

# BRIDGE

## & Partners for Tomorrow's Church CAMPAIGN REPORT

### *Sing a New Song* Benefit Concert

INTERVIEW WITH DAN SCHUTTE & JANÈT WHITAKER

*Meredith MacDonald (M.Div. II)*

DAN SCHUTTE AND JANÈT WHITAKER will perform together at 7:30 p.m. on Friday, April 20, 2007, at a benefit concert for the Jesuit School's new Gesù Chapel. According to Dan (M.Div./Th.M. 1983), "The concert won't be a typical concert. It will be reflections on spirituality, our journey with God, and how music is a part of that." The audience can listen and sing along as Dan and Janèt weave the music with stories and prayerful reflection. Both musicians share here some reflections on their ministry as liturgical composers, the challenge of creativity, and their experiences at the Jesuit School.

"Some of my most well-known pieces, including 'Here I Am, Lord,' and 'City of God,' were written when I was a student at the Jesuit School, living in Chardin House," Dan recalls. Many of Dan's earlier recordings were with "the St. Louis Jesuits," a group of liturgical musicians who formed more than 30 years ago to produce music together. Dan recalls that the group "had the idea to spend a summer together," and what resulted from the summer of 1974 at Shalom House "wound up in a second recording that solidified the desire to work together as liturgical ministers. The Jesuits at Berkeley that summer were so hospitable and welcoming."

Dan's inspiration comes from many places. "Going to Mass and hearing a particularly moving homily," "being steeped in Jesuit tradition," and "praying with Scriptures" are particular sources of creativity. He remembers Sunday community liturgies at the Jesuit School where "we had so many

people, we had to use the PSR [Pacific School of Religion] chapel."

Janèt's (M.T.S. I) life is filled with music as well. Her father's active role in post-Vatican II parish life led her, at age 8, and her 10 siblings to be actively involved in church music. For her, the role of composer is "to be prophetic. To take sacred texts, marry them to music, elevate the words and break them open in a new way for people."

Janèt is currently in her second semester of the Master of Theological Studies



*Dan Schutte & Janèt Sullivan Whitaker*

(M.T.S.) program at the Jesuit School. The encouragement of her parish, Corpus Christi, where she is the parish composer, helped her decide to come to the Jesuit School. She is pursuing the M.T.S. for "a deepening and sound theological grounding to music."

Her Master's project is a new composition for the *Tenebrae*. She is "recreating" the traditional liturgical elements so the *Tenebrae* "speaks to our time, and brings it into focus as a prayer form for this millennium as a way to ritualize the grief and outrage that the church needs to express towards social injustices." Janèt currently is recording her third commercial collection, called "These Forty Days," which contains Lenten music intended to guide us towards entering the Easter season with rejoicing.

Dan and Janèt are both looking forward to the concert and the opportunity to benefit the Gesù Chapel. Janèt hopes to perform her Master's project in the Gesù Chapel next year. For Dan, "My experience at JSTB was so wonderful that doing this as a benefit for the chapel is dear to my heart."



Concert sponsorship opportunities are still available. If you are interested in helping sponsor the concert, please contact Catherine Kelly at [ckelly@jstb.edu](mailto:ckelly@jstb.edu).

To purchase general admission tickets, please visit <http://www.itickets.com/events/175749.html> or call 1-800-965-9324.



## President's Message

*Rev. Joseph P. Daoust, S.J.*

**UNLESS THE LORD BUILD THE HOUSE,  
THEY LABOR IN VAIN THAT BUILD IT.  
(PSALM 127:1)**

In the midst of the great depression over 70 years ago, the Jesuits of the West Coast relied on providence to start the Jesuit School of Theology at Alma, a town in the Santa Cruz mountains. Originally founded as a part of Santa Clara University, the School was dedicated solely to training young Jesuits for the priesthood.

In the late 1960s in the ecumenical spirit of Vatican II, the Jesuit School of Theology made a leap of faith, and dared to become part of a consortium of hitherto all Protestant seminaries, the Graduate Theological Union. Moving from the countryside into the heart of vibrant and sometimes violent Berkeley, it ceased being part of Santa Clara University and became independently incorporated and accredited. It soon began to educate other religious and lay men and women for ministry alongside Jesuits training for priesthood.

Recently, the Jesuit School of Theology has again been prayerfully considering how it can best carry out its mission long into the future. In a year-long discernment involving all its faculty, staff and student representatives, the School studied the advantages and disadvantages of continued independence in the light of some disturbing trends.

In U.S. higher education, collaborative arrangements and large institutions seem best positioned to bear the growing costs of increasingly sophisticated educational programs. Small independent schools and seminaries are under severe pressure to increase their income and enrollment substantially or close. For the present, the Jesuit School of Theology is quite secure financially and educationally, having increased its enrollment 50% and its endowment 10-fold in the last decade. But these general trends cast clouds over the longer term future of an independent institution concentrating on just theological and ministerial education.

With frequent prayer for guidance, the Jesuit School of Theology community discerned that for the long-term enhancement and preservation of our mission, it might

be best to combine both institutional collaborations of our past history. That is, remaining in Berkeley as an integral part of the Graduate Theological Union, we might also affiliate again with Santa Clara University as a university graduate school of theology and ministry. Therefore, we will be discussing such a possible re-affiliation with Santa Clara University, which is favorably disposed to this possibility.

These negotiations with Santa Clara will take place in the context of ongoing discussions among all three Jesuit higher educational institutions in the San Francisco Bay area: Santa Clara University, the University of San Francisco, and the Jesuit School of Theology. Whether we affiliate again with Santa Clara or not, it seems best to all three institutions to collaborate more in areas of theology and ministry, so as to be a more effective resource for the Church in the West.

Nothing will be decided for the next year or so. But in the meantime, we pray for the Lord's guidance in how best to build the house that will prepare priests and lay ministers for His Church long into the future.

"We have come thus far by grace, leaning on the Lord," as the song goes. We will go into our future with the same dependence on providence. Please pray with us for the Lord's guidance.



