



# Anna Howard Shaw Center

NEWSLETTER

Volume 28 • Issue 1 • Fall 2011

## Special Edition on “Women in Peacebuilding”

Dear Friends of the Anna Howard Shaw Center,

*By Dr. Carole Bohn*

Thirty years ago when I came to the BU School of Theology as a new instructor in pastoral counseling, the Anna Howard Shaw Center was already a fixture. In those days we desperately needed a women’s center, not only as a meeting place, but as a place where we could articulate our concerns, and then express them to the wider community.

A lot has changed since those days. I recently read a terrific book – *When Everything Changed*, by Gail Collins – which reminded me of what a revolution resulted from women coming together. We can celebrate the many ways in which

women’s lives are better than they were thirty years ago, but the need for the Shaw Center is as great as ever. We still need a place that gathers us together, that challenges our acceptance of the status quo, that reminds us of our history, that calls us to new causes, and that binds us in our common goals. The Anna Howard Shaw center continues to be all of these things, and more, to BUSTH women.

This is an exciting time for the School of Theology. We have the first woman dean in the history of the founding school of Boston University. Exciting new faculty have

joined the school, a new curriculum is being implemented, the building is being updated, and the library expanded. And the Anna Howard Shaw Center is right in the center of it all, still inviting women (and men) to hold the school to the highest standards of equity and justice.

But we need your help to keep this ministry alive. This year our fund raising letter is right here, on page one of the Newsletter. Not sending out a separate letter will save about \$1000 not to mention a lot of time that can be used on other projects. We are planning an exciting Women in the World

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### From the Director



*By Rev. Dr. Choi, Hee An*

As the Shaw Center has led various research projects, programs and events for female clergy over the years, we have found that female clergy still experience a great deal of agony stemming from sexism in their ministry. The experiences of

racism and sexism are overwhelming, particularly among women of ethnic and racial minorities. From studies such as the Salary Study of the UMC 2010, Clergy Spouses and Families in the United Methodist Church 2009, The Status of Racial-Ethnic Ministry Clergywomen in the United Methodist Church 2004, Racial-Ethnic mem-

bers of the Presbyterian Church 2000, it has been well documented that female clergy suffer systematically as well as spiritually and psychologically. Even though the status of female clergy has improved over the last several decades, these recent studies show that female clergy are becoming perilously burned out from

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### Save the Date!

**Women in the World**

March 21, 2012

9:30am–8:30pm

Boston University

School of Theology

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# Special Edition on “Women in Peacebuilding”

By Kelly Hill

In 2 Corinthians 3:11, Paul writes, “Aim for restoration, comfort one another, agree with one another, live in peace; and the God of love and peace will be with you.” How can we as women live out the love and peace of God in the turbulent world of our generation?

This May, the World Council of Churches celebrated the conclusion of its initiative, “Decade to Overcome Violence,” (2001 – 2010) with an International Ecumenical Peace Convocation in Kingston, Jamaica. Although the “Decade to Overcome Violence,” did not bring about an end to violence, peacebuilding has become an increasingly important concern of secular and religious communities throughout the world.

Additionally, women have been recognized and affirmed for their critical role and unique potential in the field of peacebuilding. Within the past month, two events have compellingly articulated this message. In October, PBS featured a documentary series focusing on “Women, War and Peace” in areas

ranging from Afghanistan, Bosnia-Herzegovina, Colombia to Liberia. In the same month, three women peacebuilders—President Ellen Johnson Sirleaf of Liberia, peace activist Leymah Gbowee of Liberia and human rights activist Tawakkul Karman of Yemen— were awarded the 2011 Nobel Peace Prize for their work in women’s empowerment and human rights. It is appropriate to note that President Ellen Johnson Sirleaf of Liberia is an active member of the United Methodist Church.

