

Boston University School of Theology

Anna Howard Shaw Center Newsletter

Volume 12 Issue 2

Spring 1997

Women and the Word '97: Grace and Hospitality in Action!

It was an early Thursday morning, collecting name tags, gathering meal tickets, the laughter of old friends mingled with introductions of new friends. Some women have been here many times, some had their first Women and the Word experience this year as we pursued the theme, Welcome: Preaching Grace, Practicing Hospitality. Regardless of the circumstances, everyone came with the need to be refreshed and renewed.

The conference began with Morning Prayer in the George Sherman Union where we sang, prayed, and heard United Church of Christ clergywoman and advocate of the disabled religious community, Valerie Stiteler, speaking about "Milk and Honey: Experiencing Hospitality as an Act of Creation." In this presentation, she was concerned about what is really true for us about hospitality and the realization that what is right is not always what is true. Milk and honey are pleasant images, images conjured up by thoughts of family and friends, enjoyable

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From the Director... *Margaret Suber Wiborg*

The Shaw Center has not had a slow moment so far this year in which we celebrate the 150th anniversary of Anna Howard Shaw's birth. Wisely, the Advisory Board went on retreat in early February for planning and reflection. As we commemorate Anna's 150th and on the eve of the Center's 20th year we must ask, are we carrying out Anna's unfinished business or are we simply settling into a familiar institutional routine? To begin to reflect on the original purposes of the Center, we invited Nancy Richardson, one of the women responsible for bringing the Center

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Anna Turned 150 and We Celebrated!

Music, food, fellowship, wonderful women and men, tributes, and Anna. What more could you ask for on a Valentine's Day evening? It was the Anna Howard Shaw Center's celebration of the 150th anniversary of Anna's birth, held at The Castle at Boston University. The event began with socializing to the strains of live harp music, provided by Mary Jane Rupert. Hors d'oeuvres and Valentine's cookies supplemented Anna's birthday cake. Anna "herself" circulated before speaking to the roomful of guests assembled in her honor and sounded surprisingly like Lee Carpenter, despite her period dress. She was quite willing to share the honors of the evening with 71 contemporary women who were recognized for continuing to work at the ideals representative of Anna's life. Each had been nominated, through an essay, by someone

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Women and the Word

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times, and comfortable places. Sometimes, however, hospitality makes us anxious, a feeling which we don't usually associate with images of milk and honey. She emphasized hospitality as an act of creation, more than a moral responsibility. We "participate in ongoing creation of the kingdom of heaven" in our hospitality. "The way that we begin to create the kingdom of heaven here is by having clear expression of emotions." She concluded with the story of a boatload of Jewish children who were able to escape Nazi Germany. Those in charge of the children went to Pope Pious XII for sanctuary, but he refused. They next went to the Turkish government, who also refused, but a Turkish priest heard the story and issued all of the children Catholic baptismal certificates so that they might become Turkish citizens. "There was a lot of fear expressed," Valerie said, "but one person didn't respond from fear but his conviction of faith."

After lunch, we all gathered for worship in Marsh Chapel and heard Bishop Susan Hassinger, United Methodist bishop of the New England

Conference preach a sermon entitled "Come to Supper," in which she spoke on Luke 14:12-24 and Hebrews 13:1-2. She emphasized that the commandments of Jesus' to show hospitality to the poor and marginalized is not as hard to obey as the spirit of the teaching. "I'm recognizing how difficult it is for us to follow not the letter of Jesus' teachings, but the Spirit of that teaching," she said. She shared a story of her daughter's kindness in offering a box of cereal to a homeless man standing in the island of a highway in Boston, and how that experience raised even more difficult questions, "Would we have been willing to invite him to come home with us?" She tied this all together and prepared us to think about hospitality by saying, "Jesus' teaching from Luke 14 suggests that gospel hospitality means including at the table those who don't necessarily fit into our mold, gospel hospitality encompasses

those who can't repay." Her words graced our minds as our eyes were drawn to the beautiful altar designed by Betty Schrader, which included a striking image of the globe, candles, and Korean phrases. The Reverend Young Kim led the prayers which centered around the desire of all gathered to be hospitable to those we know and do not know, followed by the Lord's Prayer, which we were all invited to pray in our own languages. Most people prayed in English, but the few other tongues interspersed created a feeling of true inclusiveness and welcoming for all people of all lands.