The Bridge is the tri-annual newsletter of the Jesuit School of Theology at Berkeley.

The Jesuit School is a theological school faithful to the intellectual tradition and the apostolic priority of the Society of Jesus: reverent and critical service of the faith that does justice. The Jesuit School achieves its mission through the academic, pastoral and personal formation of Jesuits and other candidates for ministry, ordained and lay, in the Roman Catholic Church. The Development Department produces the Bridge.

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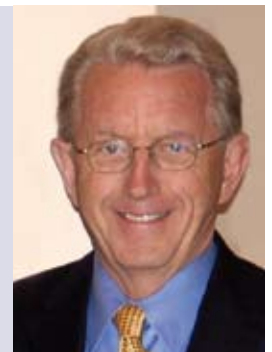
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## In Memoriam: Leo T. McCarthy

*(Aug. 15, 1930–Feb. 5, 2007)*

Leo T. McCarthy, former Speaker of the California Assembly and former Lieutenant Governor of California, served on the board of trustees of the Jesuit School of Theology from 2001 to 2006. Jesuit-educated at St. Ignatius Prep and University of San Francisco, he believed in the mission of the Jesuit School of Theology in preparing men and women for ordained and lay ministry and scholarship in the Catholic Church. The School is very grateful for Leo's services as the head of the development committee and for the long-time generosity and support of Leo and his wife, Jackie, to the School.



# Jesuit School Diaconate Ordination 2006: A Contemplation

*Michael Conley, S.J. (M.Div. III)*

**PRAYERS FOR NO RAIN SEEMED ANSWERED** that late October, late morning, blue-sky Saturday as St. Augustine Church filled to beyond capacity. Sunlight-streaming, stained-glass holy men and women looked contentedly out across the ad-hoc congregation bursting with its own diverse racial and ethnic brilliance, microcosmically reflecting a truly global Church.

The entrance procession likewise proudly spoke — We Are Church! — in its full liturgical array. While faculty and friends animated the assembly with joyful choirsong, fellow lay student colleagues led the retinue gracefully, carrying thurifer and candles. Thirteen diaconate candidates, donning fresh white albs and with piously folded hands, took their first steps toward saying yes to a new role of service; a multitude of brother deacons and priests, and finally the ordaining bishop, humbly and prayerfully revered the altar, silently witnessing to the faithfulness of their own yes spoken years before.

Every liturgical action brimmed with praise and prayer. Holy Scripture soothed and thrilled with words of God's love and invitation to deeper friendship, and the assembly responded with heartfelt and hopeful song. The deacons-about-to-be presented themselves to the expectant assembly and presiding bishop, and their rector publicly declared their worthiness. The deacons in turn publicly declared their willingness — to serve selflessly, to proclaim and witness faithfully, to live chastely, to obey trustingly, and to pray always — all with the help of God. They prostrated themselves in humble prayer and sought that divine help, while the assembly earnestly prayed that the gifts of the Spirit would be generously bestowed. Upon returning to the altar, Jesuit mentors vested them with diaconal stoles. Immediately called into service, the freshly minted deacons celebrated their newly bestowed office by assisting with the celebration of the Eucharist.

Throughout the celebration but hidden from view, powerful waves of love and joy surged through hearts. Then, inside turned

inside-out: as the deacons stood facing the altar while receiving the assembly's parting applause, one deacon spontaneously turned around to face the assembly and return the joyful approbation. Inspired, the others joined him and heartily applauded their families, friends, colleagues and Jesuit brothers in gratitude for their love and support over many years. The uplifting wave of reciprocal applause and shared consolation gave birth to a moment of Spirit-filled clarity: God was delighting in us all and loving us deeply through the Church, and as Church.

The shared consolation continued with post-Mass celebrations that carried on into the evening. The following Sunday morning, the deacons shared that uplifting joy in the Lord by assisting and preaching at Masses in the faith communities where they had been worshipping and ministering. They gratefully introduced their families of birth and families

in faith to one another, and rejoiced in finding God's love in so many people and in so many places throughout their lives.

This is what all Spirit-inspired, Jesus-centered, and Church-channeled service is ultimately about: helping others to first notice and then embrace the truth, the

**a moment of Spirit-filled clarity: God was delighting in us all and loving us**

feeling, and the power of God's love for them, and then encouraging them to generously respond to that love. It is a profound privilege to serve the Church in this way as deacons. Our service is itself a response to that life-long, loving embrace of God, an embrace we felt so powerfully anew that late October, late morning, blue-sky Saturday.



**New class of deacons, October 2006.** (back row) Jerome Hayes, S.J., Rector Tony Sholander, S.J., Most Rev. George Murry, S.J., and Timothy Manatt, S.J.; (middle row) Ralph Rivera, S.J., Pius Ojara, S.J.; Kent Beausoleil, S.J., Matthew Monnig, S.J., and Joseph Chu Ngo, S.J.; (front row) Thomas Greene, S.J., Robert Ballecer, S.J., Kurt Denk, S.J., Michael Conley, S.J., Andrew Ryu, S.J., and Ignatius Sasmita, S.J.



## “Holy Boldness”

Each year several of our students and our president march in the School of Americas vigil, commemorating the lives of the six Salvadoran Jesuits and their housekeeper and her daughter who were assassinated in 1989 as well as the lives of countless others who have “disappeared” due to the terror and interrogation tactics taught on U.S. soil to Latin American and other foreign soldiers and agents. This year Maria Elena Arana, Mike Beckman, Joseph Carver, S.J., Phil Cooke, S.J., Patti Keteltas, Irene Quesnot, Rick Ralphson, S.J., Eli Sasaran, Annie Selak, Theresa Vela, President Joe Daoust, S.J. and Academic Dean Kevin Burke, S.J. marched and participated in the Ignatian Family Teach-In at Fort Benning, Georgia. The Teach-In offers to those who have committed their lives to working for social justice spiritual sustenance and further education in the Catholic tradition of social justice which is based on Christ’s life and his encounters with the marginalized. This method of dissemination of Church teaching underscores the importance of working for a more just world and recognizing the innate human dignity of every life. This year the Jesuit School was honored to have one of our own students, Joseph Carver, S.J. (M.Div. I) present the keynote speech, addressing the need for “holy boldness” to overcome social sin and to realize the peace Christ came to bring.