Anna Howard Shaw also worked tirelessly for international peace. During World War I, she was the chair of the Woman’s Committee of the United States Council of National Defense and became the first woman to earn the Distinguished Service Medal. At the end of the War, at the request of President Woodrow Wilson and former President William Howard Taft, she

lectured throughout the United States and Europe in support of world peace and the League of Nations. It was in fact during one of these speaking tours that she fell ill and died in July 1919.

It is a timely moment to honor Anna Howard Shaw’s life and contributions to world peace, and to reaffirm our own commitments to peacebuilding in our churches, between different faiths, in the international and global community, and within our own personal relationships. I hope you will find this edition on “Women in Peacebuilding” helpful and inspiring.

Peace be with you!



Leymah Gbowee, Ellen Johnson Sirleaf, and Tawakkul Karman are recipients of the 2011 Nobel Peace Prize.

## A Prayer for Peace

By Janjay Innis

John 10:10 states, “The thief comes to steal, kill, and destroy, but I came so that they may have life and have it more abundantly”. To fully realize and live into the promise of this scripture is to know peace.

When I was two, my parents who are natives of Liberia, West Africa, took our family to rural Liberia to live. Childhood was blissful until civil unrest shattered our world and drove us from our beloved homeland. Memories of the mourning the violent beating of my father, fighting persistent illnesses due to the lack of safe drinking water and aimless walking in search of a safe haven are scenes forever etched in my mind. Thanks be to God, these memories no longer haunt me but have become a testimony to God’s grace and for this reason, I can truly say, “I am at peace”.

Yet, my heart is often heavy because, my brothers and sisters, made

in the *imago -dei* in Liberia and all around the world, in unspeakable ways, don’t know peace. Until God’s creation can fully live and testify to the abundant life and consequent peace promised by Jesus, I will commit my life to work for peace because only when my neighbor is fully at peace, can I genuinely also be.

### An Open Letter to God

Dear God,

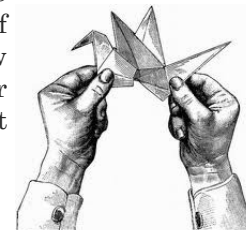
When I open my eyes, I see creation praising you in harmony and when I listen, my humanity is affirmed in a gentle yet affirming “I love you.” When I taste what is good, I can’t help but thank you for your faithful provision and when I breathe the fragrance of earth, I am assured that paradise is not lost but awaits a grand reveal. When in a loving embrace, I am astounded by your unrelenting and unconditional love.

Loving God, in my delight of such gracious gifts, teach me to never forget that such treasures are not unique to me but are for all of your creation to experience.

When prejudice and ignorance veils my eyes to injustice, open them to see and do what is just. When, the cries of your people on the margins fall on deaf ears, summon me to listen with my heart and when greed causes me to lavishly consume, keep me mindful of the needs of my neighbor through the display of generous compassion.

God, because your love, kindness, grace, goodness, and faithfulness have brought me peace, choose me, and use me to work so that all of creation can know and live into your promise of perfect peace.

Amen.



# Peace Building and Dialogue as a Woman in Leadership



By Bishop Susan Hassinger

My interest in peace-building and dialogue began when I was appointed as a district superintendent. Within two days of my arrival in that position, I received a call from a lay person in a church that was facing internal conflict and the pastor was threatening to start a new church in the same area. My natural inclination was to run and hide! My training as a local church pastor gave me no clues about how to deal with that scenario, and I had yet to go to “D.S. Boot Camp.” But that training, a few months later, only taught me the structures of denominational polity that needed to be called on, and the part of the Book of Discipline to refer to. Missing were practical guides on how to relate, how to seek resolution in a way that listened to the differences that led to the conflict and the division.

That was the first of many conflicted situations I faced in that role as a judicatory leader, responsible for congregations and pastors. Sometimes I was seen as one of the “problems” in the situation, and needed to be a negotiator with a clergy person or a congregation who did not like what was happening from the judicatory end. Thus began a life-long process of learning about and learning from places of conflict and difference.

