



Anna Howard Shaw Center

NEWSLETTER

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A Moment in History

By Benay Hicks

On October 14, the people of Boston University had the privilege of witnessing Reverend Doctor Mary Elizabeth Mullino Moore become the first female dean of the School of Theology. The faculty donned their colorful robes and the band filled Marsh Chapel with feelings of joy and anticipation. The service opened with a welcome,

an opening prayer, and a scripture reading. Nehemiah 8:1-12 was the passage chosen for the day as well as a passage from the Qur'an, read aloud by a young girl.

The Installation was officiated by the President, Dr. Robert A. Brown, Provost Dr. David K. Campbell, and Bishop Reverend Dr. Peter Weaver. After a series of questions and a prayer of blessing it was

official, Reverend Dr. Moore was installed as the dean.

A gift was given by the faculty to Dean Moore and it was presented by Dr. Shelly Rambo and Dr. Dana L. Robert. The amazing gift was \$2000 to the student aid fund! Dean Moore had expressed a strong desire to help those who needed financial assistance and the faculty generously accommodated.

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A Word from Anna Howard Shaw

“To be bound by outworn customs and traditions, and to be hampered by every known obstacle which could be put in one’s path, and then to have the world calmly look on and tell you it was no use it was the divine will, was growing too absurd to be longer tolerated with dignity or accepted with self-respect. The soul within me refused to beat out its life against barred doors, and I rebelled.”

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From the Director: Women’s Retention Study II

By Choi Hee An

The Anna Howard Shaw Center has been one of the most respectable research institutions for women’s theologies and ministry in America. We are proud to have the reputation and work hard to keep the reputation for last thirty or more years. We have produced and published many

research projects including one of the most famous and respectable historical projects, Women’s Retention Study. This project has been studied so many researchers, UMC and non-UMC clergy, lay people, students, and the UMC denomination itself. We have received many great compliments and comments about this project for last ten

years. After ten years, the need for this study aroused again. We have received a lot of inquires and requests about the second project. After the serious consideration and assessment, we have decided to do women’s retention study II for the next three years.

Women’s Retention Study II is a research study “focused

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A Moment in History, continued from the cover page

Dean Moore gave a rousing homily encouraging everyone to feel the Holy Spirit moving among us and to be active in our world. To her, God is moving, touching history, and making a difference. She insisted that we, too, should be making a difference and proclaimed, "There is an urgent joy to serve this world with compassion, justice, freedom." Furthermore, "Joy is the vessel in which justice and compassion can be carried and poured out." Her words of encouragement kept flowing as she talked about divine inspiration being a powerful movement from God and how a community such as the School of Theology should be working to positively affect the world around us. She exclaimed,

"Jesus was here to bring good news to the poor... If this was Jesus' proclamation, how can a theology school do less?" The School of Theology should not just be a place of academia, but also a place that makes a difference in the surrounding communities, Boston or elsewhere. She further remarked,

"When we know that people are lonely, we respond with friendship.

When we know that children are dying of starvation, we respond with food.

When we know that war is raging, we respond with peacemaking.

When we know there are lives in turmoil, we pray for peace that passes all understanding."

Concluding her sermon, Dean Moore calmly said, "The Spirit speaks...are you listening? The Spirit speaks...are you telling?"



From the Director, continued from the cover page

on identification of reasons why large numbers of clergywomen are not serving local churches, (and/or leaving parish ministry,) and to propose possible interventions by the connectional structure of the Church intended to retain clergywomen in local church ministry." Through both manual and online forms, we will contact as many Methodist women as possible. And we hope to receive as many as responses possible as we had before. In the end of this study, the collected data will be compared to previous survey data and be analyzed to determine how the difficulties of UMC clergywomen's ministry have changed and challenged and what proposals are needed to be made for them.

This survey will be conducted by Rev.