*Clothesline Project honoring one of the many innocent victims of WHISC-sponsored violence.*



**School of Americas protest group:** (front row from left) Patti Keteltas, Irene Quesnot, Theresa Vela, and Joseph Carver, S.J. (back row, from left) John Cummings (Pacific Lutheran Theological Seminary), Eli Sasaran, Phil Cooke, S.J., Rick Ralphson, S.J., Mike Beckman, Maria Elena Arana, Joseph Daoust, S.J.

## Follow Me

*Mike Beckman (M.Div. II)*

“FOLLOW ME.” THOSE WORDS GREETED me when I deplaned in Columbus, Georgia. At first, I felt eerily at home. Spending the majority of my day on Holy Hill, home of the Graduate Theological Union in Berkeley, I was used to hearing these words in class and reflecting on this command with my classmates. It is part of a vocational calling that many of us have chosen at the Jesuit School of Theology. In all four of the Gospels, Jesus tells his soon-to-be disciples to follow him, for he will make them “fishers of men and women.” In the Gospel of Luke, Jesus instructs the rich, young man to sell all that he has so that he can “follow me.”

Suddenly, it hit me. I was no longer feeling at home. Below the “Follow me” sign was a statue of a soldier dressed in full fatigues. The airport in Columbus is a starting point for several people who come to train at the military base at Fort Benning,

Georgia, home of the Western Hemisphere Institute for Security Cooperation (“WHISC”) (formerly known as the School of Americas).

In college, I had driven with my classmates to Fort Benning for the annual vigil, commemorating so many who have died at the hands of WHISC graduates over the years: six Jesuits, their housekeeper and her daughter in El Salvador; four nuns serving in El Salvador; Archbishop Oscar Romero; and overwhelmingly, so many more who remain nameless in Mexico, Guatemala, Honduras, and Colombia. This time I was flying from the Bay Area with several classmates and faculty from the Jesuit School of Theology. I was gaining a new perspective on the largest town near Fort Benning.

When I was at DePaul University, I first heard of the WHISC and the pursuit of social justice from a faith-based perspective.

I stumbled upon social justice rather than seeking it out. Yet it influenced me to do faith-based organizing before attending the Jesuit School.



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I grew up in a town outside of liberal Madison, Wisconsin. Many who grew up on farms and went to my high school did not go to college; yet many who were from the same economic background as me did go on to a four-year university. My college-bound classmates and I did not even consider other opportunities. There are many things I could have done vocationally: an entrepreneur like my father, a journalist, or computer programmer or graphic designer. I had choices and opportunities. Now, I find myself at the Jesuit School, trying to decipher my calling in light of reading the Gospels and especially the “Follow me” passages.

I have come to recognize the significance of the choices I have had in part because of my socio-economic background. I have learned, however, that the choice of following the soldier in fashionable fatigues is one of the few choices that some have. This realization makes it difficult to judge those who, upon coming to train with WHISC, find themselves filled with opportunity. When I worked at a predominantly Latino public high school in Chicago, they had a display case dedicated to joining ROTC. Comparatively, my high school display cases were filled with sports trophies, debate trophies, and promotions for four-year universities.

For the first time, I connected WHISC-sponsored violence with the Jesuit presence at the march and the Jesuit response to the violence: the Ignatian Family Teach-In and the Jesuits’ spirituality, theology and pursuit of social justice. For the Jesuits, this violence is especially sensitive since six of their Jesuit brothers were assassinated by WHISC-trained agents in El Salvador in November 1989.

All of us from the Jesuit School attended the Ignatian Family Teach-In the day before the vigil, where we heard spirit-filled talks and prayers, many given by people in high school or college. These reflections on social justice and the possibilities of a more hope-filled, justice-oriented world make me realize that there is another way. The Ignatian Family Teach-In helped prove the importance of showing a multitude of expressions of “Follow me,” namely through reflection and teaching on the life of Jesus.

## “Teaching the Spirit” Conference

Julia DE Prinz, VDMF (JSTB-affiliated GTU doctoral student)

“PROFOUND GRATITUDE AND appreciation” (James A. Donahue, GTU President) characterized the “Teaching the Spirit” conference which honored the person and scholarship of Sandra M. Schneiders, I.H.M., and which the Graduate Theological Union (“GTU”) hosted on November 11, 2006. Beginning with the initial idea of honoring Dr. Schneiders, a thought-provoking conference examining her work through the lens of current work by alumni and students of the Christian Spirituality program developed. The result was a unique life-Festschrift for Dr. Schneiders.

As a conference organizer, I was thrilled to witness the gathering of scholars from around the nation indebted to Dr. Schneiders with their own respective research. From this encounter between old and new friends in the area of Christian Spirituality emerged a unique experience of an academic family that is diverse, genuine, interdisciplinary, intellectually challenging, fascinating and spiritual — all characteristics so intrinsically connected with Dr. Schneiders’ own person and work. Some of the presenters and participants shared the following impressions of the conference:

*“The conference was elegant in its tribute to Sandra Schneiders and her work, expressive of animating ideas, and thoroughly engaging as it gathered old and new GTU colleagues in spirituality.”*

— Dr. Rose-Mary Bumpus,  
Seattle University

*“The conference honored the many and varied contributions of Sandra Schneiders*

*not only to the GTU’s Ph.D. program in Christian Spirituality, but also to the personal and professional lives of her students. This well organized day of papers and panel presentations also included time for socializing and sharing memories over fine food and drink.”*

— Dr. Joseph D. Driskill,  
Pacific School of Religion GTU

*“Teaching the Spirit conference was the strongest student-sponsored learning event in the Christian Spirituality Area in my experience at GTU. Every detail, from conception to execution, was carried out in a professional manner. The organizers were joined by a small army of volunteers, both from the area and outside, who saw to its completion. It was an exciting way to honor Sandra Schneiders’ work in the foundations of the academic discipline that studies and teaches Christian spirituality.”*

