I can imbue values of love, generosity, and social justice across all areas of my life. I now approach matters with a yearning to further advocate *tikkun*. Plus, I was just offered a job to finish transcribing Rabbi Lerner's remaining Torah studies!

-Arieenne Calingo, '14

## Jottings—and Calligraphic Traces—from the Streets of Shanghai

By David Pinault

What lingers most in memory: the giant singing crickets—and the pagodas one could buy to house them. More on that below.

But I wouldn't have had the chance to see such creatures if not for the conference to which I was invited in May 2011. Held at Shanghai's Fudan University, the conference was entitled "Is Asia Pacific?: Interreligious Encounters, Peace-Building, and Theological Inventiveness in Today's Asia." It was organized by Fudan's Xu-Ricci Dialogue Institute.

The institute is named after two men from different civilizations who met in sixteenth-century China. The Italian Jesuit Matteo Ricci (1552-1610) was commissioned to preach Christianity to the Chinese. Xu Guangqi (1562-1633) was an official at the Ming imperial court and a scholar learned in mathematics, astronomy and philosophy. Eventually baptized as a Catholic, Xu became friends with Ricci and collaborated with him in a two-way stream of translation: of Confucian texts into Latin, and of European texts (such as Euclid's work on geometry) into Chinese.

Their friendship, and the spiritual richness that arose from their cross-cultural relationship, provided the model for the conference I was privileged to attend. (And I was able to attend only because of the hospitality and financial support of the Xu-Ricci Institute and the Jesuit California Province's Malatesta Program; I thank them as well as Father Paul Crowley, SJ, who was kind enough to invite me to participate).

Most participants were scholars from China, Japan, and Korea. They spoke on the ways in which "theological inventiveness" might mitigate longstanding conflicts in East Asia and beyond. Professor Li Tiangang of Fudan University presented Chinese perspectives on the worldview of Teilhard de Chardin. Professor Jae-Shik Shin (Honam Theological University, South Korea) explored tensions between Buddhists and evangelical Protestants in Korea. And Professor Katsuhiko Kohara (Doshisha University, Japan) discussed how religious thinkers might address the destructive potential of totalitarian nationalism.

Of special interest: the presentation by Professor Benoit Vermader, co-director of the Xu-Ricci Institute, who pondered the need for "hermeneutic attentiveness" in the process of theological inculturation. What happens to Christianity, he asked, as the "burning Passion" of a God who intervenes in history encounters the detached "coolness" of liberation from suffering to be found in East Asian religions such as Buddhism?

Needed, argued Father Benoit, is attentiveness to personal stories and narratives of transformative East Asian religious experiences, to provide new perspectives on mysticism as a way of life—perspectives that may point us to crosscultural bridges of "dialogic exchange" and spiritual friendship.

My contribution focused on wildlife trafficking between southeast Asia and China (a practice fueled by centuries-old traditional appetites in China for consuming various animals to enhance longevity and sexual potency). On Indonesian islands such as Java, interfaith coalitions of environmentally-minded Muslims, Hindus, Buddhists, and Christians have arisen to combat wildlife smuggling and educate the Indonesian public on the autonomous spiritual worth and dignity of animals.

After the conference, Father Benoit had two students accompany me on visits to some of Shanghai's animal markets and petshops. I saw many things, some grim, some heartening. I learned of a newly-formed animal-rescue league in Shanghai that intervenes to prevent the slaughter of dogs for restaurant-meat.

Rescuers have to struggle against longstanding prejudices. Activists rescuing dogs from "wet markets" (where the animals are caged miserably, awaiting slaughter) encounter hostility. One vendor quoted by the *Shanghai Daily* said contemptuously, "Dogs are no different from the vegetables" sold at the market.