Dr. Choi, Hee An, Director of the Anna Howard Shaw Center and Rev. Jacqueline Blue, Project Researcher of the Anna Howard Shaw Center. General Board of Higher Education and Ministry, United Methodist Church, Division of Ordained Ministry, Director Rev. Dr. HiRho Park, will co-sponsor this project together. Also Rev. Dr. Elizabeth Collier, who is the former researcher of women's retention study, agrees to be on the board for women's retention study II project as a consultant. Dean Mary Elizabeth Moore, School of Theology at Boston University and our Shaw Center board members also supported this project from the beginning of this process. We believe that these supports are very critical and need to be continued until the end. We pray that we, as one community, can finish

this project together.

The Anna Howard Shaw Center is ready to take another step to prepare the various ways of the women's ministry and make their paths straight. We have dedicated our visions, hopes, and dreams for women and their ministry that should be filled with joy and courage. We hope to continue this effect and meet (and even exceed) women's expectations with great satisfaction. In order to do that, our dear friends of the Anna Howard Shaw Center, we also need your continuous support and warm encouragement. Without your love and care, we cannot fulfill our destiny. Be with us and help us!!!

The Way We Are Created: Eco-feminist Explorations of Body Hair

By Tallessyn Grenfell-Lee

Tallessyn is a Doctoral Candidate in Ecological Ethics at BUSTH. She received her M.Div. from BUSTH, her M.A. in Molecular Biology from Harvard University, and her B.Sc. in Biology from M.I.T.



As John Hart discusses in his book *Sacramental Commons: Christian Eco-*

logical Ethics, we humans live in an interconnected matrix of the living and non-living – as a matter of fact, the living community relies completely on the abiotic sphere, for life and as the matrix within which relationships occur. Our bodies exemplify that relational paradigm; our living cells are inseparable from the non-living matrix of our skin, teeth, and hair. From our living bodies emerges a non-living, interconnected medium, symbolic of the whole eco-sphere.

In this way, hair represents an interesting case study of the ecofeminist critique. Although hair appears to be nothing more than a collection of dead cells extending from our living bodies, the cultural and spiritual significance of hair belie such a reductionist view. As a culture, we expend vast amounts of energy, time, and money on having hair, getting rid of hair, or styling hair. These expenditures reveal the great significance of hair, which dates back to biblical times.

In our scriptures, hair also carries sig-

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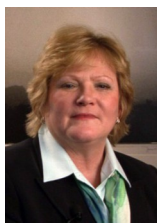


Lead Women Pastors Project Summary

By HiRho Park, D.Min.,
and Susan Willhauck, Ph.D.



Rev. HiRho Park



Dr. Susan Willhauck

HiRho Park is the Director of Continuing Formation for Ministry, Division of Ordained Ministry, The General Board of Higher Education and Ministry. Susan Willhauck is the Associate Professor of Pastoral Theology, Atlantic School of Theology, Halifax, Nova Scotia.

This article is being continued from the Spring 2009 Newsletter

Congregational Context

More LWP (*lead women pastors*) are serving in the suburbs of large cities compared to LMP (*lead male pastors*) serving in mid-size cities and small towns. This has a cultural implication that the suburbs of large cities are more open to women in ministry.

A significant finding in this study is that the average membership and worship attendance of churches served by LWP are higher than the churches served by male respondents. All lead pastors have multiple weekly services but LWP were more likely to have more than three services.

LWP also had more full-time staff (ten or more) and some lead pastors reported that they have to supervise over twenty different staff positions. LWP supervise an average of additional two more staff than LMP.

The data shows that LWP have more responsibilities than LMP in a similar context.

Unique Leadership Style

Working with a large staff, having great administrative skills, ability to plan in detail, being a visionary leader, and delegation of ministry are unique leadership styles that lead pastors identified. LWP also noted that they have become more

directive, confident, and decisive in their leadership styles. It is interesting to know that more LWP had military experience where assertiveness is learned and valued. However, lead pastors reported that a decrease in pastoral focus was evident in their context overall.