— Dr. Elizabeth Liebert,  
San Francisco Theological Seminary GTU

*“The conference was a wonderful testimony to Sandra Schneiders’ significant contributions to the field of Christian spirituality, as well as a testimony to the important and creative work being done by an emerging generation of scholars.”*

— Dr. Douglas Burton Christie,  
Loyola Marymount University

*“As a student volunteer, I value the dynamic experience of participating behind the scenes as well as being part of such an event, which included both professors and students, celebrating with Sandra Schneiders her work that has inspired and will continue to inspire many.”*

— Roselle Ruperto, (M.Div. II)  
Jesuit School of Theology



Panel at “Teaching the Spirit” Conference: (L–R) Dr. Elizabeth Liebert (San Francisco Theological Seminary); Dr. Sandra Schneiders, I.H.M.; Dr. Douglas Burton Christie; Dr. James A. Lawrence (Dean, Swedenborgian House of Studies, Pacific School of Religion); Junguen Sophia Park, S.N.J.M.; and Julia DE Prinz, V.D.M.F. Not pictured: Theresa Ladrigan-Whelpley.



## Finding God in All Things: India Immersion

*Meredith MacDonald (M.Div. II)*

AS MANY OF US WHO HAVE CHOSEN to study theology and ministry at the Jesuit School have learned, one of our challenges is following St. Ignatius' example of finding God in all things. Sometimes it is easy to see God in other people, places, and Christian churches. But how can we see God in non-Christian worship? And how does Christ look halfway around the world? Finding God in all things was the challenge and reward of the India immersion of January 2007. Nine students with two leaders, Jim Redington, S.J. and Ted Arroyo, S.J., welcomed this task, and had the opportunity to spend three weeks studying Hinduism, inculturation, Dalit theology, and interreligious dialogue.

Our trip took us to the National Liturgical Centre in Bangalore, India, where we learned about many Vatican-approved adaptations for

experimentation in the liturgy to incorporate Indian cultural traditions and symbols. Father Thomas D'Sa lectured on the architectural features of the chapel. After the lecture, we participated in a Mass, witnessing in action the inculturation we had just studied.

No one wore shoes inside this chapel, honoring a long tradition in Asia of entering places of worship barefoot. The windows were not stained glass but a form of open wire art. Slender metal outlined the symbols of the evangelists and scenes of biblical history. The chapel was in the perfect shape of a square. The large sculpture holding the tabernacle represented many elements of nature connected with God, Jesus and the Holy Spirit.

The presider, Father Antony Kalliath, C.M.I., began by accepting an *arati* of welcome, consisting of a tray of flowers and

incense being moved in three slow circles in front of the presider, symbolizing God, the universe, and human beings. Fr. Kalliath then did the same circles, offering an *arati* to the congregation. He wore simplified saffron-colored vestments, a color traditionally used for sacred things in India.

Additional Indian elements included a garland of flowers encircling the Bible, and incensing the Bible three times in the form of a circle. The flowers and incense honored the written word, and demonstrated how we should cherish the chance to hear God's message. The extra care in this ritual offered me a few moments to let the appreciation of the fact that we were hearing God's Word really to enter my heart. During the offertory, a congregant presented eight flowers, symbolizing the Indian belief in the eight directions of the universe. Fr. Kalliath then placed each flower around the gifts, invoking an attribute of Jesus each time. This invocation gave us a way to pray about Jesus with each name or quality invoked.

I can easily report all of these facts, but how did the liturgy feel? In the smoke of



*Women Bhajan chanting during Mass at the National Liturgical Centre in Bangalore, India. By Hanh Duc Pham, S.J.*





*Oil lamp with representation of the hand of God at the National Liturgical Center in Bangalore, India. By Hanh Duc Pham, S.J.*

incense, in the steady light from an oil lamp, in the *Bhajan* chanting of the Indian women attending, God was clearly present. The rich, lovingly-used symbolism brought all of us into a place of *kairos*. While I have seen incense and fire used in liturgy many times before, the amount and presentation were different. It was not a small puff of incense, quickly dissipated and forgotten, or the flickering of a few candles. The fragrant air hung thickly around us, and the five wicks of an oil lamp made a real fire, not merely a flame. Fr. Kalliath told us that the lamp symbolized Jesus' presence with us, and at that moment in time, Jesus was truly with us, in a way that I do not often understand. I hope to treasure this sense of Jesus' presence at every experience of Mass in the future.

## Kenyan Educator & NGO Leader Rests & Reflects at the Jesuit School

AN INTERVIEW WITH NEW DIRECTIONS STUDENT, SR. ANNE ITOTIA, R.S.M.

*Meredith MacDonald (M.Div. II)*

A LEADERSHIP AND MINISTRY VETERAN from Kenya, Sr. Anne Itotia, R.S.M., recently joined the community at the Jesuit School as a New Directions sabbatical student. Her congregation, the Sisters of Mercy, was founded in Ireland in 1831 and is devoted to the health care, education, and support of the poor, especially women and girls.

Teaching for 10 years in the poorest parts of Nairobi and in the Turkana desert of Kenya opened Anne's eyes to the "issues of social and economic justice." Children of all ages attended school with eagerness, a yearning for education, and the hope of a better future.

Anne's congregation appointed her as the African Justice Coordinator for the Mercy International Justice Network and as such, she opened the office in Pretoria, South Africa. She worked with others on four different continents to identify the issues of the global north and south. Through Mercy Global Concern at the United Nations, Anne and her counterparts challenged these issues and participated in the UN conferences in Madrid and New York.

Then she moved to Ireland where her congregation elected her as team leader. She was the first African woman to hold this post, which she held from 2000–2006.

Anne's work has required her to travel much internationally. "This travel gave me another lens on how we filter and process information given our frame of reference." Her international exposure to many issues connecting development and poverty motivated her to earn an M.B.A. from the University of Leicester. She sought the degree in an effort "to understand the point of intervention," where she could



demonstrate to businesses that are developing impoverished areas how their decisions impact the poor. She hopes to establish a model of partnership between corporations and communities, whereby businesses would embrace more corporate social responsibility and "develop values for sustainable growth."