*Prof. David Pinault, third from right, in Shanghai*

(Continued on page 4)

These Shanghai walkabouts also introduced me to markets that sell caged crickets (each a thick three inches long). Their song draws passersby; every time I stopped to study the creatures, I found a small crowd of admirers, who compared the various miniature bamboo pagodas one can buy as cricket-housing. A practice with a long history: Xing-Bao Jin of Shanghai's Institute of Entomology quotes a Tang-dynasty chronicle of the eighth century: "When autumn arrives, the ladies of the palace catch crickets and keep them in small golden cages... placed near their pillows so (they may) hear their songs during the night."

Also encountered, on a walk near my hotel: an unsmiling thirty-five-foot-tall statue of Mao Tse-Tung, dominating a plaza on Fudan University's campus. Father Benoit has written of the neo-Maoist revival currently underway in many parts of China, a move encouraged by China's government as a way of harnessing the country's ascendant nationalism and keeping it under the control of the Chinese Communist Party. This is despite the fact that Mao's Great Leap Forward and Cultural Revolution killed tens of millions of Chinese. This Maoist revivalism, writes Father Benoit, is one of the "main ideological forces" currently competing with traditional Confucian thought in a battle to shape the collective identity of today's China.



My last morning in Shanghai, I happened on a chance display of traditional Chinese culture. At the Xu Tomb Garden, beside stone chimeras and gargoyles, a solitary old man dipped a paintbrush attached to a five-foot-long pole in a bucket of water. Lovingly he stooped and traced calligraphic figures on the pavement. "A poem for the garden," he told the students beside me.

The letters—wet water-stroke graffiti—glistened briefly, then evanesced in the sun.

## Exploring Education and Identity in Rural Nicaragua

After one phone call and one flight I found myself in Managua, Nicaragua waiting outside of the airport for my aunts and cousins. My luggage consisted of the usual fare, with one little exception: an entire suitcase of paintbrushes, oil pastels, zoo animal foam stickers, construction paper, glitter glue, and popsicle sticks. Through the Jean Donovan Summer Fellowship, offered through the Ignatian Center for Jesuit Education, I received \$1,500 in grant funding and the opportunity to fulfill my community-based service project, with a focus in art education, in the country of my family.

As a Sociology and Studio Art double major with a minor in Religious Studies, I was able to put into practice the various concepts, theories, and values that I have learned throughout my three years at Santa Clara University. I spent my two months with the *Hermanas de la Caridad de Santa Ana* (the Sisters of Charity of St. Anne) at a center that they founded for with learning-disabled and deaf-mute children. They are dedicated to serving the poorest individuals by taking a vow of hospitality promising "to attend to any kind of people, anywhere."

The majority of the children at the *Centro Hogar Escuela de Educación Especial* come from single-parent homes. Children have either never met one of their parents, lost a parent at an early age, or have a parent working abroad to make ends meet. From the various stories of the children, that of Jennifer sticks out to me most. My first day at the *Centro* I heard the loud sweet voice of Jennifer call out, "Tú eres Jahayra, verdad? Bienvenida!" I received the warm welcome of a petite girl who was given the nickname *frijolita* (little bean) because of her size and skin color. I was embarrassed because every time she saw me that week she made a point to say my name at least five times, but I couldn't remember her name. At the end of the week I learned that Jennifer's mom was named Jahayra; a year and a half earlier, Jennifer, then only 7, had lost her mother to cancer. I won't forget the conversation I had with Jennifer about her mom. She explained to me that I reminded her a lot of her mother: tall, always smiling, big brown eyes. Jennifer's mother, however, had vibrant red, straight hair. Jennifer's father had abandoned them both, leaving Jahayra alone to raise two children while fighting cancer.

(Continued on page 5)



*Jahayra Molina with her class.*

I learned a lot about my culture and identity by being in the country of my family for a completely different purpose than I had been before.

Moreover, I was able to spread my passion of art to others. Monday through Friday I would help out in the classroom and teach art and in the evenings I would do arts and crafts with the deaf-mute children. On the weekends I would visit and stay with family members that I had never met before. Amidst it all, I created special relationships with the Sisters, the teachers, the staff, and the children. For the first time in a long time my identity was confirmed; I was a Nicaraguan in Nicaragua, not an American in Nicaragua or a Nicaraguan in America. Although I was in Nicaragua to help, I was the one who learned more than what I taught.