• **Strong Spirituality** The most important aspect of leadership for both LWP and LMP was “to be personally well grounded spirituality.” Another was “to shepherd the mission and ministry of the congregation” for LWP and “to equip and empower others for leadership” for LMP. It may be significant or surprising that more LMP reported that they were able to “help lay people discern.”

• **Excellent Preacher** The three greatest gifts for ministry among LWP are preaching, leadership, and administration. Preaching, teaching, and administration are for LMP. About half of the lead pastors are spending ten or more hours for sermon preparation each week. The fact that a lead pastors’ greatest gift is preaching and how many hours they are spending for sermon preparation mean that being a good preacher is one of the most important qualities of leadership for a lead pastor. Lead pastors spend the majority of their time (more than 70 percent) in worship planning, administration, pastoral care and meetings.

• **Strong Financial Management** More than 60% of LWP reported that their confidence level with financial management has improved and their skills of managing finance have changed since becoming a LWP. More LWP use indirect communication, through other leaders in the congregation, about stewardship. More LMP feel more comfortable talking about money directly. More LWP (49%) reported that they feel confident in fundraising then LMP (34%). However, only 33% of LWP reported that they feel confident in church finances compared to 58% of LMP.

Conflict Management

LWP reported less major conflicts for the last two years than LMP and more

LWP considered conflict something to be avoided according to the survey. For example, more LWP would rather ignore the situation if they are verbally attacked by a parishioner in a meeting. Staff and clergy, changes in worship style and finances are top conflict sources among lead pastors. More LWP reported conflict with local outreach groups. This may indicate that the United Methodist congregations have a better understanding of gender inclusiveness because of denominational commitments than the surrounding community that have different values and theological understandings about women.

More LWP lead change by “informally planting seeds and hope they take root” and LMP more likely to lead change by “intentionally recruiting support from individuals and groups.” More LMP are seeking feedback from the congregation and more of them

perceive that their congregations value a “nurturing” leadership style. They also tend to make decisions by “analyzing the issues involved” than LWP.

This shows that LWP have a less head on confronting leadership style in

terms of conflict management. LWP also appear more discrete in terms of leading changes. They seek others’ assistance more than males in terms of dealing with sensitive issues, such as financial appeal.

The Most Challenging Issues

The two top challenging issues for lead pastors are church finances and staffing. The next two issues are work load and time management.

• **The Most Challenging Issues for Women Clergy Today** When this question was asked the majority of LWP identified that “more clergywomen serve large churches” and “balancing ministry and family responsibilities” as two most challenging issues for women clergy today. The next was “acceptance of

“Staff and clergy, changes in worship style and finances are top conflict sources among lead pastors.”

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Lead Women Pastors Project Summary, continued from page 3

leadership styles” and “appointment process.” However, for LWP the “acceptance of leadership styles” and “balancing ministry and family responsibilities” were the top two. The next was “more clergy-women serving large churches” and “appointment process.” In terms of self-care, 34% of LWP take all of



their vacation compared to 29% of LWP.

This data indicates that clergy-women are more concerned about advancement of women’s leadership in the Church than clergymen. This may reveal male clergy’s investment in male models of leadership for the large church and fear of or reluctance of women’s leadership. Interestingly both groups did not see salary equity or retention issues as significant issues for women.

Perceived Gender Differences in Leadership

According to the data both LWP and LMP overwhelmingly noted gender difference with leadership styles with noted exceptions. The majority noted that many women have to work harder for

acceptance and leadership. They also agree that more often, standing authority is given to men. More men did not see leadership differences as significant and more LMP agree that women are more relational and nurturing. This correlates with women being less confrontational and seeking more collegial efforts in terms of dealing with conflicts and financial issues. For example, 10% of LMP openly display emotion often compared to 7% of LWP. 54% of LWP rarely display emotion openly compared to 46% of LMP.