After her six-year term living, studying and working in Ireland, Anne is now able to spend a semester in sabbatical at the Jesuit School. The sabbatical offerings as well as the freedom to choose her own curriculum attracted her to the New Directions program. She welcomes the opportunity to "reflect on the past, appreciate the present, and plan for the future."

To students discerning their ministry calling, Anne suggests that they take advantage of any immersion experiences they are offered. "Being immersed in something opens your eyes and offers education from local to global levels." She also recommends learning the objectivity required to evaluate situations, and "developing a heart to aid in the discernment process." Finally, she advises fostering "an ability to question whatever I read: Who is writing this? Who am I not reading?" She offers, "Deep listening comes from reflection, reading, and prayer."



# Mexican Pilgrimage<sup>1</sup>

*Karen Yavorsky (M.Div. I)*

SAVORING THE VIEW FROM THE TOP OF the Pyramid of the Moon of the mysterious Teotihuacan civilization, I gazed out at the immense Temple of the Sun and the huge complex of other temples and buildings. I tried to imagine the ancient people who had lived and worshiped here long ago. What were their hopes and dreams, fears and successes? I wanted to honor their memory and recognize the sacredness of this place — its grand architecture and the beauty of its original inhabitants' lives. Throughout our cultural immersion of lectures on Mexican history, religiosity and culture; apostolic and museum visits; and sightseeing, I asked these same questions of modern-day Mexicans.



*Fr. Jorge Heredia Zubieta, S.J. and first-year M.Div. students, Stellamaris Ihejeto, H.H.C.J., and Gabriele Gionti, S.J., on the Mexico Immersion trip.*

Our trip leaders invited us to enter into the experience as pilgrims. But how do we humbly journey to encounter God in the people and places who welcome us? Phil Cousineau, in *The Art of Pilgrimage*, suggests: “In each of us dwells a wanderer, a gypsy, a pilgrim. The purpose here is to call forth that spirit. What matters most on your journey is how deeply you see, how attentively you hear, how richly the encounters are felt in your heart and soul.”

The people whom we encountered showed me how to be a better pilgrim by their daily lives. The Jesuits and the communities we visited welcomed us into their homes and hearts. The Mexican Jesuits ministered in a way that is present and empowering to the people with whom they live and serve. God’s presence exists integrally in the people’s lives, testifying to the sacred in our own lives.

Each weekend the Jesuit School of Theology students accompanied the Mexican Jesuit seminarians in their apostolic activities. I accompanied Pedro Reyes Linares, S.J. for a community organizing meeting of representatives from different parishes and base communities to address the issues of low income workers. The representatives of the *Pastoral Laboral* were full of joy, love, passion, commitment and faith in Christ. Pedro led an interactive and empowering training which offered the participants an opportunity to “listen to their life,” recognize the issues present in their work situations, imagine what could be improved, and seek solutions as a community. The participants will use this training to teach their communities. After reflection, we created socio-dramas about the current issues and hopes for our local communities. We laughed and learned through the creativity and truth of the dramas.

Afterwards, we shared a communion service and a meal. Cirilo, an elderly man, and his sister shared stories over a feast of *Caldo de Res* soup, tamales, rice, croquettes, and salad. Cirilo explained how his job at a free daycare center is in jeopardy because the factory which operates the center wants to close it, claiming there is no longer a need since the employees are old and do not



*First year M.Div. students Michael Smith (last row, left), Erin Bishop (last row, 3rd from left) and Melissa Buhrlé (first row, left) with the Emmaus youth group in Mexico.*

have children. But the reality is the factory owners want to save money. In contrast, his sister has worked the last five years since her husband died as a janitor at the university. Her husband’s union gave her the option to assume his position so she could receive his pension and retirement benefits. She is very fortunate because she belongs to one of the few unions in Mexico that actually helps the

**“In each of us dwells a wanderer, a gypsy, a pilgrim. The purpose here is to call forth that spirit.”**

laborers. Other unions take their money and do not advocate on their behalf. Hearing about their challenges made me better understand the importance of such gatherings and the need for social change.

I entered the Jesuit School to learn how to offer healing and hope as a part of a Church working for justice and peace. I know I am in the right place to gain wisdom and skills for this journey. My classmates and I are still discerning where God is calling us to serve as instruments of justice, peace and love. The pilgrimage did not end with our return from Mexico but continues. There I unpacked previous notions and repacked my tool kit with new experiences and skills for reflection to guide me on my journey.

<sup>1</sup> Karen Yavorsky shares her reflection on her first-year Master of Divinity class’ 10-day cultural immersion trip to Mexico City in January, 2007.



# FACULTY *News*

**TED ARROYO, S.J.** and **TOM BUCKLEY, S.J.** met with Prof. Huang Songjie, Professor and Editor, *Fudan University Journal*; and Prof. Wang Xinsheng, at Fudan University in Shanghai, China in the fall. Prof. Huang was chair of the philosophy department which, with the religious studies department, has recently become a college at Fudan. Prof. Wang, who did his dissertation at Fudan on Karl Rahner, teaches in religious studies.

**KEVIN BURKE, S.J.**, Academic Dean, co-edited with Robert Lassalle-Klein a collection of essays entitled, *Love that Produces Hope: the Thought of Ignacio Ellacuria* (Liturgical Press). In December, he directed an Advent retreat for the Jesuit novices of the Upper Canadian, Wisconsin and Missouri Provinces and taped a one-hour video presentation on the nature and function of the Church for the Catholic Catechism Project sponsored by Weston Jesuit School of Theology in Cambridge, MA.



(L–R) Jesuit School & Fudan University professors: Ted Arroyo, S.J.; Huang Songjie; Tom Buckley, S.J.; and Wang Xinsheng.



Gina Hens-Piazza, Ph.D.

**MARY ANN DONOVAN, S.C.**, attended a meeting of the Commission on Accreditation, Association of Theological Schools. This spring, she will be giving days of recollection for the Sisters of Charity in Denver and Albuquerque.