Workshops took place after worship and participants had a choice of attending one of several workshops. "Contemporary Worship" focused on the ways in which the church can be more welcoming in corporate worship and was led by Susan Heafield, pastor of Goodwins Mills United Methodist Church. "Who is Wel-

come at My Church?" focused on discerning what makes people feel welcome and how we communicate that to those who visit our congregations and was led by Karen Bryant, pastor of

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Betty Schrader's centerpiece for Women and the Word

Anna Howard Shaw Birthday Party

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who knows her and her contributions to the world, and each received a certificate, corsage, and bookmark. Printed programs provided a small glimpse into the significant work of each of the women honored. Twenty-six of these women were able to attend the event. Also attending were Anna's grandnieces, Eleanor Sherry and Criss Macaione-Bilodeau. Students Maria Garrow and Jill Colley sang a duet, and Peter Krasinski played piano, offering an improvisational piece based on the life and work of Anna Howard Shaw. In order to create the piece, Peter had read about Anna's story and influence in the world. Even more inspiring than these beautiful pieces, however, was the human music of so many individuals committed to carrying on Anna's work in so many different ways. Anna was born 150 years ago and last walked this earth 78 years ago, but her spirit lives on.

Jenny Corley, MDiv 97

Sorry, we goofed!

**The Anna Howard
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Women and the Word



(Continued from page 2)

Church of All Nations, and Judith Kohatsu, pastor of Christ United Methodist Church in Northampton. "Physical Barriers: Are Ye Able?" focused on how we can make our worship truly inviting by removing barriers to participation and was led by United Church of Christ laywoman Denise Karuth. "Hospitality With the Dying" was led by Norma Cullen, chaplain of Hospice of Hampshire County, and "Dismantling White Racism" was led by Dodie Matthias, Director of Human Relations for the Eastern Pennsylvania Annual Conference.

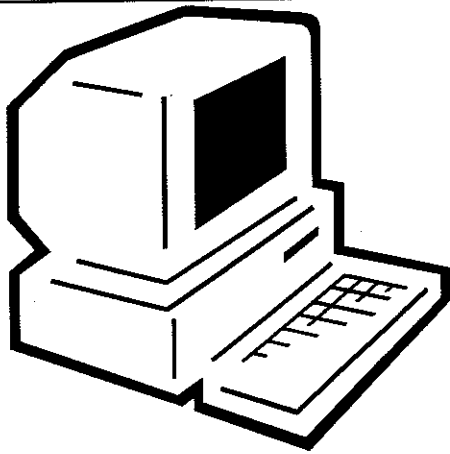
We gathered in plenary for Young Kim's presentation entitled, "Welcoming the Marginalized: Hospitality to the Insignificant." She spoke about her work with marginalized Korean women in her Story Telling House ministry in Seoul, Korea. She described the qualities of being a virtuous woman as affirmed for 5000 years by patriarchal society and more recently the church. Women who are honored by that society are taught 1) to be silent (do not speak up), 2) to be obedient (to not say 'no'), 3) to be patient (to not make change). Story Telling House has been a place of hospitality to women who have strayed from the acceptable norm, a place where the oppression of silence has been lifted and women are freed to tell the truth and find the truth in their real life experience. It is a place where women find

the courage to be themselves and to be honest to themselves and to God who will never abandon them.

We enjoyed dinner together and then returned to our place in the ballroom for an evening of story and song led by a talented group of instrumentalists and singers, and two storytellers who moved us to both laughter and tears. The group, "JustUs" led us in old songs and new as we gathered after a short break. We cried as Gabriella Garcia de Shannon told of her journey to the United States from her home in Central America, reflected as Young Kim shared some of her poems, and mused over Betty Schrader's poignant stories of her childhood excerpted from her church newsletters.