It is also interesting that more LMP perceive their congregations value “nurturing leadership.” LMP also think LWP are more relational and nurturing. Does this mean that LMP feel inadequate in certain areas of leadership aspects as lead pastors?

94% of LWP and 85% of LMP developed their leadership style from their mistakes, learning, and experience. 77% of LWP developed their leadership style by having role models. 61% of LWP and 46% of LMP reported that they developed their leadership style by formal leadership training. About 2/3 of lead pastors have taken leadership development continuing education courses.

This data shows that lead pastors do not have a support system that they can turn to within the Church. However, it is encouraging to know that

77% of LWP had role models for their leadership development. 51% of LWP took personal mentoring and coaching courses.

This provides validity for developing a coaching program for LWP.

In terms of making decisions, LWP are more sensitive to political ramifications of their decisions. Both LWP and LMP make decisions by consensus rather than taking votes. 61% of LMP see themselves more decisive compared to 56% of LWP. 74% of LMP see themselves as servant leader compared to 62% of LWP.

Conclusion

Through research, we learned that lead women pastors still serve large churches as pioneers. 90% of women said that they were the first women pastor serving as a lead pastor in their current appointment. 75% of lead women pastors believe that serving a large church is a special call. Their understanding that they’ve been called by God to serve this particular setting sustains their strength and integrity in the midst of maneuvering their leadership style as women. Solid spirituality, excel-

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“The majority noted that many women have to work harder for acceptance and leadership.”

The Way We Are Created, continued from page 2

nificant meaning. To name a few of the many examples, hair is equated with strength (Judges 16); religious purity (Leviticus 13), holiness, and beauty (Numbers 6:5; 1 Samuel 1:11). Proverbs 16:31 asserts, “Gray hair is a crown of glory; it is gained in a righteous life.” Isaiah equates hair with spiritual righteousness: “Instead of perfume there will be a stench; and instead of a sash, a rope; and instead of well-set hair, baldness; and instead of a rich robe, a binding of sackcloth; instead of beauty, shame” (Isa 3:24).

Pauline texts also discuss hair with great concern, and scholars debate the significance of hair as a symbol of fertility or

genitalia, and how these cultural influences led to the practice of asking women to cover their hair (I Cor. 11:6-15). Poor Mary Magdalene was labeled a prostitute simply for loosing her hair to dry Jesus’ feet, a practice that likely symbolized grief, humility, reverence, supplication, or gratitude, rather than amorality (Luke 7:35-6). Consequently, the stain of this stigma overshadowed her contributions to the early Jesus movement for millennia. How many women have been stigmatized for hair-related ‘offenses’?

The fact is – for good or for ill – our hair communicates much about us socially, and these messages vary from

culture to culture. But wherever we are, our hair represents our visual and biological kinship with much of the rest of Animalia. Could this connection – and our desire to sever it – lie behind some of our desire to conquer our hair? Feminists, womanists, and environmentalists all discuss hair and the ways women feel cultural pressure to distance themselves from the ways their bodies were created to be. Certainly men also live within hair-related cultural mores, but these customs primarily revolve around looking neat and trim vs. wild and woolly. Women, in contrast, spend significant time and money trying to change themselves from the way they were created to be, whether in body hair, head hair, facial hair, hair texture, or hair color. Often, the ability to change one’s hair becomes associated

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“Often, the ability to change one’s hair becomes associated with wealth.”



Lead Women Pastors Project Summary, cont. from page 4

lent preaching, and strong financial management skills are trademarks of being an effective lead woman pastor. Their leadership styles appear more collaborative, relational, equipping, diplomatic, discrete, equipping, directive, prophetic, delegatory, confident, decisive, creative, adaptive, compassionate and less confrontational in conflict than lead men pastors in this study. Even though there is still a glass ceiling that women need to break, knowing that there is possibly only one woman serving the top 100 of the largest United Methodist Churches, the experiences of these lead women pastors will serve as a resource for the formation of younger generations of women leadership for not only the UMC but also in our society.