**LISA FULLAM, D.V.M., TH.D.**, presented “Stem Cell: Hope & Hesitation” at the *Theology in the City* lecture series in Chicago and “Excellent Sex: Virtues for Christian Ethics of Sexuality” for the young adult group at St. Vincent de Paul Church in San Francisco.

**GINA HENS-PIAZZA, PH.D.**, celebrates her new book, *I and II Kings Commentary*, (Abingdon Press, Dec. 2006) and her seven interpretative articles in the just-published *New College Study Bible* (St. Mary’s Press, 2007). She chaired a session on New Historicism at the Washington meeting of the AAR/SBL in November 2006. In March, she will deliver the keynote speech,

“Bridges to Peace, Paths to Transformation,” at both the 28th Annual Social Ministry Convocation in Baltimore and the NACC (National Conference of Catholic Chaplains) in Portland.

**FRANCIS X. MCALOON, S.J.**, offered a three-day symposium for the first-year California and Oregon novices at the California novitiate, Culver City, on the 19th-century English Jesuit poet, Gerard Manley Hopkins, S.J., focusing upon his life, poetry, and Ignatian spirituality.

**MIA M. MOCHIZUKI, PH.D.**, wrote “The Dutch Text Painting,” *Word and Image* 23 (2007): 72–88; and “At Home with the Ten Commandments: Domestic Text Paintings in Seventeenth-century Amsterdam,” in a book which she co-edited with Amy Golahny and Lisa Vergara, *In His Milieu: Essays on Netherlandish Art in Memory of John Michael Montias* (Amsterdam: Amsterdam University Press, 2006), 285–99. At the Graduate



Theological Union, Berkeley, she served as a participant, Faculty Panel for Incoming Students; an organizer and speaker at “Art, You and the GTU: Interactive Biblia Sacra and Artstor Workshop,” with Guest Lecturer, Prof. Dr. August den Hollander (Vrije Universiteit, Amsterdam); a co-organizer, Lecture by Geert Mak, “Dutch Disease or European Dilemma? Calvinism in an Age of Globalization, Immigration and Islam”; and was the chair of the Curriculum Vitae Workshop. The exhibition she co-organized, *Encounters of Faith: Art and Devotion in Viceregal Latin America*, at the Jesuit School concluded in December.

**WILLIAM O’NEILL, S.J.**, was recently elected to the Board of the Society of Christian Ethics. Recent talks and publications include: “What We Do with Rights,” presented at Seminar on Human Rights and Humanities Education, Florida State University, June 2006; “The Grammar of Dissent: Religions, Rights, and Public Reason,” offered at Congress on Global Religions, Montreal, September 2006; “Rights of Passage: The Ethics of Immigration,” Duquesne University, September 2006; “What We Owe to Refugees and IDP’s: An Inquiry into the Rights of the Forcibly Displaced,” at the Boston College Conference on Ethical Responsibilities toward Forced Migrants, Nairobi, Kenya; “Imagining Evil: The Ethics of Social Reconciliation,” in Symposium “Coming to Terms with Reconciliation — Critical Perspectives on the Practice, Politics, and Ethics of Transitional Justice,” at the University of Wisconsin-Madison, November 2006; and “The Violent Bear It Away: The *Justum Bellum* in Postmodernity,” paper at American Academy of Religion Conference, November 2006.

**JEAN-FRANCOIS RACINE, PH.D.**, offered two talks, “Some Parallels between Manuscript Appreciation and Wine Tasting Using W032 and B03 in Matthew as a Test Case,” delivered at the annual meeting of the American Academy of Religion & Society of Biblical Literature, and “Luke: The Travel Gospel,” presented at Saint John Vianney Parish, Walnut Creek, CA. He published two articles, “Basil of Caesarea,” *The New Interpreter’s Dictionary of the Bible* (Abingdon Press, 2006), and “The Text of Matthew in the Freer Gospels:

a Quantitative and Qualitative Appraisal,” *The Freer Biblical Manuscripts: Fresh Studies of the Greek Biblical Manuscripts Housed in the Freer Gallery*. Ed. Larry W. Hurtado. Society of Biblical Literature Text-Critical Studies, no. 6. (Atlanta/Leiden: Society of Biblical Literature/Brill Academic Publishers), 123–146.

**JAMES REDINGTON, S.J.**, delivered a *Theology in the City* lecture in Sacramento on “Christian-Muslim Relations and Dialogue”; and spoke on “Common Elements of the World’s Religions and Fruitful Big Differences” in the L.I.F.E. (Lessons In Faith Experience) series at St. Charles Borromeo Parish in Livermore, CA.

**SANDRA M. SCHNEIDERS, I.H.M.**, published two articles: “The Gospels and the Reader,” *The Cambridge Companion to the Gospels*, edited by Stephen C. Barton, (Cambridge, UK: Cambridge University Press, 2006), 97–118, and “The Raising of the New Temple: John 20.19–23 and Johannine Ecclesiology,” *New Testament Studies* 52, no. 3 (July 2006): 337–55. The Society for the Study of Christian Spirituality awarded her a citation and memorial sculpture in honor of her contributions to the field of Christian Spirituality at its annual convention in November in Washington, D.C. The Paulist Press presented her with the Festschrift, *Exploring Christian Spirituality: Essays in Honor of Sandra M. Schneiders, IHM*, edited by Bruce H. Lescher and Elizabeth Liebert, (New York/ Mahwah, NJ: Paulist Press, 2006), 196–212 at the annual convention of the American Academy of Religion and Society of Biblical Literature, in November in Washington, D.C.



*William O’Neill, S.J.*

## ALUMNI Updates

**BOB FABING, S.J.** (M.Div. 1972) just released a new CD of his music, *Let Me Follow*, available from OCP Publications. The collection includes 23 new songs for throughout the liturgical year, including 11 for his Mass for Teresa of Calcutta.

**MOST REV. GEORGE V. MURRY, S.J.** (M.Div. 1979) was appointed Bishop of Youngstown, Ohio, by Pope Benedict XVI. Previously, he was the Bishop of St. Thomas, Virgin Islands.