Vespers began soon after. The time began with a hymn, followed by a Proclamation of the Light which began in darkness as we responded to the lighting of the lamps with Psalm 112. Prayers, scripture, and hymns led us through the service to a most unusual time of group prayer. As we sat around tables together, we were asked to respond to the cues given by Susan Heafield. She began with the introduction, "Let us pray for people in the relationships which matter most to us. . ." and we responded by speaking the names of those who we felt called to pray for. The list continued with things such as the whole Church of Jesus Christ, everywhere, for other na-

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Director's Notes (continued from page 1)

into being, to lead us in a session devoted to analyzing racism and power.

On February 14 we celebrated Anna's birthday in grand style at Boston University's Castle, where we honored seventy-one women who continue Anna's unfinished work. Reading the booklet with brief biographies of the women honored is awe-inspiring as we become aware of how many women are involved in work for justice in many diverse ways. Realizing that we were able to honor only those women who had a colleague with enough time to send in a 200-word nomination, we were nonetheless grateful to be able to recognize and celebrate some of the women who inspire and enable so many lives.

We then moved quickly to Women and the Word with its theme of hospitality, enriched by the observations of Valerie Stiteler, Young Kim, and Susan Hassinger, reported on elsewhere in this newsletter. One workshop dealing with racism recognized that it was just beginning its

work at the end of the session on Thursday, and participants decided to continue the next day. With the enabling leadership of Dodie Matthias, we were led to see that the major work of our predominately Anglo group is to be responsible for our personal and collective re-education. Questions raised included, What is white culture? How can one work successfully in a cross-cultural environment without first understanding one's own culture? What does white privilege include? Stimulating questions were met with helpful resources so that work on the questions raised can continue individually and in study groups. In this way we can continue to meet the challenge presented not only by Anna's unfinished business but by the unfinished business of our institutions and communities as well.

Our October symposium will offer another opportunity for us to gather and continue our work. Please try to make room in your schedule to join us for "Incarnating Justice: Anna's Unfinished Issues," October 31 and November 1.

Spring Women's Retreat: Naming Our Gifts

You should have been there.

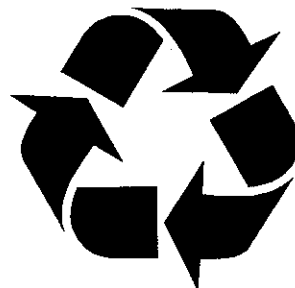
The food and fellowship were fantastic. Margaret Wiborg sang her famous diaper-changing song, the not-to-be-missed hit, "You are unrepeatable, you are unrepeatable, you are unrepeatable. . . You are unique!"

And we are. Each woman in attendance was essential to the spiritual ambiance of the retreat, and each contributed to the community of diverse perspectives. Some are at the beginning of their seminary experience, others at an end, facing a new beginning. And one, a linguist, is a student spouse. Our backgrounds, gifts, and experiences blended beautifully to uplift and support each other's positions.

From the very outset of our journey away from the Shaw Center, the women of Boston University displayed finesse, strength of character, and caring. First, we all made it to the retreat site without a compass, and all of the food arrived. Veterans of past retreats indicate that this was indeed a marvelous accomplishment. Furthermore, despite the fact that there was initially no heat, our stalwart scouts arrived early, gathered firewood, and got the boiler running so that later arrivals scarcely noticed the cold. We shared dinner, complete with mysterious meat-substitute in our spaghetti sauce, salad, and homemade cupcakes with three kinds of frosting, amidst stories and

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Please...



Read and Recycle!



ANNA HOWARD SHAW BIRTHDAY ADDRESS: WHAT WOULD ANNA SAY TO US TODAY?



Written and delivered by Lee Carpenter, portraying the Reverend Doctor Anna Howard Shaw, at The Castle, Boston University, February 14, 1997.

Good evening. I am delighted to be here with you to celebrate my birthday on this Valentine's Day. For many years the National American Woman Suffrage Association celebrated Susan B. Anthony's birthday together with mine because she was born on February 15, 1820, and I was born on February 14, 1847. There were twenty-seven years between us but we were the closest of friends. At one especially festive banquet in Washington, our friends decorated the table with a centerpiece made of two floral numbers; the numbers indicated Aunt Susan's age during the first half of the party and then their order was reversed to

show my age the latter half. Can you figure out our ages? I'll give you a hint: we were twenty-seven years apart and I was not yet fifty.