Besides being drawn to prayer in new ways, I began to take training in various arenas that would help me to diagnose what was going on, and that taught me how to engage in listening, in dialogue and bridge-building between parties. Across the years, I took training to be a negotiator, to learn to be a mediator, to diagnose the type and level of conflict and to engage in conflict transformation consultation. As I added knowledge and skills to my leadership backpack, I also came to recognize that, in my family of origin, I had learned that a woman’s usual way of dealing with conflict was to withdraw or to accommodate. I had to un-learn years of experience and unspoken training, and learn new practices and ap-

proaches.

My on-the-job experience taught me that there were many settings where I could not withdraw. It was my responsibility to engage and to work with others in naming and identifying the conflict and helping parties to come to resolution. It was my responsibility not to accommodate to situations, when one party or another attempted to force their perspective on me or on others. It was clear when accommodation would not achieve a just resolution. It was my responsibility to help parties to seek compromise, where each individual or group won some and lost some for the sake of the common good, or even better to help them collaborate, together coming to a resolution that was better than each was proposing separately.

*“...Conflict in and of itself is not bad or good. It just is! Conflict is a normal part of life.”*

A significant part of my relearning came in training with the Mennonite Center for Conciliation. There I learned that conflict in and of itself is not bad or good. It just is! Conflict is a normal part of life. There is no change without some level of conflict. From an Alban Institute trainer I discovered that conflict can be as basic as naming and recognizing that we have a problem to solve. If the problems are not resolved at that lowest level, they are likely to escalate to differences – where we disagree about how to resolve the problem. If not worked out there, it escalates to a place where there is a contest between “us” and “them.” If still not resolved, the conflict may rise to a place where parties choose to fight or to flee. At that stage, often an outside consultant needs to be brought in to help the parties move to mediation or negotiation. At the highest level, the parties may act in ways that intend to harm the other, either in reputation or in their person. The role of a leader in conflict is to help

to lower the conflict to a level where there can be dialogue – both telling my story and listening to the story of “the other.” From the Mennonites, I also learned biblical and theological foundations for peace-building and conflict transformation.

When I concluded that responsibility as district superintendent, I was assigned to be a consultant who worked with pastors and congregations or with church-related organizations who were facing conflict issues. In those years, I began to recognize that much of what I had been taught was rooted in secular training and practices. All that was very valuable and applicable. But, in practicing those conflict transformation skills with pastors and congregations, I found that something was missing: rooting the work in prayer, in theological and scriptural reflection. I gradually found that incorporating spiritual practices within the discussions changed the tenor of what we were doing. When we had to struggle with a scripture text together, when we prayed together, when we reflected on the nature of Christian community and of hospitality, for example, or when we talked about what our values and guiding principles were – and then listened to each other, a relationship was built, and from that relationship came a foundation for moving together to a new collaborative decision.

When I began working with conflict transformation, often church conflicts were ignored more than dealt with, in the hopes that they would go away. Over time, practitioners in the field came to recognize that conflicts from several decades previously that had not been talked about or dealt with were impacting the ability of pastor and congregation to trust each other and move forward in the present and into the future. Peace-building and conflict transformation at times began with an honest “history-sharing” that named the “highs” and “lows” of the past, places of conflict and places of strength. From this telling the

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# Women and Interreligious Dialogue: Themes of Concern

By Anne Hillman

My interest in interreligious dialogue started early. From elementary school I was curious about the differences between faiths and the importance of these differences. I wanted to know why many of my classmates were concerned with who was Christian and whether they were the right type of Christian. I wanted to know how my Christian faith was related to the Judaism of my piano teacher. In college I took every course offered on other religious traditions and took my first class on theology of religions. My concern about the violence which often characterizes exclusivist religious positions led me to take a summer internship at Religions for Peace – USA (RFP-USA).