**CHARLIE HEIDT** (I.S.W. 1988) reflected on his six-week stint at Our Lady of Peace Cathedral in Honolulu, where he learned “the meaning of ‘Aloha.’ It means not only hello and good-bye but also kindness, sympathy, pity, empathy, compassion, and love — all kinds of love. Aloha is a word of our hearts and of every breath we take.”

**JOANNE M. BURROWS, S.C., PH.D.** (M.A. 1990) was installed as the 15th president of Clarke College, Dubuque, Iowa, on July 1, 2006. Previously, she served as the chief academic officer at Saint Mary-of-the-Woods College in Saint Mary of the Woods, Indiana.

**PATRICIA A. CRUISE, S.C.** (M.T.S. 1992) is the president and CEO of Covenant House, the largest privately-funded childcare agency in the United States. She offered the keynote speech at Dr. Burrows’ inauguration.

**GEORGE E. SCHULTZE, S.J.**, (M.Div. 1994) Spiritual Director of Saint Patrick’s Seminary and University, recently published *Strangers in a Foreign Land: the Organizing of Catholic Latinos in the United States* (Rowman & Littlefield Publishing Group).

**NESTORIO AGIREMBABAZI, A.J.** (S.T.D. 2000) is Counselor for Projects and Property for the Order of the Apostles of Jesus, developing a library for the order in Nairobi, Kenya.



**STEVE HICKEN** (M.T.S. 2000) and his wife, Mary, are celebrating 25 years with Maryknoll Mission as lay missionaries. They are currently serving with several indigenous communities, promoting health education, potable water and sanitation, and educating and supporting poor, indigenous women, community leaders and small farmers in Oaxaca, Mexico.

*Aloha is a word of our hearts  
and of every breath we take.*

**CAROL DEPNER, S.C.L.** (New Directions, Spring 2002) continues to find her work at St. Mary's Hospital in Grand Junction, Colorado, wonderful, fulfilling, and engaging. She writes, "I work with patients and families in our Oncology Department and the Mission Integration Program of the hospital. Being a board member of Marillac Clinic, which serves the poor and uninsured, keeps me in touch with those

who gift me in other ways." At Catholic Outreach, she offers chair massage to the homeless once a week.

**BARBARA SCHLATTER, C.P.P.S.** (New Directions, Spring 2006) works in prison ministry. One special inmate, who is 30 and has been incarcerated for 15 years, has become a teacher. "His attitude...has led many to look up to him and desire to improve themselves. He surely shows me that who we are, has so much influence wherever we are."

**JUAN CARLOS HERNÁNDEZ** (Hispanic Institute I, 2006) was recently honored at the Archbishop José H. Gomez 2006 Awards Dinner in Denver, receiving the Pastoral Leadership Award. His experience includes formation of numerous Hispanic faith communities in Washington, Kansas, Wyoming, and Texas. He currently serves as an advisor on the San Juan Diego Pastoral Institute council and as an advisor for Youth Ministry for the Office of Hispanic Ministry in Denver.



*Juan Carlos Hernández performing the communion meditation at the Hispanic Institute's graduation Mass.*



Please send your news (e.g. new ministry, publication, promotion, celebration of marriage or significant anniversary of ordination or entering religious life, birth of child, travels, etc.) for publication in the *Bridge to Catherine M. Kelly*, Associate Director of Development, Jesuit School of Theology, 1735 Le Roy Avenue, Berkeley, CA 94709 or by email to [ckelly@jstb.edu](mailto:ckelly@jstb.edu).