Miss Anthony and I traveled all over the country in support of the cause of woman suf-

frage. I remember one of our campaign trips when we were waiting for a train that never came because there was a wreck somewhere on the line. We were traveling to meet a lecture engagement. Looking up the track, I saw a train coming from the opposite direction. Without hesitating, I picked up my handgrip and started for it.

"Wait!" cried Miss Anthony. "That train is going the wrong way!"

"At least it's going *some-where!*" I replied as the train stopped and I climbed aboard.

As we pulled out of the station, I saw Aunt Susan standing in the same spot on the platform and staring after the train with incredulous eyes. But I was right, for I discovered that by going up into another state, I could get a train which would take me down to my destination in time

for the lecture that night. And the whole episode was a fine illustration of my pet theory that if you intend to get somewhere it is better to start, even in the wrong direction, than to stand still.

I've made a few false starts in my day and traveled in the wrong direction on more than one occasion, but in the long run, I have followed my dream and come close to my ultimate destination. And I can say with the apostle Paul, "I was not disobedient unto the heavenly vision."

Looking back over the years, I realized as early as 1913 that there was truth in the charge that I was no longer young. This truth was once voiced by one of my little great-nieces in a way that brought it home to me. She and her smaller sister had declared themselves suffragettes, and the first result of their conversion to the Cause was that

both of them had been teased and laughed at by their school-mates. The younger child came home after this tragic experience, weeping bitterly and declaring that she did not wish to be a suffragette any longer—a statement for which her older and



Lee Carpenter, who portrayed Anna Howard Shaw (center), with Shaw's nieces, Eleanor Sherry and Criss Macaione-Bilodeau.

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School of Theology holds Domestic Violence Vigil "From Silence to Naming to Action"

Have you ever stopped to think what you would say to a member of your congregation, a friend, or a family member if she confided in you that she was being abused by her partner? Have news stories of women, children, and men killed in domestic violence disputes become regular enough in the paper that they pass unnoticed?

The Anna Howard Shaw Center held a Domestic Violence Vigil at Marsh Chapel in January to address these questions. The liturgy for the service was based on a model created by Audre Lourde, which begins in Silence, moves to Naming, and ends in Action.

Silence:

"Silence is the voice of complicity."

A woman is beaten every nine seconds, yet women's voices have largely remained silent in the church. A battered woman will not speak of her experience if she does not feel that she is in a safe space to share her secret. Even today, many battered women from all denominations who turn to their clergy for help are counseled to return to their marriages rather than to seek safety for themselves and their children. The church has largely remained silent in the local community on the issue of domestic violence. Local churches generally do not have a relationship with the local battered women's shelter.

Naming:

Twenty-three women, children, and men were killed in Massachusetts in 1996 due to domestic violence. Each of their deaths deeply affected family, friends, co-workers, and the community in which they lived. This does not include the thousands of victims who were emotionally, spiritually, and physically beaten by their partners but whose lives were spared.

*"Silence is the
voice of
complicity."*

It is estimated that up to 35 percent of all emergency-room visits made by women are due to domestic violence. The youngest victim who died of domestic violence in 1996 was Brian Gaboriault, Jr., who was seven weeks old when he and his mother were stabbed to death by his dad. Domestic violence breaks all stereotypes. It crosses the boundaries of age, socioeconomic status, sexual orientation, race, and religion.

Action:

Rev. Anne Marie Hunter, director of Boston Justice Ministries (a "bridge ministry" that connects the religious community with domestic violence issues) was the guest speaker at the vigil. She shared

with seminary students, faculty, and staff her personal story as a survivor, as well as her professional and theological reflections as an ordained United Methodist minister. Rev. Hunter used the image of the Israelites who wandered in the desert for forty years to describe the experiences of battered women as they come to grips with the abusive relationship, make decisions about whether they can leave the relationship, and try to recover their bruised and withered identity once they leave the batterer. Like the Israelites who wanted to return to Egypt, battered women who have left their abusive situations sometimes feel discouraged in their wandering and want to return to the batterer, where at least they have a place to sleep and food to eat. Like the Israelites, battered women need manna to get them through. We can offer them manna if we are patient in their times of confusion, if we stand with them in the fear and confusion that comes with wandering, and if we help them take practical steps to ensure their safety, whether that be creating a safety plan with them or helping them find safe shelter. Contact Boston Justice Ministries at 617/227-6992 if you would like more information on how your church can speak out against domestic violence.