That internship began my formal involvement in the growing field of interreligious dialogue. Through attending their Interfaith Academies, joining their staff in 2007, and becoming Interim Director of Operations in 2008, I was able to participate in a number of dialogue events and witness day to day operations of an interfaith organization. I left RFP – USA in order to work for the General Commission on Christian Unity and Interreligious Concerns of the United Methodist Church which provided me with insight on the methods and commitment of individual denominations to interreligious dialogue. While I am no longer formally affiliated with either organization, further dialogue opportunities continue to arise from these sources.

My academic involvement has also contributed to my interreligious dialogue experiences. Attending Union Theological Seminary for my M.A. and currently Boston University School of Theology for my doctorate has provided opportunities to organize, attend, and speak at various conferences and dialogues on theological and practical topics. These include the 2009 Parliament of World Religions in Melbourne, Australia and the “Educating Jewish, Muslim, and Christian Leaders

in an Age of Religious Diversity” conference in Boston in 2010. Events like these have provided knowledge of dominant dialogue forms and awareness of the role of women in interreligious dialogue.

Focus on the role of women in interreligious dialogue has been taking place in recent decades. In the 1990s, Christian feminist theologian Maura O’Neill wrote on the lack of representation of women in interreligious dialogue circles. Scholars, religious leaders, and practitioners often go to great lengths to ensure representation from a great diversity of religious traditions before engaging in interreligious dialogue, but often their understanding of diversity stops there. As noted by O’Neill, “One difference has gone unnoticed for the most part: that is the difference of gender.” Women are often underrepresented in interreligious gatherings, particularly in gatherings of religious leaders. The lack of women’s voices in interreligious dialogue should be upsetting to all involved for “the absence of women’s voices severely weakens the goal of interreligious dialogue, namely mutual understanding and world peace.” Without hearing the perspective and concerns of half of the world’s population, how can those involved in interreligious dialogue hope to effect real change in the world, let alone truly represent the diversity of human religious experience?

Unfortunately, my involvement in interreligious dialogue has led me to conclude that O’Neill’s concern over the representation of women in

interreligious dialogue has not been fully addressed. Analysis of the 2009 Parliament of the World’s Religions, undertaken by myself and my colleague Karri Whipple, shows that women are still not fully included in interreligious dialogue events. Out of 653 scheduled panels, lectures, and workshops, only 60% contained the voices of women, and almost half contained the voices of only one gender, usually male. While some may argue for time to allow men and women separate space to discuss the male or female perspective in-depth, most often separation is not created for such a purpose. Sessions on topics of concern to all people but with only male presenters contributes to the false understanding that the male experience is equivalent with the human experience. As well, the separation of female only panels on topics like that of patriarchy perpetuates the false belief that the challenges women face due to patriarchy are only of concern to women. What I hope to outline below are three of the general themes which arise from a discussion of women’s participation in interreligious dialogue. I believe all forms of interreligious dialogue need to take these and other themes into consideration if the goal is productive and mutual dialogue, although certain aspects of these themes may be more pertinent to a particular form.

The first theme is that of expertise and leadership. Many interreligious dialogue events, particularly formal dialogues, are concerned with official representation from religious bodies. Those first called upon to



*Students engage in dialogue at the Shaw Center.*

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## Women and Interreligious Dialogue, *continued from page 3*

represent their religious traditions in interreligious dialogue are mainly those with recognized titles of Reverend, Imam, Dr., Swami, Rabbi, etc. These titles often signify years of study and training, but the patriarchal nature of the majority of the



world's religions has resulted in these titles being bestowed more upon men than women. These publicly recognized forms of expertise do not recognize the participation and leadership of women in the private aspect of religious life or the non-official public leadership women often provide in religious traditions. This often results in the exclusion, or at least limitation, of women's voices.

This focus on traditional forms of expertise limits interreligious dialogue in two ways. First, it does not include the whole depth and breadth of lived religious traditions. Private aspects of religion, often the area where women assume leadership, are not brought to light when interreligious dialogue focuses on official theological positions. Second, the lack of women in the roles of official experts makes it impossible for interreligious dialogue to escape the male bias of the religions represented. As so clearly observed by Chung Hyun Kyung, "world religions are patriarchal and are institutionalized under the patriarchal light. So we have patriarchal Buddhists and we have patriarchal

Christians having interreligious dialogue, and we have a nice patriarchal conclusion there." The understanding of expertise utilized by most forms of interreligious dialogue will have to be examined and expanded if the goal is to move toward fuller participation of women and productive interreligious dialogue.