GBHEM expresses our gratitude to Dr. Susan Willhauck, a consultant for LWPP, The Lewis Center for Church Leadership for its quantitative analysis, Dr. Michelle Fugate, Director of Research at GBHEM, and Elizabeth O'Neal, Coordinator of Continuing Formation for Ministry at GBHEM for their assistance for this research.

To view the first half of this article, please see our website:

<http://www.bu.edu/shaw>

Under "publications" you can find newsletters from 1985 to the present. This particular article was featured in the Spring 2009 edition.

The Way We Are Created, continued from page 4

with wealth and then social status. Sadly, many women have come to believe that the hair on their created bodies renders them 'disgusting,' 'gross,' or 'nappy' – used derogatively to describe African hair. When did male body hair become erotic, while female body hair became repulsive? Why should *anything* about our created bodies *ever* be inherently repulsive?

My recent excursion this past autumn to the Maine Organic Farmers and Gardeners Association's annual Common Ground Fair in Unity, Maine took me into the midst of 30,000 (primarily Euro-American) earth lovers. What united the folks at the Fair was not politics or spirituality, but a common love of working with the earth, whether in primitive

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Thank you and enjoy your books!



skills, farming, herding, weaving, and any number of different activities that bring people closer to the land and its bounty. I was saddened that among the thousands of booths, including those with political and social agendas, not one represented a religious presence.

I also noted the great abundance of *hair*.

Among people of all racial identities could be seen a great appreciation for hair – body hair, head hair, dreadlocks, beards, and more. Now, certainly the cultural pressure that makes some shave and relax can work in reverse to pressure others to go 'natural.' But still – I began to wonder: is there something inherently unethical about gender-specific or gen-



Women's Issues

I need someone to talk to,
About my fears, hopes and
dreams

Which seem like a mist I cannot
get hold of
Who am I? Lingers on my mind

I need a shoulder to cry on
For the disappointments I have
endured
For the responsibility that rests
on my shoulders
For the womanhood that controls
my mind, heart and soul

Why can't I stop yearning for a
union?
Is that union even possible?
I'm embarrassed,
Womanhood has made me weak!

Lord make me strong
A union with you is what I need
Help me to turn away from
worldly things
And I will rest safely in my
womanhood, in you

By Tandy Moyo



eral cultural practices that try so hard to de-foliate our natural bodies and/or ruthlessly subdue our hair's natural look? Do these practices harm our self-image as well as our understanding of our relationality with other animals, undermining an eco-centric understanding of self and humanity? Might these practices – at least, in some cases – lead to further alienation of our kinship with Creation? I invite us all to ponder these questions as we continue along our shared and unique paths of discipleship; and I hope that *whatever* we do with our hair, we know without a doubt that our created selves are beloved and beautiful as they are. I know *I've* never seen a baby or a non-human animal judge someone over a hairdo; maybe the rest of Animalia has something to teach us after all.



WOMEN IN THE WORLD 2010: WOMEN AND HEALTH

Wed. March 3, 2010, 11:00 AM -7:30 PM

Women in the World, formerly known as Women and the Word, has been an active conference since 1987. The Anna Howard Shaw Center is proud to sponsor this event each year in hopes that it will inspire and encourage women from all different backgrounds.

This national preaching event offers women the opportunity to hear other women preach, as well as attend workshops on preaching and worship.

This year's topic will be Women and Health and the three keynote speakers will be Dr. Wendy Mariner, JD, MPH, LLM, Professor of Health Law, Reverend Doctor Mary Elizabeth Mullino Moore, STH Dean and Professor of Theology and Education, and Bishop Violet L. Fisher, former Bishop of the Western and North Central New York Annual Conference.