Nancy Morrison, MDiv '98

FACULTY NOTES

Dana Robert gave the opening address at a conference on "African Initiatives in Christian Mission" in Pretoria, Republic of South Africa, January 12-16, 1997. Her recent articles are: "American Women and the Dutch Reformed Missionary Movement, 1874-1904," in *Mission in Bold Humility*, eds. Willem Saayma and Kleppies Knitzinger (Orbis, 1996), and "From Mission to Mission to Beyond Missions," in *New Directions in American Religious History*, eds. Harry Stout and D. G. Hart (Oxford, 1977). She has also published two books, the latest of which is entitled *American Women in Mission* (Macon, Georgia: Mercer University Press, 1997).

Upcoming Events

September 26-27

The sixth annual "Expressions of the Spirit," a festival of creativity, music, dance, visual art, storytelling, and more. Mercy Center at Madison, Connecticut. Sponsored by the Foundation for Religion and the Arts. For registration information, call 203/265-1361.

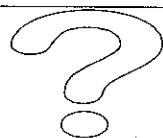
October 3-5

Historical Society of the United Methodist Church meeting at the School of Theology as a part of the churchwide celebration of Shaw's 150th birthday. The keynote speaker is Bishop Susan Morrison. For more information, please call the Anna Howard Shaw Center at 617/353-3059.

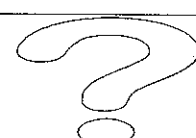
October 31-November 1

"Incarnating Justice, Anna's Unfinished Issues." Leadership includes Dr. Marcia Y. Riggs, Columbia Theological Seminary, who will be speaking on the intersection of gender, race, and economic issues; Stacy Kabat, from Peace at Home, Boston, who will be speaking on domestic violence using her Academy Award-winning film "Defending Our Lives." The third session will address women's legislative issues. For more information, contact the Anna Howard Shaw Center.

March 18-19, 1998. Women and the Word. Leadership includes Bishop Judith Craig and Reverend Minerva Carcano.

*Underpinnings:**A New Publication for Women in Ministry*

*Feel like you're out there all alone?
Eager for a connection with other women in ministry?*



The Anna Howard Shaw Center announces its new bimonthly newsletter for women in ministry, *Underpinnings*. Each issue will contain useful information for flourishing in ministry—from new books to helpful conferences and retreats. It will provide an opportunity for sisters in ministry to share their celebrations and their sorrows. This is a place to exchange information and make connections. The first issue will be available in June 1997.

Reserve your subscription now; five issues of *Underpinnings* for \$5. Complete the subscription form and send it with your check for \$5 made payable to the Anna Howard Shaw Center, c/o *Underpinnings*, 745 Commonwealth Avenue, Boston, MA 02215.

Yes, I want to be a subscriber to "Underpinnings"

Name: _____

Mailing Address: _____

Please make your check payable to the Anna Howard Shaw Center.

Beach Reading Recommendations

Brought to you by the School of Theology Women Faculty and Staff



Dana Robert recommends . . .

- Dana Robert, *American Women in Mission*

Myra Siegenthaler recommends . . .

- Robert Davies, *The Cunning Man*
- Carol Shields, *The Scone Diaries*

Susan Only recommends . . .

Fiction

- Peter Taylor, *In the Tennessee Country*
- Ivan Doig, *English Creek and Dancing at the Rascal Fair*

Autobiography by Jill Ker Conway

- *The Road from Coorain*
- *True North: A Memoir*
- *Written by Herself: Autobiographies of American Women*

Academic

- E. Frank Tupper, *A Scandalous Providence: The Jesus Story and the Compassion of God*
- Nancy Ammerman and Wade Clark Roof, *Work, Family, and Religion in Contemporary Society*
- Talal Asad, *Genealogies of Religion: Discipline and Reasons of Power in Christianity and Islam*

Marnette Saz recommends . . .