The second theme that arises from focusing on women's participation is that of the content of the dialogue. As mentioned in the discussion of expertise, interreligious dialogue focused on traditional leadership tends to be focused on theological and philosophical topics rather than the lived experiences of religious practitioners. Theological beliefs are of course part of lived religion, but they are not the whole of religion. Questions of ethics, gender, sexuality, and private practices are topics often not brought up for discussion by dominant voices. While including women in interreligious dialogue cannot guarantee that these topics will be included, Maura O'Neill argues that "for women...the discussion of practical social aspects of religion is not simply a more desirable alternative but an absolute necessity. Such a discussion of religion will deal with some aspect of women's place in the society, be it oppressive or liberating." Excluding women's voices can only result in making interreligious dialogue disconnected from people's everyday lives.

The third theme is that of representation and identity. Often in interreligious dialogue, an individual is called upon to speak as a representative of her religious community or her gender. The danger is that such representation can fall into the traps of tokenism and false universals. Kate McCarthy articulates this well: "if we've learned anything in the past decades of feminist research and writing, it is that we must constantly check our tendencies to speak for each other, to flatten out our racial, class, cultural and sexual diversity in our celebra-

tion of our commonality as women." An individual is not separate from the religious community which has shaped her, but she cannot speak for the totality of the community itself: her experiences are particular to her. A resource for addressing the tricky interplay of an individual's identity with the multiple communities which have formed her can be found in the work of Jeannine Hill Fletcher. She discusses what she calls hybrid identity: "one fundamental insight of feminist theory has been that identities are not constructed on a singular feature (e.g. gender or religion) but that persons are located in multiple spaces and that these aspects of identity are mutually informing." For interreligious dialogue to responsibly incorporate multiple voices, it will need to utilize such understandings of identity.

These three themes, expertise and leadership, content, and representation and identity, do not exhaust the issues which present themselves when the role of women in interreligious dialogue is examined. My experiences in interreligious dialogue also point toward the necessity of examining different methods of communicating information and practices of listening and speaking if the participation and representation of women in interreligious dialogue is to be taken seriously. By attending to these themes, interreligious dialogue will be able to achieve its goals of mutual understanding and peace building.

<sup>1</sup> Maura O'Neill, *Women Speaking, Women Listening: Women in Interreligious Dialogue*, (Maryknoll, NY: Orbis Books, 1990), ix.

<sup>2</sup> Maura O'Neill, *Mending a Torn World: Women in Interreligious Dialogue*, (Maryknoll, NY: Orbis Books, 2007), 6.

<sup>3</sup> See table at the end of the article.

<sup>4</sup> For a discussion of the public/private split see Serene Jones, *Feminist Theory and Christian Theology: Cartographies of Grace* (Minneapolis, MN: Fortress Press, 2000), 81-83 & 130.

<sup>5</sup> Chung Hyun Kyung, "Seeking the Religious Roots of Pluralism" *Journal of Ecumenical Studies* 34:3 (1997), 401.

<sup>6</sup> O'Neill, *Women Speaking, Women Listening*, 53.

<sup>7</sup> Kate McCarthy, "Women's Experience as a Hermeneutical Key to a Christian Theology of Religions," *Studies in Interreligious Dialogue* 6:2 (1996), 164.

<sup>8</sup> Jeannine Hill Fletcher, "Shifting Identity: The Contribution of Feminist Thought to Theologies of Religious Pluralism," *Journal of Feminist Studies in Religion* 19:2 (2003), 14-15.