Meet Our Keynote Speakers:



Dr. Wendy Mariner will be addressing the issues from her fields of expertise in public health, law, and medical advocacy.



Dean Moore will address the theological basis for the church's educational task related to health issues, how schools of theology address or train leaders on this topic and how BU addresses health issues.



Bishop Fisher will be focusing on the issues from the pastoral perspective; looking at the end time, not at death, but sitting with people in the present.



The event is free but there are fees for optional parking passes and meals.

The conference will be held in Robinson Chapel, located in the lower level of Marsh Chapel at Boston University.

For more information, please contact the Anna Howard Shaw Center:

Call us: (617) 353-3075

Email us: shawctr@bu.edu

Visit us: 745 Commonwealth Ave.

A timely one-day conference sponsored by the Anna Howard Shaw Center.

A Fresh Face in the Halls: Dr. Anjulet Tucker

Dr. Tucker has just joined us from Atlanta and we are glad to have her!

She received her B.A. in International Studies before attending Harvard University and getting her MTS.

Just recently, she attended Emory Uni-



versity and was awarded with a Doctorate in Philosophy from the Graduate Division of Religion. There, she wrote her dissertation entitled, "Get the Learning, but don't lose the Burning": The Social, Cultural and Religious Politics of Education in a black Pentecostal College.

She is most interested in religion and social change, the role of education in Pentecostal communities, and the development of religious organizations.

In 2007-2008 she was a Dissertation Fellow with the Fund for Theological

Education and in 2006-2007 she was a North American Doctoral Fellow.

Currently she serves as the Vice President of the Diversity Committee for the Society for Pentecostal Studies.

On a more personal note, her favorite place to travel is Chicago and she spent a month this summer there reading by the lake. Also, the book that made her want to study religion at the graduate level was, "Why Christianity Must Change or Die" by Shelby Spang.



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December 2008-October 2009



Thank you to everyone who has given to the Anna Howard Shaw Center! You are helping to make dreams a reality!

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Meet the New Work-Study Ladies!

Kasey Marie Cox is a first year Master of Divinity student concentrating in Religion and Conflict Transformation. She graduated from Stetson University with her B.A. in Religious Studies and Spanish.

Whatever facet of Peace and Conflict Resolution she enters after BUSTH, she hopes to encompass her love for travel into her future vocation. In the meantime, she's having fun exploring Boston and looks forward to having many new adventures here.

She is enjoying her work at the Anna Howard Shaw Center because it allows her to further her efforts for peace and social justice issues. Kasey adds, "Working at the Shaw Center comes with the added bonus of communing with other students and faculty who frequent the center, and being a part of the stimulating conversation at our Thursday Lunch Talks."



Benay Hicks is originally from Colorado and is a 2008 graduate from Simpson College where she received her Bachelor's Degree in Psychology and Religion. She lived in Perth, Australia with her Australian husband for the last year and claims it as her second home. She loves experiencing new places and hopes to travel all throughout her life.

She is a first year MTS student at the School of Theology and is hoping to somehow direct herself towards a career in non-profit management for disadvantaged youth.

Benay's projects at the Anna Howard Shaw Center include the website and the newsletter. She thinks the Shaw Center is a wonderful place to work and enjoys her Monday and Friday mornings by playing little music by Ella Fitzgerald and Louis Armstrong.





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The Shaw Center is working towards GOING GREEN

In an effort to cut down on the use of paper, the Anna Howard Shaw Center is beginning to take its first steps to becoming green by fully utilizing its website. The webpage will be updated frequently and all the newsletters and Women in the World information will be posted online at <http://www.bu.edu/shaw/>.

If you are interested in helping us obtain our "going green" goal, please sign up to receive future newsletters by email rather than in print. If this is something you would like to do, please email us at shawctr@bu.edu.

If you feel called to help underwrite the Shaw Center's operating costs, please feel free to enclose a check made out to the Anna Howard Shaw Center.

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