Fiction

- Sara Maitland, *Ancestral Truths*, 1993. Looking for God in all the wrong places.
- Gail Godwin, *Father Melancholy's Daughter*, 1991. About an Episcopal cleric whose wife leaves him for another woman.
- Andre Dubus, any of his short stories starting with the collection, *Separate Flights*, 1975.
- Virginia Woolf, *Orlando*, 1928. Surprising changes in identity that are just right.
- Amanda Cross, [Carolyn Heilbrun], *Death in a Tenured Position*, 1984. A faculty murder solved by detective-professor Kate Fansler.

Non Fiction

- Peter E. Gillquist, *Becoming Orthodox: A Journey to the Ancient Christian Faith*, 1992. A group of six ties campus evangelicals join the Holy Orthodox Church after twenty years of study and prayer.
- Susanna Kaysen, *Girl Interrupted*, 1993. Two years at McLean Hospital told with sad wit.
- Molly Ivins, *Molly Ivins Can't Say That, Can She?* 1991. She can and does—by a wry observer of

life in America.

- Jill Ker Conway, *The Road from Coorain*, 1989. A hardscrabble life in remote and beautiful Australia.
- Terry Tempest Williams, *Refuge: An Unnatural History of Family and Place*, 1991. U.S. Atomic testing, breast cancer, bird sanctuaries, faith: they are all connected.
- Caroline Knapp, *Drinking: A Love Story*, 1996. The author fell in love and had to fall out—to survive.
- Sara Maitland, *A Big Enough God: A Feminist's Search for a Joyful Theology*, 1995. A readable book of theology starting with a modern, scientific understanding of creation.

Poetry

- Donald Hall, *Old and New Poems*, 1990.
- May Swenson, *The Love Poems of May Swenson*, 1991.
- Rita Dove, *Selected Poems*, 1993.
- Rosamund Rosenmeier, *Anne Bradstreet Revisited*, 1991.

Anthology

- Henry Louis Gates and Nellie Y. McKay, eds., *The Norton Anthology of African American Literature*, 1997. Though it's 2,665 pages, you will wish it were longer.

Linda Teller recommends . . .

- Elizabeth Amelia Hadley Freyberg, *Bessie Coleman: The Brownskin Lady Bird*
- Beryl Markham, *West with the Night*
- Keri Hulme, *The Bone People*

Dean Newsome recommends . . .

- Gerda Lerner, *Why History Matters* and *The Creation of Patriarchy*

Marcy McCall recommends . . .

- Julia Alvarez, *In the Time of the Butterflies*
- Doris Lessing, *Love Again*
- Salman Rushdie, *The Moor's Last Sigh*

Linda Clark recommends . . .

Non-Fiction

- Howard Gardner, *Frames of Mind*
- Robert Wuthnow, *Struggle for America's Soul*

Fiction

- Jane Smiley, anything, but especially *A Thousand Acres*
- Paule Marshall, *Praisesong for the Widow*
- Kate Charles, any mysteries

Kristin White recommends . . .

- Peter Mayle, *A Year in Provence*

Shaw Birthday Presentation

(Continued from page 5)

wiser sister took her roundly to task.

"Aren't you ashamed of yourself to quit just because you have been laughed at once?

Look at Aunt Anna! *She* has been laughed at for hundreds of years!"

Sometimes I feel that it has been hundreds of years since my work began and then again it seems so brief a time that, by listening for a moment, I fancy I can hear the echo of my childhood voice preaching to the trees in the Michigan woods.

But long or short, the one thing that is sure is that the struggle has been "worthwhile," as Susan B. Anthony said. I be-

lieve there are two things in life which make it worthwhile. They are, first, to be so possessed by a fundamental principle of right that it becomes a consuming fire. And the other is to have a heart filled with a great love for humanity. Possessed by these two passions, no struggle can become too severe, no life useless.

I speak out of the fullness of a life's experience, more than forty years of which I have given to one great cause—woman's enfranchisement—but it is much greater than that. If that were all, it would be narrow, selfish, and not part of a great whole. It is not *just* that women may vote, but that the human in mankind

may triumph. That civilization may vanquish barbarism, that democracy may conquer autocracy. That every child of God may have a fair chance to become all that it is possible for him—or for her—to be. And when that happens, we shall know that in God there is neither Jew nor Greek, bond nor free, male nor female, but all are alike one.