I learned the history and culture of Nicaragua, my faith and beliefs were shaped, I became fluent in Nicaraguan sign language, and created memories that will continue to guide who I am and where I want to be for the rest of my life.

-Jahayra Molina, '12

*For information on sponsoring a Nicaraguan child, contact Jahayra Molina at [JEMolina@scu.edu](mailto:JEMolina@scu.edu).*



*Jennifer holding up her artwork for a Paintbrush Diplomacy exchange.*

## Professor Teresia Hinga Helps Campus Honor Wangari Muta Maathai (1940-2011)

With inspiration and guidance from fellow Kenyan scholar **Teresia Hinga**, Santa Clara held several events to honor Professor Wangari Muta Maathai, the first African woman awarded the Nobel Peace Prize, in 2004, who died on September 25, 2011 and was laid to rest on October 8, 2011 in Nairobi, Kenya. An internationally known women's rights, environmental, and prodemocracy activist, Prof. Wangari Muta Maathai was a global citizen whose contributions extended far beyond her Kenyan homeland. She is recognized particularly for her work in environmental conservation through planting trees. Santa Clara events held in her memory are as follows:

1. Professor Noel Radley's "Writing Sustainability" class planted a tree in her honor and shared reflections on her work. Professor Hinga is pictured speaking at this event below.
2. A Day of Service and Reflection on Faith, Solidarity, and Sustainability was held in Our City Forest in San Jose.
3. A viewing of a documentary on Maathai's work, *Talking Roots*, was held and followed by a panel discussion.
4. A portrait of Prof. Maathai was installed in the SCU Architects of Peace Exhibit in the Arts and Sciences Building.



## Religious Studies

*Perspectives* would enjoy hearing what other alumni are up to or what they remember about their time with the department, as well. Email us at [religionteam@gmail.com](mailto:religionteam@gmail.com).



Find us on the Web:  
[www.scu.edu/religiousstudies](http://www.scu.edu/religiousstudies)

## Alumni Updates

**Pearl Barros '05** passed her comprehensive exams in the Th.D program at Harvard Divinity School within the Religion, Gender, and Culture concentration. She is currently preparing her dissertation prospectus; her advisor is Amy Hollywood and her committee includes Susan Abraham, Leila Ahmed, and Mayra Rivera.

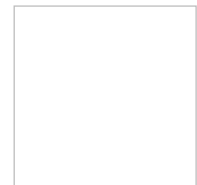
**Katy Lackey '07** is currently enrolled in a dual MA degree program in Natural Resources and Sustainable Development from the School of International Service at American University and the UN-affiliated University for Peace in Costa Rica. The program requires one semester at AU learning the foundations of sustainable development policy, and two semesters of study and fieldwork in Costa Rica, which Katy is just beginning now. Katy also spent time after graduation with majors in Religious Studies and Psychology working for World Camp in Malawi and India, doing teaching (and learning) on issues of development, sustainability, advocacy, and gender rights.

**Allison Gansert '10** is working on an MA in Ethics and Society at Fordham University's Graduate School of Arts and Sciences and is currently applying to law school.

**John Logan '11** is pursuing an MTS with an emphasis in Systematics at Boston College. His favorite class thus far is "The Doctrine of God."

**Kevin Senefeld '11** is pursuing an MTS with an emphasis in Systematic and Historical Theology at the Jesuit School of Theology in Berkeley. At the Jesuit School, he serves as the editor of "The Magis" weekly school newsletter and as research assistant to Fr. Michael Buckley, SJ.

Santa Clara University  
 Religious Studies Dept.  
 500 El Camino Real  
 Santa Clara, CA 95053-0335



[Recipient Name]  
 [Street address]  
 [Address 2]  
 [City, ST ZIP Code]