## Peacebuilding and Dialogue as a Woman in Leadership, *continued from page 2*

church or organization had a new place from which to build on the strengths of the past while confessing and moving out of the harm, and seeking healing for the hurt that had been experienced in the past. Without honest dialogue about and exploration of the past, it is often difficult to move to a different future.

My experiences with conflict training and transformation as a superintendent and a consultant were strong foundations for my ministry as a bishop in two different geographical areas. There is no leadership position which does not involve some level of dealing with differences and working through conflicts. The work of a bishop may involve conflict transformation related to all of the levels noted above.

As time went on, I see more and more that God can be at work in the

resolution and transformation of conflict. I also have come to recognize that, as a leader, at times it was my responsibility to name the current reality that needed to be changed, to speak the truth that might initiate some conflict. Without that naming, there was little or no way to move from “life as it is” towards a future that might be. Provoking a level of conflict was far from my understanding of myself in my early years. But that naming then initiates the times of each telling our stories, each listening to the stories and realities of others, and then together dialogue to a place where together we might imagine and plan for a different future. The key, I also have learned, is to moderate the level of conflict in the midst of the differences. I also learned that there are times when, especially in matters of justice, one

cannot compromise or collaborate. Perhaps that is the hardest lesson of all.

This represents just a part of my journey as a woman in leadership. Part of my ongoing passion and commitment are to engage in conflict transformation at all levels, to seek to provide the tools by which persons can tell their stories and build relationships, and to do this while holding to the equally important commitment to “do justice, love kindness, and walk humbly with God.” (Micah 6:8)



## From the Director, *continued from page 1*

their ministry and continue to struggle with patriarchal church culture. We hear regularly at our Women in the World conference that many female clergy also experience severe sexual discrimination in their work. They report that it is painful, and often impossible, to deal with these experiences alone. However, they also confess that it is very hard to make connections and reach out to other female clergy because they do not know how to begin and even if they feel able to make such overtures, they do not have enough time, energy and financial support.

The Women’s Retention Study II in 2011 has corroborated these results, confirming that women leave the ministry because they can find little or no support in dealing with the stresses of the profession. In the Shaw Center’s research and feedback from our various programs, many female clergy have expressed the need to find support and learn how to care for themselves in self-sustaining ways. As the Boston University School of Theology and the Shaw Center reach out to our local communities and churches to build bridges

between academic studies and ministerial practice, we want to respond to this documented need by evaluating the well-being of female clergy and developing strategies to nurture them and sustain their good health, both psychologically and spiritually.

Given the above circumstances, the Shaw Center applied for a grant (at the Center for Practical Theology) to support the needs of clergy women based on two assumptions. First, female clergy from different denominations need a context in which they can be full and equal partners in sharing the theological, psychological and spiritual dimensions of their lives. Second, forming a support system requires intentional efforts as well as leadership which is sensitive to interdenominational realities, psychological and spiritual well-being and the common needs and interests of those in the professional practice of ministry. Therefore, participants in the project would be recruited from various denominations, ethnic and racial identities and a variety of local church settings.

We received the grant this year, and as a result, we have formed a

female clergy support group and wonderfully started the project in October 2011. The purpose of this research is to examine ways to foster, nurture, sustain and support the well-being of female clergy. Nine pastors from six different denominations are participating in this project. While the interactions of participants are structured to provide a safe place to share experiences and find support, we hope that this process will also reveal the struggles women have in their ministry, how they overcome these struggles, how they sustain their personal well-being and gain joy in the ministry that they are called to do. We expect that the research will offer new insights into women’s experience in ministry as well as ways to provide support and sustenance for their work. As the Shaw Center tries to provide more support for our female clergy and church leaders, we need your support and prayer more and more. Please be with us and support us as we walk with you, our friends and supports for the Shaw Center.

Thank you!