Thank you for gathering on Valentine's Day to honor me and the women who continue the work I could not finish. And thank you for all you do to make the world a better place for all persons. God bless you!

71 Women Who Were Honored at the Shaw Birthday Celebration

Betty Allen Tolland, CT	Linda Clark Boston, MA	Susan Wolfe Hassinger Boston, MA	Washington, DC
Marcy Baker Phoenix, AZ	Rebecca Swindler Curry Henderson, KY	Betty Henderson Philadelphia, PA	Edith Winters Kimbrough Nashville, TN
Michelle Wright Bartlow Valley Forge, PA	Ruth A. Daugherty Lancaster, PA	Rosa Capella Hodgson Voluntown, CT	Janice Erlene Kirsch Columbus, OH
Constance M. Baugh Brooklyn, NY	Edna Carneal Dismus South Orange, NJ	Shirley S. Hoover Norwich, CT	Judith Jenkins Kohatsu Northampton, MA
Elizabeth Bettenhausen Brighton, MA	Kay Doherty Braintree, MA	Anne Marie Hunter Saugus, MA	Mary Emaline Kraus Washington, DC
Mary G. Boatswain Roxbury, MA	Caroline B. Edge Old Lyme, CT	Irene Irving Hopkinton, NH	Marilyn Lariviere Hyannis, MA
Virginia Brown Philadelphia, PA	Barbara Fortin Whitinsville, MA	Lois Johnson Lunenburg, MA	Marcia Lawson North Reading, MA
Charlotte Browne-Mayers Naples, FL	Mary Gaddis Albany, CA	Serena Jones Portsmouth, NH	Joan Lindeman Amherst, MA
JoAnn Carlotto Bradford, MA	Mary Jane Gibson Eastham, MA	Deborah Jordan Chichester, NH	Dorothy Mathias Valley Forge, PA
A. Lee Carpenter Wellesley, MA	Liza Go Kyoto, Japan	Beverly Kaiser South Yarmouth, MA	Grace May Brookline, MA
Pamela Cernjul Fort Richardson, AK	Lucia Guzman Denver, CO	Leontine Turpeau C. Kelly San Mateo, CA	Elizabeth McEachern Fayetteville, NC
Alice Yun Chai Honolulu, HI	Doris Hartman Amherst, MA	Dai Sil Kim-Gibson	Susan Johnson Morrison

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Spring Women's Retreat

(Continued from page 4)

laughter. Replete, we watched a movie, *The Secret Garden*, ate popcorn and chocolates and candies and junk food, and made caustic comments. And then we moved in mood from the trivial and convivial to the profound.

We concentrated on the pivotal moments of the movie, on when and how and why there was healing for each of the characters. We also lamented the circumstances that led each character to lock his or her soul away from others. We shared tears for the tragedies of families, the tragedies of locked gardens. And one among us became the waters of Babylon, flowing incessantly, linking us to centuries of women whose tears are a tribute, a celebrating of the love and value of those who are locked away, maimed, destroyed, or lost.

We pondered how the seeds of healing are hidden within—"The entire universe is within your throat." We rejoiced in how the Holy Spirit and "magic" are an essential ingredient in the healing. We appreciated how each person is essential to the others' unlocking and inner growth. The movie (and our skillful and sensitive retreat buddies) drew us into a discussion of our own spiritual gardens, our own special seeds and perfect flowers, and how we tend them.

Later we played games on and on, late into the night. Again, we displayed our resilience as we employed both the competitive and the collaborative

model of sport, at times challenging each other's absurdity, and at other times enjoying a freedom in our use of language, allowing each other creative stretches.

In the morning, although we had agreed to rise in silence, our prayerful attitude was playful in the joy of fellowship. We later shared poems, songs, and sayings. As one played a song written about her by a loved one, describing her as the Gardener's Helper, we each claimed it as our own. We read from I Corinthians and set about the task of contemplating and listing our gifts. We shared both our sense of these gifts and our sense of the challenges women face in proudly recognizing and articulating our gifts. Indeed, we are a gifted group of women (some more boastful than others); and of course some of our most cherished gifts are relational. So we also shared the challenges inherent in our different stages of relationship: we are single, married, divorced, engaged; we are mother and daughters, struggling for independence within marriage and from family, standing with and without intimacy, wondering where to find God's will for our intimacies.