*Sr. Joanne Burrows, S.C., Ph.D.  
President of Clarke College.*





Partners For Tomorrow's Church  
**CAMPAIGN  
REPORT**



# A Letter from the Chairman

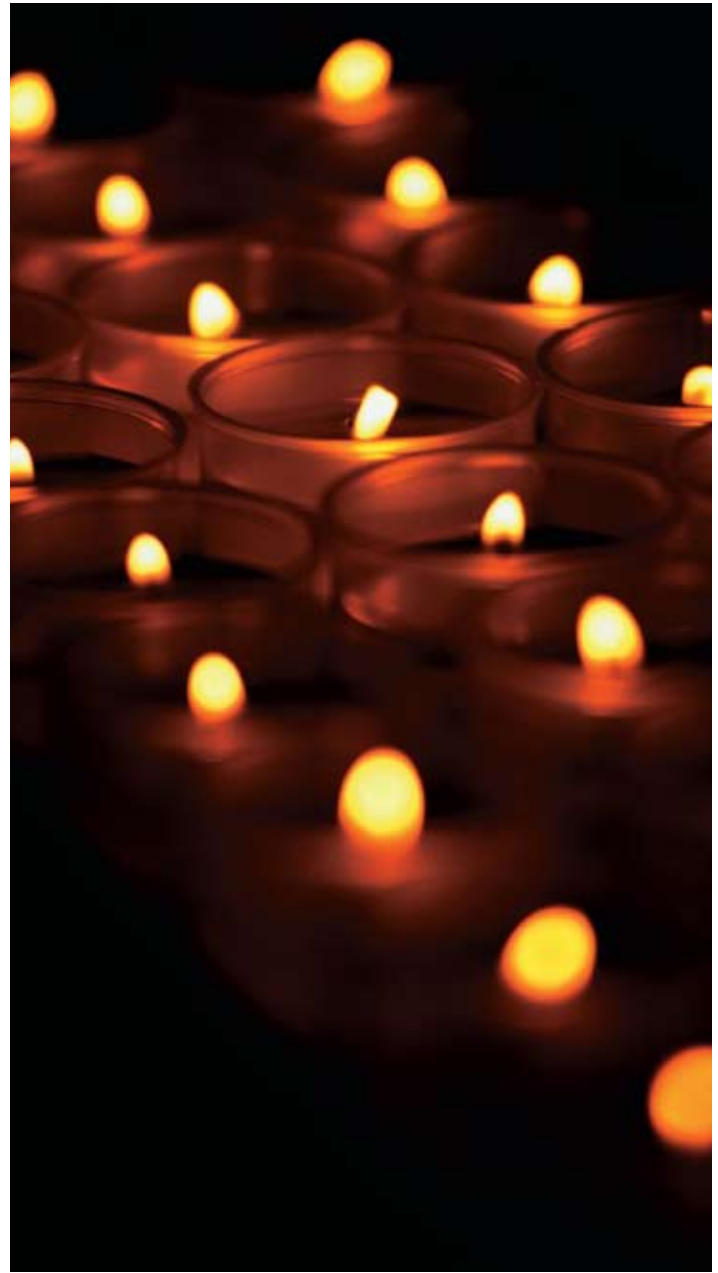


It is my pleasure to share with you the *Partners for Tomorrow's Church* campaign report. The stories and achievements reported in this edition of the *Bridge* are just a few of the many that could be told about the projects and successes at the Jesuit School of Theology at Berkeley these past five years.

Under Father Joe Daoust, S.J.'s leadership and with the extraordinary support from our many benefactors — alumni, trustees and friends — this year the School will complete its first-ever capital campaign, raising over \$20 million. Few chapters of the Jesuit School of Theology's history could have been written were it not for your past and recent generosity. By remaining true to its mission as an international theological center preparing men and women for ministry and theological scholarship, I hope our work always honors your support.

Thank you,

*John E. Kerrigan*  
Chairman, Jesuit School of Theology Board of Trustees



## 2006 Overview of Jesuit School of Theology at Berkeley

Founded in 1934 by the Society of Jesus, became part of the Graduate Theological Union 1966, participating in offering joint GTU M.A. and Ph.D. degrees in theology. A Pontifical Faculty of Theology accredited by the Holy See to grant the following degrees: S.T.B., S.T.L., S.T.D. (Bachelors, Licentiate and Doctorate in Sacred Theology) A School of Theology accredited by the Association of Theological Schools & WASC to grant: M.Div., M.T.S., M.A., Th.M. degrees.

**FACULTY:**

25 in scripture, dogma, moral/ethics, pastoral, religious history, society, & spirituality

**JSTB DEGREE PROGRAMS**

**STUDENTS**

M.Div	Master of Divinity . . . . .	61
M.A.	Master of Arts (in Theology) . . . . .	34
M.T.S	Master of Theological Studies . . . . .	16
Th.M.	Advanced Masters in Theology . . . . .	8
S.T.L.	Licentiate in Sacred Theology (pontifical) . . . . .	29
S.T.D.	Doctorate in Sacred Theology (pontifical) . . . . .	18

**OTHER PROGRAMS**

Ph.D.	Joint Doctoral Program in GTU . . . . .	31
Sabb	New Directions Sabbatical program. . . . .	13
Other	Special Students taking courses . . . . .	17
	Instituto Hispano summer program, in Spanish. . . . .	50

## LEADERSHIP: THE SECRET INSPIRATION

Five years ago the Jesuit School of Theology at Berkeley launched the \$20 million *Partners for Tomorrow's Church* capital campaign for much needed renovation of our campus facilities and to provide funds for student scholarships and faculty enrichment programs. Some viewed the campaign, the first in the 70-plus-year history of the School, with skepticism, but not our School's leadership who were inspired to carry on the mission: to educate and train future ordained and lay leaders to serve the Church in various ministries.

Today we are pleased to announce that as of December 2006, the *Partners for Tomorrow's Church* campaign successfully has raised over 97% of its \$20 million goal. We are proud to present in this Honor Roll of Donors the names of individuals, foundations, community organizations and corporations who through their financial support have helped sustain and advance the mission of the Jesuit School of Theology.

Our thanks to all from the largest to the smallest contributor who, when combined together, have made great achievements possible. We extend our special gratitude to the leadership of the School: administration, members of the Board of Trustees and volunteers who by their inspiration and hard work have inspired us all.

*Eloise Helwig*  
Executive Director of Development

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## From Los Gatos to Berkeley: Evolution from Seminary to Theological Center

*Most Rev. John Cummins, Bishop Emeritus, Diocese of Oakland  
& Trustee of the Jesuit School of Theology at Berkeley*

My introduction to the newly formed Graduate Theological Union (GTU) occurred at the end of a conference in Lake County in January of 1963 with an inquiry whether we as a diocese would be interested in "graduate theological education in Berkeley". The boldness of the proposal was at first not so clear. Bucolic settings such as Los Gatos were the pattern of seminaries of that day. Fortunately, Dominicans, Jesuits and Sulpicians had played individual roles at the GTU. Vatican II was in its early stages, but ecumenical associations had a history.

On March 17, 1963, I felt it time to broach the subject with Bishop Floyd Begin. His immediate reaction was that the project was "the work of the Holy Spirit" and dialogue at such a high level could not have come "from human ingenuity".

Four strenuous years lay ahead, fruitful ones. Benefits included lasting cooperation between the diocese and the institution, and the broad opening of university [UC-Berkeley] collaboration which a remarkable Chancellor Roger Heyns led.

Later evolution from seminary to theological center would serve the needed formation of lay ministers alongside those to be ordained. The diocese provided pastoral opportunities for GTU students while the West Oakland Deanery and St. Patrick's Parish received the benefit of the Jesuit School of Theology at Berkeley. Faculty made themselves available for diocesan and parish programs and to aid the national bishops' conference. University professors took advantage to share in both academic and prayer life of the schools. Ecumenical associations took steps into inter-religious dialogue, guided by wise advice offered once at a Christmas dinner that to serve the institution's purpose one must be deeply immersed in his or her own tradition. The years have been good.

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“Every once in a while,  
 I think of those body-  
 and spirit- renewing  
 things we did in  
 Berkeley — the great  
 walks, the faith-sharing,  
 the great reading, the  
 sharing of food and  
 drink, the liturgies...  
 It’s always a challenge  
 to see how I can  
 integrate some of  
 these ingredients  
 into my life.”

— *Pat Sullivan (I.S.W. 1988)*

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