# Meet the New Women Faculty & Staff at the BU STH!

**Rev. Dr. Cristian De La Rosa**, *Director of Contextual Education and Community Partnerships*,  
*Clinical Instructor Contextual Theology and Practice*



The Reverend Cristian De La Rosa is a member of the Rio Grande Annual Conference of the United Methodist Church and came to Boston University School of Theology from the role of National Director for the Hispanic Youth Leadership Academy at Perkins School of Theology. She previously served as Director of Continuing Education and Course of Study School at Garrett-Evangelical Theological Seminary and more recently served with The Association for Hispanic Theological Education at the National Director for Tertulias Pastorales, an ecumenical clergy initiative sponsored by the Lilly Foundation.

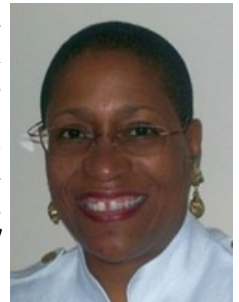
Reverend De La Rosa is a doctoral candidate in the Theology and Ethics program at Chicago Theological Seminary, where her dissertation is focusing on contextual dynamics of power and agency. Her areas of interest include Feminist Theology, cultural theory, Latin American Liberation Theology, and the Hispanic/Latino community and its religious history. She currently serves as Co-convenor for the National Association of UM Latina Clergy Women and as a member of the Faith and Order Committee of the United Methodist Church.

**Dr. Pamela Lightsey**, *Associate Dean for Community Life and Lifelong Learning*  
*Clinical Assistant Professor of Contextual Theology and Practice*

Pamela Lightsey is a scholar, social justice activist, and military veteran whose academic and research interests include: classical and contemporary just war theory, Womanist theology, Queer theory and theology, and African American religious history and theologies. Prior to coming to BUSTH, she served as Associate Vice President of Student Affairs and Dean of Students at Garrett-Evangelical Theological Seminary where she received her Ph.D. in theology and ethics.

She has served on the American Academy of Religion's steering committee for the Womanist Approaches to Religion and Society Group and currently co-chairs the group. She has recently accepted a position on the Executive Committee for the *Soul Repair Project*, which will study the role of moral injury in veterans. Pamela's forthcoming publications include "Reconciliation," in *Radical Evangelical*, "If There Should Come a Word" in *Black United Methodists Preach!* and one work in progress, *Inner Dictum: A Womanist Reflection from the Queer Realm*.

An ordained elder in the Northern Illinois Conference of the United Methodist Church, Pamela pastored an urban church on the south side of Chicago, has done work for several UM general agencies and has strong connections within several mainline denominations. She has been a member of the Pan Methodist Commission for the last two quadrennials.



**Dr. Amy Limpitlaw**, *Head Librarian*

Dr. Limpitlaw comes to the BU School of Theology Library after almost five years at the Yale Divinity School Library, where she was the Research & Electronic Resources Librarian. Prior to Yale, she was the Associate Director and Public Services Librarian at the Vanderbilt Divinity Library, at Vanderbilt University in Nashville, Tennessee for five years. "Moving to Boston has been somewhat like moving back home, as I lived here for about 7 years in the mid to late 1990s," Dr. Limpitlaw says. "The first library I worked in was the Boston Athenaeum and I received the library science degree from Simmons College here in Boston. Moreover, while I have a Ph.D. in Theology from the University of Chicago, I actually was living in Boston when I wrote my dissertation. In fact, I often used the resources of the STH Library for my research. At the time, of course, I never imagined that one day I would have the opportunity to lead the library!"

**Dr. Phillis Sheppard**, *Associate Professor of Pastoral Psychology and Theology*

Phillis Isabella Sheppard is Associate Professor of Pastoral Psychology and Theology. She is a womanist practical theologian, psychoanalyst and poet. A trained theologian and psychotherapist, she brings unique gifts of intrapersonal, interpersonal, and social analysis to bear in constructing theology and deepening ministry. She completed her Ph.D. at Chicago Theological Seminary in Theology, Ethics, and the Human Sciences combined with certification in Pastoral Psychotherapy (Center for Religion and Psychotherapy, Chicago) and has earned certification in Adult Psychoanalysis (Chicago Institute for Psychoanalysis). She has continually drawn upon that rich background as she has engaged in teaching and research, while also practicing psychoanalysis, pastoral counseling, and clinical consultation.