Nowhere else have I seen tears wiped with stale popcorn that then becomes a Eucharist, eaten with the symbolic wine of ginger ale in honor of Horace Allen. Indeed, you should have been there.

Hilary McLellan, MDiv 99

71 Women

(Continued from page 9)

Lexington, MA

Susan Murch Morrison
Schenectady, NY

Carolyn Henninger Oehler
Nashville, TN

Judith S. Palfrey
Boston, MA

Ann Partner
Groveton, NH

Doreen Powell
Dorchester, MA

Deborah Prothrow-Stith
Boston, MA

Dianne Reistroffer
Madison, WI

C. Faith Richardson
Newton, MA

Dana Robert
Boston, MA

Joyce Robinson
Andover, MA

Carmen D. Rodríguez
Peabody, MA

Jane Root
Falmouth, ME

Elizabeth Schrader
Auburn, MA

Elsie B. Simmons
Stoughton, MA

Elizabeth Sweet
Reading, MA

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Women and the Word



(Continued from page 3)

tions, and other peoples, and for people in need, in pain, illness, or grief. After those few, powerful moments we closed in prayer and song and headed home.

We gathered once again on Friday morning, reflecting on the events of the day before over coffee. Opening prayer was led by Laura Church who shared the story of opening the side door of her church, a door which had been closed for many years, and how that has informed her conception of the power of change and the necessity of our leadership in facilitating change.

Bishop Hassinger's presentation, "Hospitality in the Church: Beyond Potluck and the Coffee Hour" followed. In her presentation, Bishop Hassinger discussed five theological aspects of hospitality. The first is grace. She stated that there is no hospitality without grace, knowing that we are accepted by God and that this internal knowledge is the starting place for hospitality. The second aspect of hospitality involves sin. We need to recognize our weakness and potential of doing harm. Sometimes it is difficult to extend hospitality because we know that a part of us is capable of being inhospitable. The third aspect is stewardship. We are called to be managers of God's good gifts, yet we sometimes have problems with control, forgetting that we are managers, not owners of our space. The building in which we worship is for God's people wherever they are.

The fourth theological aspect of hospitality is justice. New Testament hospitality must always concern itself with justice. The final theological aspect is community. God calls us to exist in community. We cannot live in isolation. Baptism is the sacrament of extending hospitality to

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the developing community. Bishop Hassinger presented New Testament biblical images of hospitality that include the stories of Mary and Elizabeth, the story of Mary and Joseph in the inn, and the story of Mary and Joseph in Egypt. She ended with aspects of hospitality to be considered in the local church followed by an all too brief period of discussion.

The second series of workshops was held after a short break. "Contemporary Worship" was offered a second time and "Dismantling White Racism" continued from the previous day. Also offered were "Creating Safe

and Welcoming Spaces for Lesbian, Gay, Bisexual, and Transgendered Persons," led by former Boston University School of Theology professor Dianne Reistroffer who now pastors University United Methodist Church in Madison, Wisconsin; "Telling Your Own Story," led by Young Kim; and "Who Cares for the Caregivers: Setting Healthy Limits," led by pastoral counselor Laura Delaplain.

The closing worship service and communion were held after lunch, led by Susan Heafield and Young Kim, with Valerie Stiteler preaching. Valerie addressed the change that was taking place among the participants at the conference, evidenced by the rushing wind that she had experienced the previous night as she walked home. She adequately summarized the experience of those at the conference as she said, "What comes with hospitality is an acceptance of our love for God, an experience of joy that we could know each other and still feel at home, and the fear and suspicion that we're not quite doing it right."

We shared communion around the tables together, each table holding a chalice and paten, closing our time together by serving communion to one another in the circle. It was a unique and refreshing experience that left everyone to anticipate next year's event, which cannot come too soon.

The Shaw Center is thrilled to have a new Work Study! Danna Drum is a first-year MDiv student from Charlotte, North Carolina. She came to BU directly from the University of North Carolina in Chapel Hill where she received a degree in Psychology.



Boston University School of Theology students and alums take time out at Women and the Word to smile for the camera.

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