Dr. Sheppard's research engages the intersection where the social and the intrapsychic meet. Her recently published *Self, Culture and Others in Womanist Practical Theology* addresses serious lacunae in pastoral theology, psychology of religion, and psychoanalytic theory. This book is the second of this genre ever published. Her continuing research interests include feminist ethics and practical theology, cultural dislocation and trauma, postcolonial theologies and spirituality, African American psychology of religion, and contextual theologies.



**Rev. Dr. Wanda Stahl**, *Director of Contextual Education and Congregational Partnerships*,

*Clinical Assistant Professor of Contextual Theology and Practice*



"I am so glad to be returning to my alma mater (M.Div. '91, STM '92) in this new capacity and am looking forward to the opportunity to put my skills in teaching and administration into practice in this context," says Rev. Dr. Wanda Stahl. After completing her coursework at STH, she attended Boston College where she completed her Ph.D. in Religion and Education ('00). Her focus during her doctoral studies, and in her work for the New England Annual Conference of the UMC for the past 12 years, has been on Christian formation, particularly around the need for leaders to be grounded in spiritual practices and committed to their ongoing formation. Rev. Dr. Stahl has also done additional training through the Shalem Institute in Washington, DC in spiritual guidance and retreat leadership, and is currently a member of their Society for Contemplative Leadership. She holds a particular interest in and passion for preparing leaders for the new ministry contexts that will be necessary for carrying out the mission of Jesus in the 21st century.



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*The Anna Howard Shaw Center at Boston University School of Theology seeks to empower women in ministry through research, education, support, and advocacy. If you would like to learn more about the Anna Howard Shaw Center, please check our website at [www.bu.edu/shaw/](http://www.bu.edu/shaw/).*

## Dear Friends of the Anna Howard Shaw Center, *Continued from page 1*

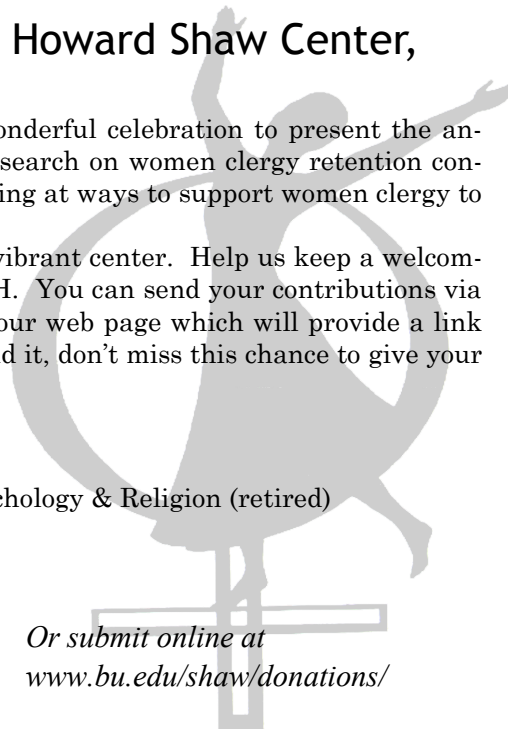
conference this spring, including a wonderful celebration to present the annual Anna Howard Shaw award. Research on women clergy retention continues as well as a special project looking at ways to support women clergy to improve retention.

Please join me in supporting this vibrant center. Help us keep a welcoming and challenging space alive at STH. You can send your contributions via regular (snail) mail, or you can go to our web page which will provide a link to contribute online. However you send it, don't miss this chance to give your gift to Anna this year!

With sincere thanks,  
Carole Bohn  
Associate Professor of Counseling Psychology & Religion (retired)

*Please send donations to:*  
Boston University School of Theology  
Anna Howard Shaw Center  
745 Commonwealth Avenue  
Boston, Massachusetts 02215

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